













THE  
BENGAL  
CATHOLIC HERALD.

---

*‘ One body and one spirit—one Lord, one faith, one baptism.*

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VOLUME XXV.

JULY TO DEC. 1853.

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No. 1.] CALCUTTA: SATURDAY, JULY 2, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 2.

### LORD REDESDALE ON THE DOCTRINE OF DIVORCE.

PROTESTANTISM IN THEORY AND PRACTICE  
CONTRASTED WITH CATHOLICITY.

We resume our argumentation on the subject of Divorce *a vinculo Matrimonii*, because we deem it one of the greatest moment to the moral and social welfare of mankind. Lord Redesdale states with a self complacency, the reason of which we are at a loss to discover, that during the three years, which immediately preceded the completion of the Report of the Divorce Commissioners, the number of Divorces granted by the Imperial Legislature was only forty.

Now we shall presently demonstrate to our readers, that this number of Divorces, which seems so trifling to Lord Redesdale is, in truth, so alarmingly great, in the present state of the Law respecting Divorce in England, that every moral reflecting man must confess, that the worst consequences to religion and morals are justly to be apprehended, from these pernicious precedents.

And, if we shall, as we are confident, that we shall, prove this to the complete satisfaction of our readers, they will readily perceive, how infinitely more disastrous results are to be feared, when the existing restrictions on Divorce shall have been removed, and when that accursed, miscalled privilege, shall be made accessible by the cheapness of its price, not only to the High Aristocracy of the land, as is the case at present, but even to every low, gross vulgar fellow, who is able to expend some fifty or a hundred pounds, for the gratification of his impure passions. Oh! then indeed, may we anticipate the practical amalgamation of English Protestantism, with a not very modified or refined species of Mahomedanism, and the oblivion and decay of every vestige of those pure and exalted principles, by which in past days, the holy contract of matrimony was ennobled and sanctified. It is utterly impossible, that this grievous degeneracy, should not soon disturb, pollute and profane all the relations of domestic life, and no country has ever continued to prosper, where these sacred relations have been thrown into disorder.

In the existing arrangements with regard to Divorce, it seems to us, that, taking into account the very expensive previous legal proceedings in both the



Civil and Ecclesiastical Courts, which must be indispensably adopted by the Party, who sues for a Divorce, before his case can come under the consideration of the Imperial Legislature, and also the heavy costs, attendant upon the passing of a particular enactment, through both Houses of Parliament, in order to enable the Plaintiff to marry again, the total outlay for obtaining a Divorce will rarely be under four or five thousand Pounds. Now this is an expenditure, which only those who belong to the hereditary or monied Aristocracy would be able to defray.

But if, by the existing restrictions Divorce be accessible only to the highest and wealthiest portion of the British Community, yet, nevertheless, it must be also kept in memory, that even one example of such an occurrence, taking place in a family of great Aristocratic or Pecuniary pre-eminence, must, unavoidably, gain, almost at once, great and general public notoriety, and furnish in numberless other families, of the same high position in Society, for familiar conversation, topics of a dangerous and disedifying nature.

Hence, though such cases of Divorce be comparatively few in number, yet, as they obtain amongst families of high social position and influence, and as they hence become known to every, even the humblest domestic circle of the country, their effect upon the tone and tenor of public morality, must be both extensive and depraving.

But is the number of forty divorces in three years, really in itself so trifling, as Lord Redesdale would represent it to be? We think far otherwise on this grave subject, and for the following reasons. Let it be remembered, that forty divorce cases include or involve necessarily and immediately the welfare, the peace and respectability of eighty Families, and indirectly and incidentally, the peace and respectability of hundreds of other Families, linked by inter-marriages, or some such kindred tie, with each of the divorced parties.

Besides, the narrow compass of three years, is entirely too short an interval, to allow a large and comprehensive view, to be taken of the bad effects of divorce upon Society. Eighteen or twenty years,

that is, in or about the term usually assigned for one generation, is the least interval, that could be deemed adequate to enable us to form a just estimate of those effects. Now if we take the shorter of these just mentioned two periods, and, if we suppose, that in every three years of that interval, the very small number in Lord Redesdale's opinion, of forty Divorce Cases should obtain, there will be found dispersed over the narrow limits of Great Britain, in 18 years four hundred and eighty of the first families, all involved or tainted with the shame, the stigma inseparable from Divorce, and of course more than triple that number of families of equal respectability, directly or indirectly connected with the divorced parties.

We are fully justified then in viewing the Christian Doctrine on Matrimony, as of the greatest consequence both to Religion and Civil Society.

The traditionary testimony of almost every country shows, that all nations, whatever may have been the character of their worship, connected with the marriage contract certain exalted ideas of a moral nature, which indicated, that the universal voice of mankind recognised the Divine institution of Matrimony, and the sacredness of the principal obligations, which essentially flow from that Institution. The care, with which these precious relics of the doctrine first revealed on Matrimony were preserved, even amidst the gross superstitions that, except in Judea, prevailed throughout the world, strongly reminds us of the watchful solicitude, with which the Almighty Creator provides not only for the physical, but also for the moral well being of Society. Forgetful, as it were, of his own glory, God allowed the nations to prostrate themselves in adoration, before the work of their own hands, whilst he silently, but efficaciously nourished in the hearts, even of those who knew him not, a reverence for the marriage ordinance and for the duties, which that ordinance imposes. "For," to use the language of St. Paul, "when the Gentiles, who have not the law, do by nature those things that are of the law: these having not the law are a law to themselves. Who show the work of the law written in their hearts, their conscience bearing witness to them,

and their thoughts between themselves accusing, or also defending one another." It was, doubtless, with a view to the perpetuation and general diffusion of the great moral truths that are connected with matrimony, that, the spirit of God, in the opening of Genesis directed the Sacred Penman, to dwell at such length and with such energy, on the first marriage recorded in Holy Writ. To impart solemnity and importance to that first Matrimony, the Almighty Wisdom displayed itself on that occasion in an extraordinary manner. Instead of creating Eve precisely in the same manner, in which he had called Adam into existence, God cast Adam into a deep sleep, and extracting from Adam's side one of his ribs, built it into a woman. Whilst this mysterious operation was being accomplished, Adam, indeed, slept, but the Spirit who spoke by the Prophets having revealed to Adam all that had taken place, Adam awaking exclaimed "This now is bone of my bones, and flesh of my flesh, she shall be called woman, because she was taken out of man. Wherefore a man shall leave Father and Mother, and shall cleave to his wife; and they shall be two in one flesh." Referring to this sacred narrative, the Saviour, on a certain occasion, deduces the permanent essential unity and indissolubility of marriage from the fact, that God who made man from the beginning, made them not, firstly, MALE and FEMALES, nor secondly, MALES and FEMALE, nor thirdly, MALES and FEMALES, but MALE and FEMALE, one alone of each sex did he call into existence. Therefore, subjoins the Saviour, "They are not two but one flesh. What, therefore, God had joined together let no man put asunder. The Apostle St. Paul, in his Epistle to the Ephesians, also makes reference to the same passage, quoted by the Saviour from Genesis, and he immediately subjoins these most remarkable words on matrimony. "This is a great sacrament or mystery, but I speak in Christ and in the Church." Assuredly a subject on which the Sacred Scriptures both of the old new Testament dilates with so much minuteness and perspicuity must be entitled to our serious attention. Indeed, independently of the importance, which the sacred writers attach to the subject,

the intimate relation, which the marriage contract has to the welfare of society, should excite such a laudable spirit of inquiry, as would prompt us to investigate with impartiality the doctrine upon matrimony, which is taught by the Christian dispensation. In the history of the Church, it is deserving of notice, that every deviation from the orthodox faith, even in matters apparently of a purely abstract or metaphysical nature, has been in course of time always accompanied by a departure from some Catholic principle of morality. It is of importance to advert to this interesting circumstance, because, we may hope, that thus a salutary warning will be given, which will induce our readers never to trifle with faith, lest they may also endanger by their temerity the maintenance of sound morality. The subject of matrimony, on which we now treat, offers an excellent illustration of the truth we would inculcate. As soon as the Greek Church separated from the See of Peter, its moral discipline began gradually but still rapidly to degenerate, although the dogma of the procession of the Holy Ghost from the Father and Son, which chiefly caused that unhappy separation, appears in itself to be one of an almost ethereal character, wholly disconnected from the maxims, by which the moral conduct of mankind is regulated. In a short time after the Greek schism was matured, even the permanency and indissolubility of the marriage contract began to totter among the adherents of the schism, and by many of the abettors of the then recent religious revolution, the crime of adultery, it was asserted, dissolved the sacredness of Matrimony, and left both parties free to engage in other nuptials. For more than a century, after the separation of England from the Apostolic chair, the English Protestant Church openly maintained, that the marriage contract was, in every case, and without any regard to the fidelity or infidelity of the married parties, indissoluble, unless the death of either of the married parties intervened. In our last issue we laid before our readers, the extraordinary event, which, in more recent times, has occasioned the early doctrine of the established Church on the permanent in-

violability of marriage, to be now for the most part abandoned by the lay and clerical adherents of the English Reformation, and an opinion the very contradictory of the former, to be practically and generally followed on the same important subject.

(*To be continued.*)

## HISTORY OF ABYSSINIA.

THE EVENTS WHICH TOOK PLACE FROM THE DEATH OF DAVID 1ST. TO THE BIRTH OF CHRIST.

(*Continued from page 352.*)

FROM the death of Minilik or David 1st, king of Abyssinia, issue of the race of Solomon, to the birth of Christ, there reigned 22 kings. For in the year 3820 A.M. the kingdom of Abyssinia comprised the countries, now known by the names of Abyssinia and Nubia: the south of Arabia: Soomalis, or the land of incense and Myrrh and Sabacon or Sua. Yet, notwithstanding its great extent of empire, it was invaded by Ptolemy Goergetus, who traversed all the coasts of the Red Sea with a numerous army, left some Egyptian colonies in various cities, the ruins of which are still to be seen, and penetrated even as far as Axum, where he erected obelisks &c. On his way back he visited Azab or Saba, and thence passed to Arabia, where he subdued the Homerite Princes. Alexander the great, before him, in sending his fleet to the Indies, under the command of Mamarchus, had already established some Greek colonies at Orjabel and Socatra. The empire of Abyssinia was limited on the South by the Roman empire, which had seized on some of its possessions in Arabia. But the unhappy expedition of Galba, whose army had almost entirely perished of thirst and heat, obliged Augustus to be content with Aden and Littoral. The kingdom of Abyssinia however, in course of time, taking advantage of the contests which arose between the Romans and Persians, completely recovered all its influence in Arabia.

Conversion of the Abyssinians to Christianity. Although we read not in the holy Scripture that the Eunuch of Candace, Queen of Ethiopia, baptised by

the deacon St. Philip, upon his return to his native country preached there the Christian religion, yet, it is believed, that as Ethiopia comprised all the countries of the South, this is to be understood of some country near Abyssinia, but not of Abyssinia itself. The Conversion of this country is due to St. Frumentius, whom the Abyssinians and ecclesiastical history designate as the first Apostle of Abyssinia. For if this country had been already converted to Christianity, it is incredible, that it should not have been left 300 years without a Bishop and Priest, considering that there were some in the neighbouring countries. At least, St. Frumentius should have found there some traces of Catholicity. The events which brought about this Saint's appointment to the Apostleship are so interesting, that it would be doing an injustice to the reader, to omit mention of them; they are as follows, the Philosopher Meropius having heard that the Indies abounded in riches, embarked on the Red Sea, with his two nephews, Frumentius and Odesias, whom he destined to be great merchants, these two children had been brought up in the Christian religion. During the course of their Voyage they approached an Abyssinian port, to take in provisions, whilst the Mariners were busily engaged in loading the Vessel, the barbarians came upon them and massacred them and the whole of the Ship's company. Having found the two brothers, Frumentius and Odesias, seated under a mast reading, they had compassion on their youth, took them prisoners, and conducted them to their Queen, residing at Axum, who was acting as regent for her Son, a minor. Having become instructed in the languages of the Country, they acquired the good graces of all the people. Odesias became the head of the royal house, and his brother Frumentius was made preceptor of the young prince, whom he instructed in the Christian religion. Upon the death of the Queen, Frumentius obtained his liberty and returned to Alexandria, accompanied by Odesias. On their arrival in that city, they went to St. Athanasius, who had just been elevated to the patriarchal See, recounted to him the history of their youth, and made him entertain the hope

of gaining the Country of Abyssinia to the Christian religion. St. Athanasius believed, he could not choose a better person for his Ambassador and representation, than Frumentius, he therefore consecrated him Bishop of Axum. On the return of Frumentius to Abyssinia, the young Prince, now the reigning monarch, embraced Christianity, as well as his whole Kingdom, with the exception of some of his subjects, known by the name of Felalis, who under the command of a Prince of the royal family, retired to the mountains of Semiaar, where their descendants are still to be found.

(To be continued.)

### LORETTO CONVENT, &c. &c. INTALLY.

ON Thursday the 23d ultimo, the Archbishop administered Confirmation at the Convent Chapel Intally to fifteen Children.

Two of these children had for a time become Protestants, by occasion of their having placed for some years in a Protestant School, for education.

### ST. THOMAS' CHURCH.

ON Friday the Feast of St. John the Baptist, the Archbishop administered the Sacrament of Confirmation at St. Thomas' Church to 27 persons, partly adults, and partly pupils of the Loretto House and of St. John's College. One of the persons confirmed is a Convert from the Greek schism; two others have returned to the Catholic communion, having become Baptists, by occasion of their education at a Baptist School.

### NUMBER OF COMMUNIONS ADMINISTERED DURING THE PASCHAL TIMES IN 1853.

NUMBER of Communions administered during Paschal time viz. from Ash-Wednesday to Trinity-Sunday, in the following Apostolic Vicariate of Western Bengal, A. D. 1853:—

Cathedral Parish, including the Cathedral Church,	..	..	..	1585
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St. Xavier's Chapel, Bow-Bazar,	...	100
St. John's Chapel, Circular Road,	...	140
Convent Chapel, Intally	...	379

Parish of Durrumtollah, Church of the Sacred Heart,	...	493
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St. Thomas Parish including St. Tho's Church,	...	1094
Fort William Chapel,	...	450

The country District returns will appear in our next.

## CORRESPONDENCE.

*Copy of a letter from the Rev. Father Leo, Missionary Apostolic to his Grace the Archbishop of Edessa, V. A. W. B.*

MY DEAR LORD ARCHBISHOP,—The sacred Congregation of the Propaganda has at last obtained from the English Government, the permission to erect a prefecture apostolic in the Seychelles Islands, from which place I was expelled two years ago by the intrigues of the Protestant minister. As the sacred Congregation thinks, that my return thither would be useful for the spiritual welfare of my ancient Neophytes, it has sent me an order to return to the Seychelles.

But being without means sufficient for this long voyage, I come, my dear Lord Archbishop, to recommend myself to the charity of your Grace, in order to be able to accomplish in all things, the will of the sacred Congregation.

Your Grace will excuse my liberty because *charitas benigna et patiens est*.

I ask your Grace's benediction, while I remain,

Your obdt. servant and son.

T. LEO, Cap. Mis.

Calcutta, 1st July.

*His Grace's Reply.*

MY DEAR FATHER LEO,—I deeply regret your approaching departure from this Mission. For the several months, during which you have been engaged in it, your amiable, edifying, Apostolic and disinterested example and labors have been a just theme of admiration and joy, both to the Clergy and Laity, and to no one more than to me. With a spirit worthy of your Holy Founder, you never for a moment showed the least con-

cern for any pecuniary stipend or return, for your unceasing and fruitful labours amongst us in the Holy Ministry. All this, I have already represented in suitable terms of commendation to the sacred Congregation, in the hope, that, after a time, at least, you may be permitted to return to this Mission, where you are so justly beloved by the Faithful. During my late visit to Chinsurah, I witnessed with delight the evidences of warm, affectionate attachment evinced towards you by the men, women and children of the detachments of Regiments, chiefly Irish, now-quartered there. It grieved me, that it was not in my power to give a favorable answer to their earnest fervent petitions, to have you left among them; for such was their grateful anxiety on this head, that they said, they would joyfully support you themselves, and share all they had with you, if you would but remain among them. I was proud of Catholic Ireland, when I saw the humblest and most neglected of her children doing honor to their Religion and Country, by exhibiting such affectionate reverence towards Priest, who was a stranger and a Foreigner in their regard, solely on account of his sacred character, and because of his exalted virtues as a Priest, and as a humble Capuchin. You need not my Dear Father Leo, fear that the faithful of Calcutta will allow you to be embarrassed for want of means, to pay your passage to Seychelles. No, far from it. For you will see, that in a few days you will have to answer, as our Lord's disciples answered, on the occasion of his thus interrogating them: "When I sent you without scrip or staff, did you want for anything and they answered, no. So it will be also in your regard—You came amongst us poor and humble as becomes an Apostolic Missionary. Whilst you were with us, you were content with food, and raiment, and now that you are about to leave, in order to resume your Apostolic labors in Seychelles, the Faithful of Calcutta will not, I feel confident, evince less generosity in providing for your present wants, than they have hitherto uniformly shown, towards every other Missionary Apostolic, who stood in need of their assistance. I now beg to enclose Rs. 50 as my contribution towards your passage expences, and with

great gratitude for the services you have rendered to religion here, and best wishes for your future welfare, I remain, my dear Father Leo,

Your's faithfully,

P. J. CAREW,

Archbishop V. A. W. B.

Cathedral House, 1st July, 1858.

## Selections.

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### POETRY.

#### FAITH OF OUR FATHERS—FOR IRELAND.

Faith of our Fathers! living still  
In spite of dungeon, fire and sword;  
Oh! Ireland's hearts beat high with joy  
Whene'er they hear that glorious word.  
Faith of our Fathers! holy Faith!  
We will be true to thee till death!

Our Fathers chained in prisons dark,  
Were still in heart and conscience free;  
How sweet would be their children's fate,  
If they like them could die for thee!  
Faith of our Fathers! holy Faith!  
We will be true to thee till death!

Faith of our Fathers! Mary's prayers  
Shall keep our country fast to thee;  
And through the truth that comes from God  
O we shall prosper and be free,  
Faith of our Fathers—holy Faith;  
We will be true to thee till death.

Faith of our fathers—we must love  
Both friend and foe in all our strife;  
And preach thee too as love knows how,  
By kindly words and virtuous life;  
Faith of our Fathers—holy Faith;  
We will be true to thee till death.

Faith of our Fathers—guide and force,  
To do thee bitter wrong unite;  
But Erin's Saints shall fight for us,  
And keep undimmed thy blessed light.  
Faith of our Fathers—holy Faith;  
We will be true to thee till death.

Faith of our Fathers—distant shores,  
Their happy Faith to Ireland owe,  
Then in our home, O shall we not  
Break the dark plots against thee now.  
Faith of our Fathers—holy Faith;  
We will be true to thee till death.

Faith of our Fathers—days of old  
Within our heart speak gallantly;  
For ages thou hast stood by us,  
Dear Faith—and now we'll stand by thee  
Faith of our Fathers—holy Faith;  
We will be true to thee till death.

F. W. FABER, Priest.

[Tablet.]

## CONVERSIONS.

CONVERSIONS AT MADRID.—We read in the *Contribuyente* (Madrid paper) of March 4th, a paragraph from the *Comercio*, recording the conversion of three English ladies, Mrs. Isabella Sadler Devellar, and the Misses Marianne and Emily Sadler, natives of London, and educated in the Anglican sect.

They were lately received into the Holy Catholic Church, in the sacristy of the Cathedral at Madrid, by the Rev. Don Claudio Lopez, Rector of the College of St. Philip Neri in Madrid, and Canon of the above Cathedral Church, assisted by the Rev. Don Antonio Perez, Beneficiary and Master of Ceremonies in the same Cathedral, and the Rev. Don Sebastian DeCastro, the Ecclesiastic in care of the sacristy. They afterwards received Holy Communion and the Sacrament of Confirmation from the Right Rev. Dr. Rosendo Salvado, Bishop of Port Victoria in Australia. The godmothers were Donna Margarita Lonergan, Donna Maria Aramburu de Casabal, and the Senorita Donna Eliza Carreray Aramburu. The fervour, piety, and faith of the Catechumens gave great edification.

Mr. Washington Tevis, an American, aged 21 years, has abjured Protestantism. He received Baptism on Sunday, in the Chapel of the Archbishop of Paris, from the hands of the Abbé Darboy, V.G., who has been charged with the instruction and preparation of the interesting neophyte. On Monday morning he assisted at the Mass celebrated by the Archbishop, who conferred on him the Sacraments of the Eucharist and of Confirmation. The new convert seemed to be deeply impressed with and devoutly received these initiations into the holy mystery of our Faith.—*L'Ami de la Religion*.

CONVERSION AND HAPPY DEATH.—Mrs. Eliza Busch, wife of William Busch, was received into the Catholic Church on Wednesday, the 19th of January, at St. John's parish of Wappaghkonetta, Auglaize county by the Rev. D. Winnands. This Lady had been reared a Methodist, but, entertaining doubts on the subject of Protestantism, she resolved to investigate, and the result was her happy conversion to the only true Faith. She died the 22nd of January, having received the Sacraments.—*Requiescat in pace*.—*Catholic Telegraph* (Cincinnati paper.)

### LITERATURE.

*Uncle Tom's Cabin; or Life among the Lowly.*

By HARRIET BEECHER STOWE. London, 1852.

The most popular book that has been published for many years is, "*Uncle Tom's Cabin*," written by an American lady—Mrs. H. B. Stowe. To this work we lately made reference incidentally, and ventured to designate it a "*Swadler's Romance*;" and, because we did so, we received the following rather angry letter from a correspondent, which affords us the opportunity of making some remarks upon the book itself, and that species of light literature,

to which those who can read no other language than English are of necessity confined, and the evil consequence likely to arise from it.

The following is our correspondent's letter:—

SIR,—In the general purport of the article in your last on Smith O'Brien, I fully concur. No conduct can be more base than that of those who deal with an Irish gentleman as if he were a thief or a pickpocket, for the pretended crime of seeking to relieve his country from their detested rule, while they applaud and encourage rebellion against the Sovereigns of Catholic states. Also I join you in the hearty contempt for that false humanity which has tears for the Negro slave, well housed, well fed, and well clad as he is in America, and yet has looked with callous indifference on thousands of Irish Catholics perishing of hunger, and still looks callously on, while they are flying in myriads from their natural home, consecrated by their history, their sufferings, and the triumphs of their faith, or perishing by a lingering death in those dens called workhouses, under the "guardianship" of the enemies of their country and their religion. In all this I concur with you fully. But why did you, in reference to "*Uncle Tom's Cabin*," write the phrase "*Swadler's romance*." As a Catholic who reads your paper I take leave to object to the disparaging criticism implied in that expression. I care not by what nickname the sect to which Mrs. Stowe belongs may be called, I admire and respect her genius, and I consider her work the greatest that has appeared for a long time. It has turned America into classical ground. All Europe will henceforward look to it with intense interest. Sir Walter Scott's historical romances threw back with intense delight, on the middle ages the human mind which the vulgarity and infidelity of the last century had corrupted and debased; and so far a man of genius had done good service to the Catholic Church without intending it. Mrs. Stowe has done the same thing. She, though a Protestant, has done a Catholic work—she has filled the minds of men in Europe with a detestation of slavery, and shall I refuse to recognise her virtue and her genius, because she happens to be a member of that religious party nicknamed "*Swadlers*;" Such criticism is the more unjust that the lady has proved herself a woman of universal sympathies. She quotes with respect and approbation that beautiful Catholic hymn for the dead, the *Dies Iræ*; and from the beginning to the end of the book there is not one bigoted or sectarian sentiment. For genius has sympathies with all mankind, without regard to religion or race. She has done you or yours no wrong, and I therefore trust you will see the propriety of making a public reparation for the injury you have done her. C. M's.

Our correspondent, it will be perceived, declares that he is "*a Catholic*," and as such he objects to our saying one word in disparagement of Mrs. Stow's book. It is as a Catholic we object to the book, and the religious teaching conveyed by the author to the reader. According to Mrs. Stowe, there is no necessity for priest, or sacrifice, or sacraments; and all that is necessary for persons to gain heaven is to do

what each thinks right, sing hymns, and—their salvation is secure! According to her, there is either no Church at all, or all belong to the true Church; and, if this be so, why was Christianity founded, why Apostles chosen, and why the promise made, that, with those Apostles, and their due successors, Christ would remain to the end of the world? Let any one read an account of the piety which Mrs. Stowe delights in portraying, and they will at once perceive that it is not the meekness and the humility of Catholic piety: it is a bragging, boasting Swaddler, platform piety—a piety such as inaugurates slanders upon Catholic priests in Exeter Hall, and that, having exhaled its malevolence in calumnies and falsehood for three or four hours upon us, our practices, and our devotions, closes its labours for the day by chaunting the Doxology! If Catholics, then, read this book, it is but right to inform the young, that, as far as religion goes it is teaching the religion of that odious sect, best known in Ireland as “the Swaddlers,” and that the philanthropy which it professes is but a cloak for popularising religious opinions that are not Catholic opinions.

The ability and the skill with which the book is written we most fully, freely, and cordially admit. If “Uncle Tom’s Cabin” could not claim for itself merits of the very highest order as a literary composition, we never should have made reference to it, nor would our correspondent have been under the necessity of calling upon us to “make a public reparation for the injury” we had done in designating “Uncle Tom’s Cabin”—“a Swaddler’s romance.”

Our correspondent, who is “a Catholic,” also speaks of “the intense delight” occasioned by reading Walter Scott’s romances. We fully agree with him that it is difficult to read those charming productions without such feelings but, at the same time, it is not the less necessary to remark, that Walter Scott took care, in writing his romance, to pander to the anti-Catholic prejudices of the public; and, if our correspondent will take the trouble of referring to the *Dublin Review*, vol. ii. p. 336, he will there find specimens of the bigotry that pervaded the writings of the author of “Ivanhoe,” of “The Monastery,” “The Abbot,” &c.

In point of fact, nothing can be more deplorable than the state of the light literature of England. Its romances delight in infamous portraits of monks; its novels almost universally introduce a priest, or a Jesuit, as “a villain;” and Mrs. Harriet Stowe, an American, not an English authoress, differs from “the English popular novelist” in this, that, if she does not say anything directly bad of the Catholics, she portrays all her good people as of any Christian sect but Catholics.

Our correspondent says, “She, though a Protestant, has done a Catholic work—she has filled the minds of men in Europe with a detestation of slavery.” Our author is under a mistake. “The minds of the men of Europe” had been filled “with a detestation of slavery” centuries before Mrs. Harriet Stowe was born; and it was so by the teaching of the Catholic Church, and by the labours of its pious Popes, Bishops,

and Priests. An amelioration in the condition of slaves began with Christianity and no sooner was it established, and identified with the Roman Empire, than the ordinances of an Emperor appeared, sanctioning the removal of slavery. Constantine proclaimed himself a Christian in the year 313, and in the year 316 appeared an ordinance—the second that he had issued on the same subject—in which he authorised the enfranchisement of slaves in the Church, in presence of the Christian people, and testified by the Bishop; and a third ordinance of the same Emperor, addressed to Osius, Bishop of Cordova, declared that those who had been enfranchised in the Church should ever after enjoy the full rights of Roman citizens. The same Emperor who did this manifested a filial respect for the Pope of Rome. This occurred twelve centuries before Protestantism was ever heard of, and fifteen hundred years before Mrs. H. B. Stowe wrote a book about the horrors of slavery. From the days of St. Paul to the present moment the Church—the Catholic Church—has laboured incessantly, untiringly, vigilantly, first to mitigate the horrors of slavery, next to abolish it altogether; and in this long struggle for the relief of afflicted humanity, it has had to contend against the barbarity, the cruelty, the selfishness, and the ignorance of mankind. It has done so, not by writing romances calculated to stir up the passions of the afflicted, nor to excite them to hatred, animosity, and revenge against their task masters, nor to cause a crusade against an existing institution, which, however evil, could not at once be up-rooted by violence, without causing a state of anarchy, and plunging all classes—slaves as well as slave owners—into all the horrors and bloodshed of a civil war. The Church has addressed itself to the Christian feelings of both classes—to those of the slave owner, as of the slave. Its language has ever been that of St. Paul:—

I beseech thee for my son, Onesimus. Receive him as my own bowels; *no more as a slave, but as a most dear brother.*

This has been the language of its Councils; and this has been repeated in its Papal briefs; and in this spirit has laboured a Las Casas, and the last of the canonised saints of the holy Society of Jesus—St. Peter Claver. Protestantism, in all its variety of shades, can make no such boast of its labours for Negro emancipation. There are no such records of its Church and Churchmen in sustinment of slavery as the following decision, at which the religious fraternities of the Southern States of America have arrived.—

1. That slavery is an innocent and awful relation, as much as that of parent and child, husband and wife, or any other lawful relation of society. (Harmony Pres. S. C.)
2. That it is consistent with the most fraternal regard for the good of the slave. (Charleston Union Pres. S. C.)
3. That masters ought not to be disciplined for selling slaves without consent. (New School Pres. Church, Petersburg. Va.)
4. The right to buy-sell and hold men for

purpose of gain was given by express permission of God. (James Smylie and his Presbyteries.)

5. That the laws which forbid the education of the slave are right, and meet the approbation of the reflecting part of the Christian community. (Ibid.)

6. That the fact of slavery is not a question of morals at all, but is purely one of political economy. (Charleston Baptist Association.)

7. The right of masters to dispose of the time of their slaves has been distinctly recognised by the Creator of all things. (Ibid.)

8. That slavery as it exists in the United States, is not a moral evil. (Georgia Conference Methodist.)

9. That, without a new revelation from heaven, no man is entitled to pronounce slavery wrong.

10. That the separation of slaves by sale should be regarded as separation by death, and the parties allowed to marry again. (Shiloh, Baptist Ass. and Savannah River Ass.)

11. That the testimony of coloured members of the Churches shall not be taken against a white person (Methodist Church.)

The religion taught in Mrs. Stowe's romance may be the religion of any of the sects which have thus pronounced in favour of slavery; but it is not the religion of that Church which, in the year 585, declared that the ransom of captives should be its first care, and that it should give to their interests a preference over its own, however desolate its condition might be. (Concil. Agathens., Caus. xii., can. 16.) It was the same Church that, in the same year 585, employed its property in the redemption of captives (Concil. Matiscon., can. 5.) that, in the year 621, allowed the sacred vessels of the altar to be broken up, to obtain the freedom of the unfortunate. (Concil. Rhemens., can. 22.) It is the same Church, of which there is the proof on record that, in the year 844, the use it (the Church) made of its property was that having supported the clergy, and defrayed the expenses of divine worship, it devoted the surplus to the support of the poor and the redemption of slaves. (Concil. Vernens., can. 12.) It is the same Church that declared, he who deprives another of his liberty, shall be excommunicated; that he who takes away a Christian, to sell him as a slave, shall be deemed guilty of homicide; and it was the same Church which declared that, where the father or mother of a child were free, the child should be deemed free—that in such a case, a slave was not to be born a slave (Concil. Lugdunens., a. 566, can. 3; Concil Rhemens., a. 625., can. 17; Concil. Confluent., a. 922, can. 7; Concil. incerti loci, Circ. a. 616, can. 14.) But we cannot pass from all that the Catholic Church has done, for the purpose of putting an end to slavery, without referring to that which was effected by it in Ireland. In the year 1171, the Council of Armagh enfranchised all the Englishmen who were slaves in this country:—

Decretum est itaque in prædicto concilio, et cum universitatis consensu publice statutum, ut Angli ubique per insulam, servitutis vinculo mune pabti, in pristinam revocentur libertatem.

Upon the labours of the Church—the Catholic Church—to put an end to slavery, a vast mass of information will be found in that invaluable work, Balme's "Protestantism and Catholicity compared;" and which has been so admirably translated into English by Messrs. O. J. Handford and R. Kershaw.\* In that work will be found, along with many other authorities, besides those cited by us, the Apostolical Letters of Pope Gregory XVI., dated November 3, 1839, against the slave trade and which gives an historical review of all that had been done by the preceding Pontiffs to put an end to so detestable a traffic.

Let there, then be no mistake on the part of our correspondent, "C. M'S," as to the reason why we have designated Mrs. Stowe's work "a Swaddler's romance." It is not because her book is directed against slavery, that we feel bound to condemn her writings. It is our boast that we belong to a country which though infected with Protestantism, is free from the dishonour which attaches to England. Ireland has had nought to do with the abominations of the African slave trade; and if Ireland be free from that infamy, it is a consolation to the writer of this article, that he is identified in name and allied in blood with the man who, in the year 1786, when it was proposed to fit out a slave ship from Belfast, exposed the atrocities of the traffic in which he was invited to engage, and deterred his fellow-townsmen from embarking in the partnership account for such a venture, by exclaiming—"May God wither the hand, and consign the name to eternal infamy, of the man who will sign that document!"†

We can assure our correspondent, who says he is a Catholic, that we, being Catholic, are by no means singular in the opinion we have ventured to express with respect to "Uncle Tom's Cabin." Its cleverness is indisputable, but its morality is more than doubtful; for it appeals to men to remedy their wrongs by violent means. Its arguments against slavery are arguments against the will of God—whether He chooses to afflict those created by Him with poverty, sorrow, or slavery. It is an appeal to men to avenge themselves by deeds of violence, and not by the ways of peace; and it is calculated to stir up a war of extermination against those whose misfortune it is to have inherited from English Protestantism—the sole author of this crime against God and man—the institution of slavery in the United States. The *Univers*, the great organ of Catholicity in France, has proved this in a clever analysis of the entire work. Another Catholic paper, the *Union*, has some remarks upon the book itself, upon the address of Stafford House, and the reply of Mrs. Tytler, on the part of the ladies of the United States, and it thus concludes:—

All these are curious and amusing as well as accurate specimens of Protestant philanthropy—always so super-abounding in books, and pamphlets, and speeches, and exterior manifestations,

\* We would specially refer our readers to pp. 368—382.

English edition; James Burns, publisher.

† Madden's "United Irishmen" (Third Series), vol. 1, p. 303.



but completely vain and sterile in charitable works. A single bishop like Las Casas, a single religious like Father Olaver, did with far less noise works that were truly glorious, and accomplished beneficent deeds that were really effective. It was Catholicity which, in the Old World, cured the wound of slavery—that extirpated the evil without tumults, without riots, without resolutions. It accomplished this task solely by its holy and pacific influences. It is by it alone and on the same conditions, and by the same means slavery can be extirpated in the New World. Let other means be tried, and we are destined to witness deeds of violence, of vengeance, and of utter ruin. We have already more than abundant proof of this in contemporary history.

We perceive by the London papers of Monday that the authoress of "Uncle Tom's Cabin" has arrived in England. We have said that her book should be called a "Swaddler's romance." We recommend our correspondent, who considers the terms not appropriate, to watch the reports of the Swaddlers' meeting in Exeter Hall in May next. We venture to promise him the appearance at many of them of Mrs. Stowe, and that, whilst she is lionised, the Catholic religion will be abused. Had Mrs. H. B. Stowe told all she knows upon the subject of slavery, she would have written a volume in praise of the Catholic Church—of its Pontiffs and its Priests; and she could with perfect truth, have made as her hero such a Catholic as St. Paulinus of Nola, who, to rescue the only son of a widow from slavery, became himself a slave, and as such acted as gardner to a Vandal King—(Act. Sanct. Januer., vol. IV., p. 230). Had Mrs. Stowe done this, her book would not have been popular. *It would not have sold in England*; and Duchesses, and Countesses, and Exeter Hall folk would never have sighed to see her. Instead of this she has written "a Swaddler's romance," and Protestantism, therefore, worships her.

We fairly tell our correspondent, "C. M'S.," we will not go with the crowd; and we are the less disposed to unite with it, when we perceive it is mainly composed of those who are our shameless slanderers and our remorseless persecutors—the self-same mob of pretenders and hypocrites who exclaim against the sufferings of the Negro abroad, and yet who raised a shout of triumph when they were assured that famine had lessened the number of the Catholics in Ireland.—*Weekly Telegraph.*

## PROTESTANTISM.

### AN AMERICAN SHEPHERDESS.

"Rev. Antoinette Browne has had two invitations to settle as Pastor of Religious Societies in this State—one of them at Troy. It is probable that she will accept one of them."

*New York Tribune.*

Since the days when Gospel truth shone so radiantly and miraculously from Anna

Boleyn's eyes, there have been female Theologues in the world. But in America, for the first time, the better sex has been admitted into Holy Orders. Our transatlantic brethren have boldly recognised Woman's mission to discharge the duties of the learned professions and to preach the Gospel. The coil of the Lawyer, the lancet of the Physician, and the gown of the Cleric, are no longer confined to that harsher sex who so long monopolised them. That barbarous exclusiveness is done away with; and Mrs. Lawyer—Mrs. Doctor—and the Rev. Mrs. or Miss—plead causes, physic bodies, and cure souls, in all the plenitude of feminine emancipation. We do not know much of the Rev. Antoinette except that we hear that she was raised in a Southern State, visited New York, was "called," retired to Staten Island as her Patmos, got matronised by the *New York Tribune*, and announced her mission in a public lecture in the city, which was a singular tissue of fanaticism and gammon.

What then? Women have had serious turns before now. Judith was called. So was Zenobia. So was Charlotte Corday. So were the modern Sybils, Madame Kru-dener and Mademoiselle Lenormand. So was Johanna Southcote. So in our days, is the Mysterious Lady. So are the Clarivoyantes. So is Mrs. Chisholm. So is Mrs. Gamp. So is Mrs. Winter. Each in her own line. And, moreover, have they not a She Pope in Protestant England?

Antoinette is simply an illustration of a social revolution which is being developed in America. She is a stunner. She means snakes and no mistake.

We in Europe have laughed heretofore at this grand revolution. We have been prudish and sarcastic. And told our women to confine themselves to the domestic circle the duties of maternity, and the organisation of the larder. Whereas, practically, women sit upon our thrones, write our very best books, drive four-in hands through town, and—(it must out!) wear the br—s. Now the *consensus populorum* as to the last fact should settle the question. If European women do array themselves as a matrimonial perquisite, in the *propria quæ maribus*, why should they not adopt masculine pursuits?

It may be said that this is but a figure of speech. Figure of speech, forsooth! The quick and progressive intellect of America has a soul above figures. Woman has brain, tongue, hands, and pockets. Why should she not earn money, like her fellow, man? Women have been soldiers from the Amazons

down to Joan of Arc, the heroine of Limerick, and the Maid of Saragossa. Why should they not be Judges, M. D's, Parish Priests, Journalists, Members of Parliament, Sailors, and omnibus Conductors?

The fact is, woman *has* been kept down too long in the old world. We, men, are a sad set of dogs—very selfish and very exacting. We keep all the good things of life—its honours and emoluments, its nobler labours, and prizes of ambition, and joys of dissipation, to ourselves; and force the women to stay at home to mind our children, prepare our creature comforts, and vegetate in luxurious indolence. And, as we have managed the world most abominably for nearly six thousand years, it is only fair that the women should have their turn at the business. Let them try it for six thousand years more, and let us nurse the babies, darn the stockings, blow up cook, circulate the scandal, and administer the home department generally.

It is fast coming to this in America. The male animal has got notice to quit. And, in about four thousand years more, or thereabouts, Woman will be absolutely the Lady of the Creation *vice* Uncle Sam appointed to the nursery.

Take the case in point. We'd give a handsome sum to get a peep at the Reverend Antoinette. We should like vastly to be a member of her congregation, or clerk of her parish. She *can* preach we guess. A discourse of Antoinette's would rather *rile* a sinner catawampously, we calculate. Imagine the superfluous eloquence of her sex concentrated on a religious topic—that's the time when Satan would be nowhere, we considerably speculate.

We are quite prepared, of course, to hear some superstitious antagonists of a Feminine Priesthood quote Saint Paul against the Reverend Antoinette. His mandate that woman should not raise her voice in the "church" may appear a clincher with the opposition. But suppose Antoinette throws Paul overboard; or suppose she preaches in a *Chapel* and not in a church, or in the open air upon a beer-barrel—would not that *stummux* the Apostle of the Gentiles? If you imagine for a moment that religious development in America is to be checked by the stale opinions of Paul, Mathew, Mark, Luke, or John, you'll find yourselves tarnation sold. That's all. What does Joe Smith care for the older Evangelists? Or what the spiritual rappers who are inspired by postman's knocks in the atmosphere? These antiquated beliefs may do for the effete and dotting intellect of Europe. But they can't keep up with the high pressure, creation-whipping revelations

of free and mighty America, where every day in the week some twenty new religions arise to displace the senile heresy of Christianity?

We wonder is Antoinette single or married or widowed. Is she young and handsome, or *passée* and ugly? and does she wear the Bloomer costume, or the clerical gown? If she be young and well-favoured, it's all up with her bachelor parishioners. No human coon could stand it. If she be married, we trust she makes Browne fully sensible of his inferiority, and his particular privilege in being joined in her. Browne (if there be so happy a critter) ought to feel the dignity of being the worser-half of such a vessel of election; and the glorious responsibility which lies upon him, to keep house and larrup the children "he takes liberty of having;" in order that the Rev. Pastor's mind may not be distracted from the sublime cares of her sacred calling. If we were Browne, we would know how to value our Reverend helpmate; we'd know what to do with her.

We trust that Antoinette is before this *Parocha* of one of the vacant incumbencies. We shall earnestly watch her career; and expect to be able to announce speedily her exaltation to the highest dignity of her religion. She is Reverend. She may become Very Rev. or Right Rev. Meanwhile, we say to her with profound respect for her vocation and apostolic zeal—Go-a-head your Reverence!—*Nation*.

#### PROTESTANT AND ROMAN CATHOLIC INVENTIONS AND DISCOVERIES.

A remark made by Cardinal Wiseman, in a speech at a literary *soiree* in Leeds, has furnished the *Times* with a subject of an article, in which there is, at least, one unguarded remark which is likely to give a handle to the Cardinal. Cardinal Wiseman remarked that "science has nowhere flourished more, or originated more sublime or useful discoveries, than when it has been pursued under the influence of the Catholic religion." The *Times* justly contends that, in this estimate the Roman Catholic church necessarily gets the advantage of all the sublime and useful discoveries made in all christendom before the reformation, and endeavours to show that, in modern times, science is flourishing more in Protestant than in Roman Catholic countries. This is a fair statement of the case, and with this there is no fault to be found. As a matter of fact, the great proportion of "sublime

thing was sent away to be immured in a French nunnery," &c., &c.

The tale was, especially at that time, too good to be rejected or examined. An argument might be made out of it to suit the Protestant taste in such matters; a prejudice might be created or deepened in the Protestant mind, accordingly it was spread abroad through the provincial papers, printed in tracts, and distributed by pious ladies from house to house. There is no telling what the result might have been, had not the editor of the *Sunday Times* been induced to visit Nottingham. He there made every personal enquiry on the subject, and concluded that the whole account was a gross, slanderous fabrication. A lengthened article to this effect appeared in the *Times* of April 20th. There the matter ended; the tale was soon lost sight of, and its author suddenly vanished from Nottingham. Nothing further was heard of him until the autumn of last year, when he again appeared before the public:

"CHARGE OF FORGERY.—At Cambridge on Wednesday, September 21st, 1852, a serious charge of forgery was investigated before the magistrates. The accused, Robert Gilbert, for some time, a resident in Nottingham, is a tall, gentlemanly-looking man, about fifty years of age. For two or three years past he has been engaged in travelling through the eastern and midland counties representing himself as the recognised reporter for the London morning journals. He was charged, at the instance of the authorities of the London and County Bank, with having forged a bill for 100*l.*, and uttering said bill with a guilty knowledge of the said indorsement being a forgery. The antecedents of the prisoner are not of the most favourable character, as some fourteen years ago he suffered six months' imprisonment in Cambridge for obtaining money under false pretences, the circumstances being somewhat similar to the present. He was tried at the Cambridge assizes, March, 1833, before the Lord Chief Baron Pollock. A verdict of guilty was given in against him, and the judge, in passing sentence, observed—'This was not the first time the prisoner, Robert Gilbert, had been called before the bar to receive sentence for his villainy, and therefore he could not allow him to remain any longer in this country. The sentence of the court is, that he be transported for ten years.' He was sent off to the convict depot some three weeks ago."

\*These extracts are taken from the Cambridge and Nottingham papers. The whole thing is old, though new; it has happened and will happen again. The very existence

of the Church as Christ's Church implies its continuance. At one time it is Jeffries appealing to the public against the cruelties practised in a secluded monastery; at another time it is "a converted Polish Nobleman, detailing the corruptions, &c., of the "Romish" Church. Now, it is Father Gavazzi flaunting, in his Barnabite habit through the country, and "making faces" at Popery, and now it is a poor, miserable, impure thing, flitting up and down here and there, uttering its foul lies against Priests and Nuns.

Subscription to provide a passage and outfit for Rev. Father Leo to the Seychelles Archbishop Carew, ... .. Rs. 50 0

#### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Corporal Cahil, <i>Dum-Dum</i> , thro' Rev. Mr. Prendergast, ... ..	Rs. 3 0
Thro' Mr. N. O'Brien.	
One of the Old Blues, ... ..	Rs. 8 0
F. Moore, ... ..	2 0
C. Vincent, ... ..	3 0
D. S. Bush, ... ..	3 0
A Friend, ... ..	1 0
William Bell, ... ..	4 0
Lieutenant Dozne, ... ..	4 0
A Friend, ... ..	1 0

#### BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of April last.

H. M., at <i>Burdwan</i> , ... ..	Rs. 5 0
Mr. F. Pereira, ... ..	2 0
" J. Baptist, ... ..	2 0
" Richd. Deefholts, ... ..	1 0
" E. Baptist, ... ..	1 0
" Robt. Deefholts, ... ..	1 0
" J. King, ... ..	1 0
" Chas. A. Pereira, ... ..	1 0
" J. F. Pinto, ... ..	1 0
" M. T. Lepies, ... ..	1 0
" J. Leal, ... ..	1 0
" F. Stuart, ... ..	1 0
Mrs. R. DeLallana, ... ..	1 0
" Hobson, ... ..	1 0
" Speede, ... ..	1 0
" M. B. Botelho, ... ..	1 0
Mr. E. Botelho, ... ..	0 8
" Wm. Salvador, ... ..	0 8
" P. Gill, ... ..	0 8
" Wm. Martin, ... ..	0 8
" J. Andrew, ... ..	0 8
" R. Lepies, ... ..	0 4
" E. Martin, ... ..	0 4
" E. Ambrose, ... ..	0 4
" J. Francisco, ... ..	0 4

#### Donation.

H. Alexander, ... ..	Rs. 5 0
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#### Expenditure.

Paid Servants' wages and Confingencies, ... ..	Rs. 23 3
" for Wax-Candles, ... ..	2 10

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 2.] CALCUTTA: SATURDAY, JULY 9, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 9.

### LORD REDESDALE ON THE DOCTRINE OF DIVORCE.

PROTESTANTISM IN THEORY AND PRACTICE  
CONTRASTED WITH CATHOLICITY.

IN recording the judgment at which he has arrived, on the doctrine of Divorce *a vinculo Matrimonii*, Lord Redesdale informs us, that he had reviewed the teaching upon that subject, both of the Catholic Church and of all the Protestant Reformers. In speaking thus, his Lordship equivalently admits, first, that, in order to ascertain the true doctrine on divorce, he sat in judgment on all the Popes, Patriarchs, Archbishops and Bishops, who constituted the Catholic Hierarchy for eighteen centuries, and presided over, or assisted at all the general and particular councils, which were held during that long interval, and next, that, having exercised a similar scrutiny with respect to the heads and founders of all the so-called reformed Protestant Churches, he found that these,

together with himself, had all fallen into grievous error on the doctrine of Divorce, whilst the Orthodox teaching upon the same question, was upheld by the Catholic Church. Now whilst we admit, that in the principles of the reformation, the most unlettered Protestant is bound to regard himself, as more sagacious in discovering the true interpretation of Scripture, than all the Holy Fathers that ever lived, and all the Councils that were ever held, yet this consequence, however lawfully deduced from the fundamental principle of the reformation, is of a character so repulsive to the dictates not only of religion, but even of common sense, that it suffices to announce it, to make any rational reflecting man recoil from adopting it. If such be the judgment of reason with respect to the consequence here spoken of, it is impossible not to regard the principle from which that consequence is derived, as subversive of religion, as well in what relates to faith, as in what relates to morality.

In order to illustrate our reasoning upon the subject now treated of by us, let us suppose, that by the miraculous interposition of the Almighty Power, God were to raise from the Dead and to bring together in a general Council of the Church, the Cyrils, the Athanasius, the Gregorys, the Basils, the Cyprians, the

Ambroses, the Augustines, the Jeromes, the Chrysostoms, together with the countless other Pontiffs and Bishops; who governed the Church during the last eighteen centuries, and that all these illustrious Fathers declared unanimously, that the Catholic interpretation of any controverted passage of Scripture was that, which in their respective ages, the Church had always received, and that, which they themselves had, in their lifetime, always taught; would not that man be justly pronounced to be a proud, presumptuous and daring Character, who would prefer his own, private, opposite interpretation, to that of so August and Venerable a Tribunal.

Now, although, doubtless, a Council, such as we have just described, would present an imposing aspect, which no General Council, that has ever yet been actually held would exhibit, yet, notwithstanding, as the aggregate of the Council, contemplated in our hypothesis, consists of the same Pontiffs and Bishops, who, in their respective ages, successively assisted at each of the General Councils of the Catholic Church, the authority of the doctrinal decisions given in these several Councils must, in effect, be deemed as conclusive, as if, in virtue of the miracle included in our hypothesis, those decisions had been pronounced in an assembly, in which, all the Chief Pastors and Bishops of the Church for eighteen centuries, were simultaneously congregated together.

Hence then, to impugn the teaching of the Fathers, Pontiffs and Bishops of the Church, whether these Pastors teach the Catholic Doctrine collectively or distributively, by means of a general Council, or by their own individual preaching, is equivalent in temerity and audacity, to the impugning of the teaching of all the united Apostolic Hierarchy of Christendom, from the days of Christ to the present time.

But as it may be satisfactory to a certain class of our readers, to have it clearly proved to them, that it is an inevitable consequence of the primary principle of the Protestant reformation, that each individual Protestant, however illiterate, is bound to hold himself qualified to investigate and pronounce for himself upon the ortho-

doxy of a doctrinal decision, or interpretation of scripture, given by any council or synod however learned, numerous, and respectable, We shall here subjoin a copious but most apposite and interesting extract, from the celebrated conference of Bossuet, the illustrious Bishop of Meaux with Claude the most eminent both in his day and up to the present time of the Presbyterian or Calvinistic ministers.

In this conference, after some preliminary discussion, Bossuet thus pursues the course of argumentation with which he had commenced, and addresses his adversary, in these words:

"Then, after all, Sir, if I well understand your doctrine, you believe that a private person may doubt of the Church's judgment even when she gives her final determination." "No, sir," M. Claude answered: "it is not to be said that one may doubt; there being all the likelihood in the world that the Church will judge aright." "He that says likelihood, sir," replied I immediately, "says a manifest doubt." "But," said M. Claude, "there is more: for Jesus Christ promised that all those who should seek would find; and since it is to be presumed they will seek well, it is to be also believed they will judge well, and in this assurance there is some thing indubitable. But upon witnessing cabals, factions, and different interests at work in councils, it may reasonably be doubted, whether in such an assembly there will not be mixed something human and doubtful."

"Pray, sir," said I, "let us leave aside what is good for nothing but to throw dust into one's eyes. All you say of cabals, factions, interests, is absolutely foreign to the purpose, and consequently serves only to perplex."

"There is nothing," said M. Claude, "less foreign to the purpose."

"And I maintain," said I, "that you yourself will shortly concede that there is nothing more foreign to the purpose. For I ask you, sir, suppose there should appear in the council neither factions nor cabals; supposing also one were assured that there were none, and that all proceeded in an orderly manner; must one receive the decision without examining it?" He was fain to answer "No." Whence I immediately concluded: "I

was right, then, in saying that all you alleged as very considerable, about factions and cabals, is in reality but a diversion and, in fine, that a private person, a woman, an ignorant man, any one, may believe and ought to believe that possibly he may understand the word of God better than a whole council, though assembled from the four quarters of the world, and better than all the rest of the Church."

"Yes," said he (Claude,) "it is so."

I repeated twice or thrice the proposition he had granted, adding still some stronger circumstances, but evidently contained in what was accorded. "What!" said I, "better than all the rest of the Church together, and than all her assemblies, though composed of the holiest and most enlightened persons in the universe! for all these are still but men, subsequently to whose decision every one, according to your doctrine, ought still to examine. A private person shall believe he may have more grace, more light—in fine, more of the Holy Spirit than all the rest of the Church!" All this was to the allowed: and I might have added more than all the fathers, more than all past ages, reckoning immediately from the apostles' times. "But," proceeded I, "if it be so, how do you escape the difficulties of the Independents? and what means has the Church left to hinder there being as many religions, I do not say as there are parishes, but as there are heads?" He replied: "We have synods, which are means to hinder so great evils; means, although not infallible, yet profitable, as I have said. For, although a pastor that preaches is not infallible, his ministry ceases not to be profitable, because he declares the truth. Now a great assembly, composed of more persons, and those of greater learning, will yet better declare it." "Methinks, sir," replied I, "that you make every thing to consist in instruction: but this is not precisely either the intention or institution of synods, for oftentimes one learned individual will give more instruction than a whole synod together. What we are, therefore, to look for from a synod, is not so much instruction as decision by authority, which must be submitted to; for this it is which is need-

ful both to the ignorant who doubt, and to the proud who contradict. An ignorant private person, if you leave him to himself, will confess to you that he knows not how to determine: and far from abating his pride by a synod, you mount it to its highest pitch, since you oblige a private person to believe that he can understand the Scripture better than the synod and all the rest of the Church; and the synod itself, though assembled from the whole Church, upon being asked by him whose faith it is examining, whether it be not still his duty to examine after the synod, and whether it may not so fall out that he, though a private person, may understand the Scripture better than all the pastors assembled? the Synod, though universal, must, according to your doctrine, declare that without doubt he may. Sir, presumption cannot go farther. And observe, pray, that these assemblies, which you propose as profitable means, are no longer so, when every one may believe that he has a better and the only means that can secure him, to wit: that of examining by himself and believing only on his own judgment. This, sir, is perfect Independency; for the Independents neither refuse to hold synods for their mutual instruction, nor to receive those synods when they are satisfied with what these synods have laid down. They have held some, as you are aware." He acknowledged they had held one to frame their confession of faith. "Whether one or more," said I, "it matters not: they do not, then, absolutely reject them, and they reject in them precisely no more than you do, which is, the obligation of submitting to them without examining." And hereupon, to sum up in few words, this was my argument:—"The Independents approve of ecclesiastical assemblies for instruction; all they disallow is, the authoritative decision, which you will no more admit than they; you are then wholly conformable, and you ought not to have condemned them." "You see not, then, sir," said M. Claude, "that we deny not that there is an authority in synods—such a one as the paternal authority, such a one as the authority of magistrates, such a one as a master has over his scholars and a pastor over his flock; all these authori-

ties have their use, and are not to be rejected under pretence, that fathers, magistrates, and masters may be deceived: just so then with the authority of the Church." "But, sir," answered I, "the Independents do not deny the authority of magistrates, nor the authority of masters over their scholars, nor of pastors over their flocks; they have pastors, in whose behalf they claim, as you do, a certain deference; and much more will they not deny, that it ought to be paid to a whole synod. If, then, you accuse them of denying the authority of synods, you must add something to what they believe in respect of them, and there is nothing to be added but what we believe—which is, that we must submit to them without examining."

After this we did nothing for a little time on both sides but repeat the same things. Having called M. Claude's attention to this, I said: "In fine, sir, it would be an interminable dispute. A man has only to examine conscientiously and before God, whether he think himself capable of understanding the Scripture better than all councils and all the rest of the Church, and how can such an opinion agree with the docility and humility of God's children." I inculcated in few words what pride it was for one to believe he could understand the word of God better than all the rest of the Church, and how, after this, every check was removed to there being as many religions as there are heads."

REALLY the most bigoted conservative—the most confirmed hater of the Transatlantic Republic, must *malgre lui* confess, that the Americans are a remarkably go-a-head people. While Ericson with his atmospheric engine threatens to supersede Fulton, while Mr. Porter of the Electric Telegraph Office of Boston, puts all other electric operations in the shade by playing "Hail Columbia" and "Yankee Doodle" at Boston, to a New York audience, proving what the masculine mind of America can accomplish, imbued as it is with a love of progression and dollars; the ladies of America show that they are no laggards in the race, and that urged by a morbid love of popularity—notoriety would be a fairer term—the feminine portion of the American world is capable of equally startling productions, the originality of which none will dispute, although grave doubts may be entertained as to their propriety, delicacy or usefulness.

Not many months ago, Mrs. Colonel Bloomer fairly "flooded" our Editorial dignity by a most vigorous assault upon one of our dearly cherished prerogatives. She made a desperate onslaught, and carried off *vi e armis* our "vest," and forthwith appropriated the "vest," and used it as part and parcel of the habiliments of the softer sex. Remonstrances and ridicule were equally inefficacious—even, the keen shafts of *Punch* fell harmless from the "vest" of the Bloomer.

The shock to our susceptible heart was at first terrible but before time could reconcile us to this larceny Mrs. B. emboldened by the success of her first exploit, made a more terrible, a more flagrant, a more unjustifiable attack on the rights of the "lords of the creation" and absolutely boned our—pantaloons, and at this moment a large section of what Mrs. Colonel Bloomer calls "our female mind" is riding rampant and roughshod over their henpecked lords, wearing in short the breeches with a vengeance.

We have written this much to show how "greatly" the American ladies "dare and do." Had we patience, we might illustrate still further this mania, and relate at length how Mrs. Colonel Bloomer, this insatiable reformer—is raging through the length and breadth of the States, agitating the "female mind" for the purpose of putting a "stopper" on the *gun-sling* of Brother Jonathan, of forcing, in short, teetotalism down the throats of 30,000,000 of people.

But we will abstain from this; fearful lest we should become heated in the discussion, for we are true lovers of our waistcoats, our pants and our "wee drop" of grog. In fact, we would have avoided writing on the matter at all, were it not that the notification, copied from the "*Rochester Weekly American*" required something introductory to soften the startling nature of its contents. The "American female mind"—we do not mean the American ladies,—not contend with reforming the rules of dress and modesty, have now set about correcting the code of morality. Here in proof is the notification referred to:—

"We the undersigned, have pledged ourselves to each other for life, or as long as we can live in harmony, and now sustain the conjugal relations. This we do without conforming to the laws and customs of this nation in regard to marriage, believing it to be an affair exclusively our own, and that no others, whether friends, church or State, have ought to do or say in the matter.

"We deem it necessary to give this notice, that our friends and the public may know of our union, that we may not be exposed to slander.

BENJ. F. SHAW,  
HARRIET N. HOWARD.

The old world practice of marriage then, according to Benj. Shaw and Harriet Howard is simply absurd. The opinions of 19 centuries value nothing. This beats Mormonism, and we leave our readers to judge between the theory of Miss Harriet Howard and the holy state of matrimony. It is certainly a very "spry" idea, original and stamped with the American mind—*Madras Catholic Examiner*.

## CATHOLICITY AT SECUNDERABAD AND BOMBAY. HAPPY DECLINE OF THE GOANESE SCHISM.

THE letter of the Right Rev. Bishop Murphy, V. A. of Secunderabad, which we publish to-day announces the gratifying fact of the return to Catholic Unity of 117 of the deluded persons, who had hitherto unfortunately and disedifyingly adhered to the Goanese Schism. We have reason to know, moreover, that some hundreds of the same deluded party together with one of the Goanese refractory Priests in the Apostolic Vicariate of Madras are about to express their sorrow for their past inexcusable disobedience to the representative of the Successor of St. Peter, and to supplicate for pardon and reconciliation with the Catholic Church.

From the letter of his Lordship, Bishop Murphy, we learn that the pious celebration of the Month of Mary by the Faithful at Secunderabad was attended with an occurrence, which strongly indicates the exercise of a very special Providence in their favor. During the Month of May, the Cholera broke out with great violence in that Vicinity, but its destructive effects were wholly confined to the Mussulman and Hindoo Pagan Population, whilst among the Native Catholics, not a single case of Cholera occurred. It is impossible to narrate this extraordinary fact, and not call to mind the analogous event, of the destroying Angel leaving the Children of Israel unhurt, whilst he slew the first born of the Egyptians. At any rate, what has taken place, contains much, that should make the Catholics of Secunderabad deeply grateful to Divine Providence, and encourage the Faithful

every where, to cherish feelings of affectionate devotion and Reverence to the Ever Blessed Virgin Mother of our Divine Redeemer.

In Bombay, the Goanese schism has sustained a most humiliating defeat from the decision in favor of Bishop Hartmann, the lawful Representative of the Sovereign Pontiff, given even by a Protestant courts for such is the virulence, and accursed factious obstinacy of schism, that it impiously dares to resort not only to a Lay, but even to an heretical tribunal, in the hope of wickedly triumphing over the successor of St. Peter, and those Prelates, to whom the Sovereign Pontiff has delegated his authority in India. St. Paul censured some of the first Christians, for submitting their temporal disputes to Pagan tribunals, and plainly told them, that rather than thus cause disedification, they should rather have called in the lowliest of their own Brethren to adjudicate upon them. What would the Apostle say, had he witnessed the scandal of rebellious Priests and Laics, appealing in matters purely ecclesiastical to a Protestant tribunal, wholly ignorant of the principles of Catholic discipline, or if by accident acquainted with them, unwilling or unable to be guided by them in its judgment. However, even with all these heavy disadvantages to contend with, Catholic unity has, thanks to God, triumphed in Bombay over all the wicked machinations and conspiracies, that had been plotted for its overthrow. We congratulate the illustrious and intrepid Prelate by whom this triumph over faction and rebellion has been achieved, on the success which has crowned his labors, and we also felicitate those of his Flock, who, with true Catholic fidelity, clung to and sustained their Bishop in the hour of trial and persecution.

## BENGAL\* CATHOLIC ORPHANAGES AND WIDOWS' ASYLUM.

WE beg to inform the friends and supporters of these Institutions, that the

\* The Orphans in the Male and Female Orphanages at present are in number one hundred and fifty-seven—in the education and care of them, fifteen Religious are engaged:



number of applications for admission into them by destitute children, and also by destitute adult females, is constantly on the increase. Within the last week applications for ten or twelve such distressing cases as those just mentioned, have been received, and in most cases complied with, in the hope, that the publication of the fact might arouse the benevolent of our community, if not to increase their own subscriptions, at least to exert their interest and influence among their friends and acquaintances, to procure additional subscribers for the invaluable Institutions here spoken of. At the present moment 16 adult females, widows &c., are sheltered in, or receive support from our widows' Asylum. And whilst we pen these lines, an East Indian young woman of decent education and manners is suing for admission, on the grounds not only that she is utterly destitute of the means necessary for her support, but also on the plea, that she has no home, to shelter her virtue.

Every one acquainted with Calcutta knows, that to leave, even for a single day, a young woman exposed, without home or protector, to the dangers with which this capital teems, would be to expose her to inevitable ruin. These considerations will, we earnestly trust, arouse a generous zeal in favor of our Orphanages and Female Asylum, in the bosom of every well wisher to religion and humanity.

## PARLIAMENTARY COMMITTEE ON THE AFFAIRS OF INDIA.

PRIVATE letters received by the late Mail state, that the Right Rev. Bishop Whelan, late Vicar Apostolic of Bombay, and the Rev. Doctor Quin lately attached to the Catholic Mission of Secunderabad, have been summoned to give evidence before the Committee of the House of Commons, on the affairs of India.

about ten Extern Servants, Bluesties, Dhobies, &c. &c. are attached to the Orphanages for the supply of Water, for washing &c. &c.; the internal or domestic duties being all discharged at the Female Orphanage by the grown-up Girls, who are thus trained to become useful Servants in families. The total outlay for these Institutions, must hence exceed 1000 Rs. per Month exclusive of house repairs, furniture, medicines, nurses, &c. &c.

## NUMBER OF COMMUNIONS ADMINISTERED DURING THE PASCHAL TIMES IN 1853.

*Return for the country districts of the Vicariate Apostolic of Western Bengal, of communions administered during the Paschal season of 1853.*

Dum-Dum, Catholic Chapel,	..	420
Chinsurah, .. .. .	..	100
Midnapore, .. .. .	..	20
Serampore and Barrackpore,	..	50
Howrah, .. .. .	..	20

The Mission at Berhampore has not as yet been visited by a Priest, but arrangements are being made for that purpose.

## CORRESPONDENCE.

### THE VERY REV. FATHER FORMOSA.

Our readers will learn with pleasure from the subjoined letter, that the Very Rev. Father Formosa has already greatly improved in health, by his visit to Ceylon.

*Letter of the Very Rev. Father Formosa, to His Grace the most Rev. Dr. Crewe, Archbishop of Edessa V. A. W. B.*

MY DEAR LORD ARCHBISHOP,—Since I left Calcutta, not a day has passed, in which I did not bring before my mind, your many acts of kindness towards me, during my long stay under your sweet jurisdiction, and especially during the days previous to my departure. As often as I considered them, so often my conscience accused me of rudeness, in my not having most cordially thanked your Lordship for them, in the best way I could. I express myself thus, because I am aware, I never could do it adequately. If your Lordship will allow me to excuse myself, I would say, that my rudeness was rather apparent than real because I intended to comply with a duty acknowledged by all, and practised by the generality, but when the time came to execute my intention, I found myself unable to utter a word, not for want of sentiments of gratitude, but on the contrary from the abundance of them. I know you will believe me, *qui expartus facile credit*. Having briefly

acknowledged my fault, and tried to prove it an involuntary one, I have to supply the deficiency, and therefore, I beg, my Lord, to offer you the expression of my most sincere and grateful thanks, for your very many, and very great acts of kindness towards me; as long as I live, I shall cherish a most faithful and grateful remembrance of them, and as nothing can prove better the sincerity of my heart, than the exhibition of my deeds, I beg of you to honor me with your commands.

It will give you, my Lord, I am sure, pleasure to know, that I enjoy much better health at present, than when at Calcutta. Our voyage was rather pleasant, notwithstanding that we had always a head-wind, and generally a strong one. At night, during the voyage, I was obliged to follow your advice.

I am sorry to say, Mr. Aspher is not as well as when you saw him. After the rain he felt very weak, and he is still so. How is my good friend Brother Francis? I hope the choir is going on very well. If John Duffy will prove a diligent and good boy, I shall send him from Malta a fine *Laudate* in music, for the Christmas examination.

Kindly remember me to all the priests, especially to Mr. Stephenson, who, I hope is doing well. Any news from the Very Rev. Mr. Kennedy? I shall feel very glad to hear from him. I am sure your Lordship has heard ere this from him.

Hoping, my Lord, that you enjoy good health, and begging of the Almighty to better it daily for the good of religion in general, and for the good of the mission of Western Bengal in particular. I do myself the honor to kiss most devoutly your sacred hand, and to implore your blessing.

I remain, my dear Lord,

Your Grace's Most Obedient Servant,

P. P. FORMOSA.

Galle, 22d June, 1853.

\* The accounts from the Very Rev. Dr. Kennedy are, thank, God, of the most cheering nature. Doctor Conigan one of the first Practitioners in the British Empire, has positively pronounced, that Dr. Kennedy is wholly free from any diseased organisation of the heart.

## BENGAL CATHOLIC ORPHANAGE.

*The following is an extract of a Letter addressed by Mr. John D'Souza, to the Rev. Mr. McCabe.*

"The balance of the Note of (50) I beg you will carry to the funds of the Orphanage as a slight token of my estimation for that benevolent Institution. Craving your reverence's prayer."

I remain,  
With profound respect,

Your very obdt. Servant,

JOHN D'SOUZA.

*Printer and Publisher of Commercial Gazette Press.*

54, Cossitollah, }  
6th July, 1853. }

## CATHOLIC MISSION AT SECUNDERABAD.

*Letter addressed by the Right Rev. Bishop Murphy D. D. to His Grace, the most Rev. Dr. Carew. V. A. W. B.*

MY DEAR LORD,—I have received your Grace's very kind letter of the 8th instant, and I am delighted to infer from the excellent spirits in which it is written and from the hand writing, also that your Grace's health is quite restored. I shall be most happy to resume our correspondence, for your Grace's letters are always cheering and full of encouragement were most beneficial to me. Your Grace will be glad to hear that the Devotions held during the Month of May to the Immaculate Mother of God were productive of many and great fruits, among which was the return of 117 Schismatics to the Church. The celebrated Chapel of the 8th N. I., which brought such a storm upon us, is now about to revert to its original owners. It is remarkable, that when the Cholera broke out in the neighbourhood of that Chapel, in the beginning of this month, and took off a great many Heathens and Musselman, not one Catholic was attacked. This was an evident effect of the Divine blessing, and will, I hope, produce a salutary influence on the minds of the Heathens. The followers of Schism are now, thank God very few

indeed, and these of the lowest class, and of the worst description of persons.

The Nuns of St. Joseph's Convent Female have sent to Mr. M—— Calcutta some work of the poor children of their Schools to be sold for their benefit, may I ask your Grace to recommend it to the kind interest of your Nuns and Friends in Calcutta.

Begging your Grace's prayers,

I remain my dear Lord,

Yours ever affectionately,

✠ DANIEL MURPHY.

Secunderabad, }  
June 24th 1853. }

## Selections.

—ooo—

### CONVERSIONS.

#### MOST REMARKABLE CONVERSION.

On the 26th March last, Holy Saturday, an affecting ceremony took place in Rome in the Patriarchal Church of St John Lateran. The Cardinal-Vicar administered the Sacraments of Baptism and Confirmation to a young Jewess, Velli Orhuer, aged 19 years, born at Brott; in Gallicia. She took the names of Anne Maria Jeanne-Caroline Siorni. She had for godmother the Princess Maria-Louise Orsini, of the House of Tarlornia. There is a good deal of conversation at Rome of the marvellous circumstances which brought this young lady to embrace Christianity. The following is a summary of the details which have been transmitted to us:—

"Born of German parents, who have resided at Constantinople for a long time the young Jewess at twelve years of age, when repairing one day to the synagogue to pray, she saw suddenly, covered with a mourning veil, sink and disappear the synagogue where her friends and she were in the habit of going to adore God. At the same time she saw St. Peter's of Rome sparkling with light, and all brilliant with an incomparable splendour that vision made a profound impression on her young imagination. God made her comprehend immediately its signification, and she wished to follow the voice which interiorly called her to adore God in the temple which had been shown to her with a glory so bright and altogether so eloquent. She disclosed the matter to her friends, but they opposed the project of her conversion with such energy and violence that she was obliged to defer the execution of it. Three years after, at

the age of 15, they made her marry a young man of their religion; but time brought no repose to her soul, agitated by grace. The celestial vision followed her unceasingly. At last, seeing that she could not succeed in making herself a Christian as long as she remained under the hard and pitiless authorities of her family, she placed herself in the hands of Providence, and departed one day carrying with her, young child. With the visible protection of Heaven she arrived happily at Smyrna, where she lived some time quietly enough. But that was only a pause of her life of trials. One day she saw her friends arrive, who, after a great deal of searching, had at last discovered the place of her retreat. They took away from her all that she had brought with her, and, what was more painful still, they took away her child; but she refused firmly to return to Constantinople and re-enter into the bosom of her infidel family. She succeeded in getting them to give up her child, and she embarked for Rome that she might see that sacred temple which God had shown to her in such great glory, and pray therein in spirit and in truth. At Rome she found a country—the common country of all who wish to belong to God and to His Son Jesus; she found there a family in a holy community, into which she was received as a sister and as a daughter. At last, on Saturday, the 26th ultimo, clothed in the white habit of a neophyte conducted by the Princess Orsini, who acted as her godmother she received in the Church—the mother and mistress of all the churches of the city and the world in the basilicum of St. John of Lateran, Holy Baptism, Confirmation, and the Holy Eucharist. Nothing could equal they write to us, her holy meditation, her peace, her joy; there was, especially at the moment she received the Sacrament of Confirmation, such a transformation of her whole being that the beholders thought they saw the Holy Ghost decent visibly upon her, and all the people were enraptured and felt themselves under the influence of the spirit of God. His Eminence the Cardinal Vicar could not forbear remarking to the Faithful who assisted at the ceremony on that sensible intervention of the Divinity—'Such are,' he concluded, 'the effects of our Holy Sacraments. To-day you see them with your eyes; you in a manner touch them with your hands. It has pleased God to recompense the courage and the faith of this daughter of Sion. We shall receive ourselves the same graces if we make the same preparation, and if habit does not render us insensible to the life of grace, to the

sacramental life'. These words made a lively impression on the young woman whom God had received into the One Fold of the Supreme Pastor at 19 years of age, seven years after she had seen the Holy Roman Church, into which she had entered so joyously, figured in that heavenly vision that we have related.—*L'Univers*

BOULOGNE-SUR MER.—Several conversions have recently taken place in this town, which has been of late overflowing with English Catholics. An esteemed correspondent informs by a letter of this week's date that on Low Sunday a young lady of aristocratic connections, and of the highest education and talent, was received into the fold of the Catholic Church by the Rev. Abbé Gort, and that the public reception of another convert, English lady, who is most respectably connected, took place in the Church of St. Jacques. Among the English Catholics who have been residing at Boulogne during the past winter have been—Jas. Weld, Esq. Mrs. Weld, and his excellent family; Thomas Weld Blundell, Esq; Mrs. Blount, &c. &c. The Easter services were very well attended, and the ceremonies very efficiently carried out in the churches.—*Tablet*.

Mr. Henry Abbott, of the neighbourhood of Cloughjordan, was received into the Catholic Church, in the chapel of Arderony, on Sunday, before a large congregation by the Rev. Mr. Horan C.C.—*Limerick Reporter*.

On Sunday a whole Protestant family abjured Protestantism in the chapel of this town, in the presence of numerous friends. Heirs of a great name, although exercising an humble profession, that family, comprising father, mother, two girls, and a boy longed for the moment to enter the Church of their own accord. during the interesting ceremony—made complete by the administration of the Sacraments of Baptism, Marriage, and the Eucharist—the deportment of the neophytes, their firm replies to the questions addressed to them, and the tears of happiness which shone in their eyes, evinced in the clearest and most affecting manner the disposition of their hearts.—*Gazette de Lyons*.

A touching ceremony took place on Easter Sunday in the church of the Hospital of St. Louis, Paris. A foreigner, M. K.—, a young man of great intelligence and goodness made a solemn abjuration of Protestantism to M. L'Abbe Denis, almoner of that hospital. It was the great examples of well-directed charity, based on Christianity, which first suggested to M. K.— a young man 32 years of age, the idea of conversion, the sincerity of which may not be doubted, as

he spent seven or eight months in grave and serious meditations. He was assisted by Baron and Baroness Castile, during the touching ceremony.—*L'Ami de la Religion*.

CONVERSION AT BLACK PARTRIDGE.—A correspondent of the *Western Tablet* says:—"On the 25th of January last I had the gratification to be present at the conversion of a Lutheran gentleman (Paul Risewetter) to our Holy Catholic Faith. The scene was very solemn and imposing, particularly as it happened on the anniversary of St. Paul's Conversion. This added much to the solemnity and brilliancy of the ceremony, which took place about nine o'clock, a. m., after which High Mass was sung by the Rev. Maurice Gipperich the good and worthy pastor of Black Partridge. There is now in the course of erection one of the finest churches to be seen in the State, I believe. The plan is most excellent; it is after the Gothic style; and when completed will add much to the wild and picturesque scenery of Black Partridge. It was commenced last summer; and, although our respected pastor has not begged or borrowed a cent from any others but his own congregation, still he expects to have it completed early next summer. Moreover, he has only one hundred and twenty five children ready for receiving the Sacrament of Confirmation, and who seem well instructed in the dogmas of our holy religion, I have no doubt when our good Bishop visits Black Partridge, he will be much surprised at the many improvements which have taken place since his last visit, and particularly within the last year.—*Catholic Standard*.

TO THE EDITOR OF THE "CATHOLIC STANDARD."

Sir, I have not seen the following names in public print, therefore I should feel obliged by your inserting them in next week's *Catholic Standard*:—

Mr. Charles Hall, and family, formerly school-master and organist to St. Peter's Plymouth received into the Church last year by the Right Rev. the Lord Bishop of Plymouth.

Mr. Jonathan Guy, jun., eldest son of a respectable farmer in Cornwall, received into the Church in 1851, and since gone to Australia.

Please inform me through your next number in "Notices to Correspondents" whether Lady Caroline Townley, Lady Emma Anderson, and Lady Adelaide de Trafford are converts to our holy religion, and if so, in what year did they embrace it.

I remain, Sir, &c.

A TRUE SON OF ERIN.

*Lady Townley is a convert, and so, we believe, is Lady de Trafford; but Lady Emma Anderton, has been a Catholic all her life, as were her ancestors for generations. We cannot, however, specify the date when the two first-named ladies were received into the Church.—Ed. C. S.*

### PAPAL AUTHORITY AND GALLICANISM.

It is just seventy-five years since Voltaire made his triumphant entry into Paris, amid the acclamations of the courtiers and the people and the undisguised satisfaction of many miserable Priests who had sold themselves to the service of the Devil. There never was a greater victory than this, and infidelity has never obtained so much glory. It was the voluntary homage of a corrupt city to the high priest of corruption. But in the same carriage with Voltaire travelled an unseen companion, and the plague of anarchy and rebellion made Paris its home, and deluged its streets with blood. There were not many people at that time who expected anything else than the ruin of Christianity and the success of a licentious philosophy. The whole kingdom was morally ruined, and even Nuns within their desecrated cloisters had thrown, aside the works of St. Francis of Sales, and had substituted for them as their spiritual reading the works of Helvetius, Rousseau, and Voltaire. Diderot, D'Alembert, and the apostate Raynal, had for a time succeeded in their desperate enterprise.

Seventy-five years have gone by, and old France has perished with its ancient dynasties. New habits have been formed, and new courses adopted. The old Hierarchy, which counted among its members Bishops appealing from the Holy See to an impracticable tribunal has been swept away by the successor of St. Peter, and a new vine is planted in France. Unlike its predecessor, the new Hierarchy remembers its origin, and is not unfaithful to its obligations. If it were possible to rejoice over the fall of another, we could do so now; not for the error committed, but for the noble and generous reparation. Feneçon was resisted by a Bishop, his defeat involved no particular humiliation, and would probably have been forgotten by this time but for the superhuman humility in which he admitted his error. Monsignor Sibour has had laymen for his adversaries, and who, moreover, are his own subjects. It is therefore a more complete humiliation. He, too, like Feneçon, but under circumstances more oppressive, has given proofs of a noble courage, and perform-

ed an act of heroic submission. He acted under obedience, but no command was issued. He might have waited for express orders; he might have been silent; he might have entrenched himself in reserve and sultriness, and secretly encouraged rebellion. So far from this was he that he gave up his arms, and resigned himself most submissively to the hinted will of his superior. The Archbishop of Paris is the first person who publishes the sentence which was unfavourable to his claims.

We are in the middle of the nineteenth century, and people obey the Pope in the capital of France, where atheism was publicly proclaimed, and there are people even there who are afraid of excommunication. Wither are we going? Are we advancing in knowledge and understanding, and emancipating ourselves from the trammels of an explored superstition, or going back to the thick darkness of the middle ages when men were more afraid of a penniless Capuchin than of the Emperor of Germany? This certainly looks ominous. In the city of Paris, where the old Jansenist Parliaments defied the Sovereign and the Pope, the mere expression of the Pope's wishes are received with deference and glad obedience. Have philosophy and Jansenism utterly perished, and its Ultramontanism come to make its home within the walls of refuted Gallicanism.

It must be remembered that it is not a question of Gallicanism for since the new constitution of the French Hierarchy Gallicanism has had only M. Dupin for an avowed advocate. No French theologian has ventured into the old ways. Carrière and Lequex have gone near the frontier, but the Holy See has marked their footsteps. The author of the pamphlet so summarily condemned in the last Encyclical has not ventured to give his name, and it would be unjust to a respectable community of Ecclesiastics to mention them as its authors or advisers, though the common rumour in France couples their name with the pamphlet. It is true, perfectly true, that Gallicanism as a theory has perished, though perhaps the spirit of it may survive here and there. There was a time when the appellation of Gallicanism was considered to be no stigma; but that time is passed, and now M. Dupin probably stands alone in his unblushing avowal of that unhappy designation.

Nevertheless, it must be confessed that many people out of France were not without suspicions of a growing evil, and some have recently ventured to give expressions to their uneasiness. Their apprehensions may or may

not have been without foundation, but they could not see, without some misgivings, the proposal of a national memorial to Bossuet. They felt that at least the time was ill chosen and that whatever may have been the merits of the Bishop of Meaux, he was the friend of Louis XIV., and exercised a most disastrous influence over the Priesthood of his day in France. Thus the recent contest at Paris, and the appeal to Rome, excited a most intense curiosity throughout the whole extent of Europe.

In returning, as we do, to this question we cannot help been struck, but not surprised at the rage of the infidel press. Instead of rejoicing, as was natural in the triumph of a newspaper, they are become like energumens in the presence of the exorcist, more furious than usual. It is another illustration of that truth that no persons are more illiberal than the Liberals. They hate every liberty but that licence which they assume to themselves. We see, now as always, that the sole preserver of liberty is the Sovereign Pontiff, and that Ultramontanism has more liberty in its little finger than every other system in its whole body. Among the chief of these infidel fanatics is the *Times*, which says that, "Among the blessings of the Reformation none is to this day more earnestly cherished than the proud consciousness that we are, in spiritual as well as in temporal concerns a self-governed people and that our institutions in Church and State recognise no authority which is alien to the British nation." That is, in other words, we are a nation of Atheists. We recognise no law which we do not make and we submit to no authority which we have not created ourselves. We are independent of the Pope, and owe no allegiance to God. We are the people and parliament is our divinity. Charles the Second had some experience of the Scotch Presbyterians, and had taken a good number of oaths in favour of their heresies. But he grew tired of it, and one day in a fit of unwonted seriousness expressed his opinion that for all he knew, not having died at all, Presbyterianism might be a very good religion to die in, but he was perfectly certain that it would never do for a gentleman to live by. It is not worth while to enquire whether men can live in the religion of the *Times* but it is undoubtedly certain that it is one which will never do for anybody when he comes to die. No not even if the whole British nation were to determine otherwise.

#### MANNERS AND CUSTOMS OF MOR-MON PREACHERS.

The *Boston Herald*, in announcing the death

of Elder G. Adams, a Mormon preacher, says:—"On his second visit (to Boston) the Elder preached, baptised converts, whipped a newspaper editor, and played a star engagement at the National Theatre. He was industrious, and filled up all his time. We have a fund of anecdotes concerning this strange mortal, which we shall be glad to print at some other time. We close this article by briefly adverting of the chastisement he gave an editor for strongly criticising his performance of Richard III. The office of the editor was in Washington street, where Propeller now keeps. Adams armed himself with a cowhide, and watched for his victim. Soon the unsuspecting fellow came down the stairs, and Adams sprang upon him, exclaiming, 'The Lord has delivered thee into my hands, and I shall give the forty stripes save one, Scripture measure. Brother Graham, keep tally.' So saying he proceeded to lay on the punishment with hearty good will. In the meantime a large crowd had gathered around the avenging priest and the delinquent. When the tally was up Adams let the man go, and addressed the crowd as follows:—'Men and brethren, my name is Elder George J. Adams, preacher of the everlasting Gospel. I have chastised mine enemy. I go this afternoon to fulfil an engagement at the Providence Theatre, where I shall play one of Shakspeare's immortal creations. I shall return to this city at the end of the week, and by Divine permission, preach three times next Sabbath on the immortality of the soul, and the eternity of matter. May grace and peace be with you.—Amen!'—*American Paper*.

#### CHURCH PROPERTY IN THE MARKET.

In the last number of a publication devoted to Church matter, twenty-six Church livings are offered for sale, chiefly by private contract, some of which are to be disposed of in perpetuity, and others merely the next presentation, the aggregate value of which is £14,206 per annum. Twenty-four livings are also offered in exchange, the value of which amounts to £8,639 a year, making the total amount £22,45 a year. Inquiries are also made for the purchase of fifteen livings, to be of the value of £4,815 a year. Notwithstanding the laws against simony, and the oath taken by the clergy on their induction, no disguise is made of the offer of very early possession, or even of immediate possession, and in some cases the interest or curacy till a vacancy.—*Catholic Standard*.

#### THE (UNCLE) THOMISTS.

PRAYER USED AS A WET BLANKET IN CONNEXION WITH AMERICAN SLAVERY.

Amongst the speakers at the annual meeting of the Massachusetts Anti-slavery Society recently held, was the Rev. A. T. Foss, of the Baptist denomination. In the course of his remarks he stated that he had embraced anti-slavery principles in 1833, and had ever since been labouring to disseminate them in the branch of the church to which he belonged. The following is the testimony of this good man in refer-

ence to the results of his labours. It is an appalling description of the pro-slavery character of one of the largest religious bodies in the United States:—

"Every year from that time (1833) to this I have brought forward the anti-slavery question in our Baptist religious meetings, anniversaries, &c. For so doing I have been regarded as a disturber of the Church's peace, and a troubler of our Israel. I have been repulsed and defeated year after year. Once I had great hope in the Church. Now that hope has utterly failed and gone for ever. ... I have never known one minister who has advocated the anti-slavery cause but has lost caste, and fallen into disesteem by doing so. I have never known one who has apologised for the slave system, fraternised with slaveholders, admitted them into his pulpit, and denounced the anti-slavery agitation, but he has both retained and greatly increased his power and his popularity in the Church by so doing.

"At an anniversary meeting of the American Baptist Home Missionary Society, I introduced a resolution against employing any slaveholding missionaries. Deacon Lincoln of this city was the presiding officer. I advocated it with all my power. I had reason to believe that a deep impression had been made; I thought it was certainly going to be carried. A prominent brother arose, said it was a solemn and important subject, and moved that *we spend an hour in prayer!* I said that I regarded it as little short of blasphemy for us to ask God whether we ought to adopt a resolution such as the one before us. If they would *pass the resolution*, I told them I would then pray with them as long as they pleased. But they voted me down, and voted the prayer. I told them, however, that I could not join them in prayer. They prayed the hour out. Deacon Lincoln called first on this man and then on that—Deacon this, and Esquire that, and General the other, to lead in prayer; taking care to call on those opposed to the resolution; and at the end of the hour, the anti-slavery feeling of the meeting had all gone down further than the sun went back on the dial of Ahaz. Then they took up the resolution, rejected it, and went on employing slaveholders the same as before. Again and again, sir, have we been very near to an anti-slavery triumph, but we have always been defeated by this sort of management.

In speaking to another resolution on the religious aspect of the anti-slavery cause, the Rev. Mr. Foss related the following anecdote to the same effect as the preceding remarks:—

"Some years since, when the American Bible Society voted to place the Bible within five years in every family in the land, the American and Foreign Bible Society (which is the Baptist Society), not to be behind in so good a work, voted to do its part to the same end. Rev. Abel Brown, in that meeting, inquired whether the slaves at the south were contemplated in this arrangement. The moment the inquiry was made, shouts of '*Order! order! order!*' came from every part of the house. Rev. Dr. Cone, the presiding officer, rose greatly excited, and in

great voice said, '*Sit down, Mr. Brown! you are out of order!*' And Mr. Brown sat down. The meeting before was greatly moved, much sobbing and crying; but every tear was dried when Mr. Brown asked his impertinent and troublesome (?) question, and great indignation was expressed in every direction"—*Nation*.

#### THE SUNDERBUND GRANTS.

The Governor General has prepared new rules and conditions for letting grants of land in the Sunderbunds, which will be most advantageous to lessees; and not only to those in future taking lots from Government, but to those who have for many years been holders and farmers of grants. The new regulations and conditions under which the Most Noble the Governor General, in a most able and lucid paper, has expressed his intention that grants of land in the Sunderbunds should in future be conceded by Government to lessees, and the measures for clearing and cultivating the land which it will be incumbent on the latter to adopt in return for the extremely reasonable and advantageous rates at which they will be permitted to lease the grounds committed to their charge. Lord Dalhousie's views and intentions on the subject are put forth in a long letter, from the Secretary to the Government of Bengal, to the Secretary of the Board of Revenue, dated Fort William, the 7th of April, 1853. In the commencement of this letter, his Lordship reviews, in a concise and lucid manner, from its commencement, the system which has hitherto ruled in the granting of lots of land in the Sunderbunds by Government; and after shewing the fallacious rules which, in his opinion, have governed the authorities in these matters hitherto, he proceeds to develop the course which he thinks better, and is about to adopt. Heretofore, as may not generally be known, the apparent, if not the avowed, object of Government has been to realize as much revenue as possible by letting out the grants for improvement and cultivation; and the consequence naturally was that the lots were assigned at the highest rates that were at all obtainable, the grants taken were comparatively few, and an immense tract of that gloomy and unhealthy solitude still lies covered with jungle, an impenetrable wilderness and a pestilential swamp. But we cannot better put forth the views and intentions of his lordship than in his own words, where after reviewing the past and shewing the present unsatisfactory results, he expresses himself in Para. 18, and following—

"It seems to his Lordship, that the paramount object of Government in devising rules for the disposal of lands in the Sunderbunds is to effect a clearance of that pestilent jungle in the shortest possible period, and to remove the stigma which most justly attaches to the existence of such a nuisance almost within sight of the capital. Lying between the Bay of Bengal and the inhabited parts of the Delta, its accumulated and perpetually exhaling malaria, urged by the southwest monsoon, spreads disease and death over the whole country; the tract swarms with tigers and other wild beasts, whose rava-

as cause wide destruction both to life and property; it affords convenient shelter for smugglers and river-pirates, and presents to the seaward a line of coast upon which those who are shipwrecked are sure, or nearly sure of death by hunger, thirst, and exposure."

"To remove or abate this source of so much material suffering, and to afford employment for hundreds of thousands of cultivators, is undoubtedly the first object of the Government. The improvement of the revenue is an object of secondary importance, and not to be thought of so far as it sensibly hinders the accomplishment of the former. Heretofore it has been thought that improvement of the revenue might keep pace with the clearance of the jungle, without materially impeding it; but this notion is now proved to be fallacious. That increase of revenue will ultimately follow the clearance of the jungle is certain; but the mistake has been in looking for a return too soon. It seems to his lordship that the principles upon which the Government has hitherto acted should be abandoned, and that such measures should be adopted as will lead in the first instance, to a speedy clearance of the Sunderbunds; leaving the Government free to impose a moderate assessment at some future time."

These, it, must be admitted, are really enlightened and truly liberal views and expressions, with reference to a measure upon which hitherto the most fallacious ideas have been entertained by those in authority, and consequently the worst and most unwise rules framed. The reader will appreciate at once the power of thinking widely, sagaciously, and correctly, so prominently evinced in the above paragraphs, which not only embody in a few words the only sound view that could be taken of the present matter, but contain within themselves an indication of the proper spirit and manner of legislating in almost all cases where the present increase of the revenue may clash with the permanent good of the governed body. The entire letter is well worth perusal, but we have not room for further extracts; and must now, for the information of those interested, detail the new conditions of tenure and Government rent, under which the grants in the Sunderbunds are in future to be held.

His lordship is of opinion that in future the grantees in the Sunderbunds should be required, on pain of resumption, to clear and bring under cultivation the lands conceded to them, in the following proportions and periods, viz.  $\frac{1}{4}$ th in five years;  $\frac{1}{4}$ th in ten years;  $\frac{1}{4}$ th in twenty years; and  $\frac{1}{4}$ th in thirty years; and he proposes to grant leases for ninety-nine years, at the extremely tempting rate of two annas per beegah of 1,6000 square yards, even allowing those who have heretofore taken leases in perpetuity at a much higher rental to throw up these leases, and take their grants anew from Government, for ninety-nine years, at the reduced rates now settled by his lordship. He also expresses his opinion that it is injudicious to limit the grants to an extent of 10,000 beegahs each, and recommends that the Sunderbund districts of Backergunge, Jossore, and the 24.

Pergunnahs should be equally assessed, instead of, as hitherto has been the case, the first named being rated higher than the other two. There are many other enlightened recommendations and alterations put forwards in the document before us, which we should gladly notice did our space permit us to do so; but we have already exceeded our proposed limits, being led further than we intended by the importance of the subject as far as Calcutta generally is concerned, its interest to the numerous holders of land on the Sunderbunds, and the masterly and statesman like manner in which the entire subject is viewed and handled by the present head of the Government.—*Hurkarn, July 2*

#### HINDUISM COUNTENANCED BY EUROPEANS.

—Year by year Messrs. Hamilton and Co., jewellers, were in the habit of spending from five to six rupees in the poojah of Kalee at Kalee Ghaut; but this year the Missionaries having come to know of it have threatened them with the displeasure of the Church if found conniving at idolatry, and consequently they had deputed their workmen with a bonus of 200 rupees to be spent in the poojah of the above goddess, preventing them to make use of their name in the poojah.

Lord Clive, on his return to India from England with fresh reinforcements after his first defeat, propitiated the favor of the Gunga Maye by offering a splendid poojah as soon as he entered its mouth, and ere he proceeded to fight with the Nabob of Moorshedabad, his lordship went by night to Kalee Ghaut, which was then a dense jungle, to propitiate Kalee Maye for success in the battle of Plassey, which laid the foundation of the British Empire in India.

Lord Cornwallis had made it an established rule that the poojah at Kalee Ghaut should be first made daily, and then the poojah of all others follow, and this practice obtained even up to the time of Lord William Bentick, but who revoked it we do not remember now.

Lord Auckland, in his journey up the country, spent about four or five hundred rupees in giving poojah to the god and goddesses inshrined in the temples of Brindaban.

Lord Ellenborough on his way to fight with the Scindians stopped his steamer near the Dao (vortex) of Busalukhy, landed on the bank of the river, and gave a poojah to the Dao in question. After his lordship gained a complete victory over the Scindians, he gave a magnificent poojah to the deities worshipped in the newly conquered country. His lordship, it is moreover said, had exclaimed when a ball from the enemy's camp fell quite close to him that it was only through the blessings of the aforesaid vortex he escaped from being killed by the ball.



Lord Hardinge is said to have uttered the name of the goddess Doorga repeatedly as he proceeded in the night to give battle to the Seikhs on the field of Moodkee, and when his lordship gained the day he proceeded to Lahore accompanied by Raja Golab Sing, and gave grand poojahs to all the local deities.

Lord Dalhousie in the Burmese campaign has expressly prohibited destroying any of the temples and idols of the Burmese.

So then if the sovereign authorities of India could have manifested such profound regard and veneration to the Hindu deities what can the labors of the humble missionaries avail. If they can go in a body to the *naut mundur*—temple of Kalee—on the night of the conjunction and pass the night there, then we imagine the Hindus will call them their *guroos*.—*Bhaskur*.

### FRANCE.

On Tuesday the Emperor granted an audience to a deputation of the English company who propose joining the Atlantic with the Pacific Ocean. The ambassadors from Peru and new Granada joined the deputation, and were also received by the Emperor. Sir Charles Fox, the President of the Company, stated the object which the shareholders have in view, and solicited the patronage of his Majesty for the completion of his grand undertaking.

The Emperor assured the deputation, that he would give them all the support which their noble effort so richly deserved. "I am happy," added his Majesty, "to have received your honourable deputation after the deputation from the merchants of London, who yesterday expressed the strongest sentiments in favour of the maintenance of peace. Those sentiments have at all times been mine own."—*Home News*.

### MADRAS VICARIATE.

*Contributions received in May 1853.*

#### PROPAGATION OF THE FAITH.

##### *Madras.*

Total Company's Rupees, ... ..	59	2	6
<i>Fort Saint George.</i>			
Ditto, ... ..	2	2	0
<i>Saint Thomas' Mount.</i>			
Ditto, ... ..	5	6	0
<i>Palaveram, thro' Revd. J. Colgan.</i>			
Ditto, ... ..	5	2	0
<i>Poonamallee.</i>			
Ditto, ... ..	0	6	0

<i>Bangalore.</i>			
Total Company's Rupees	...	...	2 14
<i>Vizagapatam.</i>			
Ditto, ... ..	...	...	8 7
<i>Cannanore.</i>			
Ditto, ... ..	...	...	10 13

#### *Contributions received in May 1853, for* MILITARY ORPHAN ASYLUM.

<i>Madras.</i>			
Total Company's Rupees	...	...	39 0
<i>Fort Saint George.</i>			
Ditto, ... ..	...	...	33 0
<i>Saint Thomas' Mount.</i>			
Ditto, ... ..	...	...	44 0
<i>Palaveram.</i>			
Ditto, ... ..	...	...	13 3
<i>Poonamallee.</i>			
Ditto, ... ..	...	...	1 0
<i>Bangalore.</i>			
Ditto, ... ..	...	...	2 12
<i>Trichinopoly.</i>			
Ditto, ... ..	...	...	4 6
<i>Cannanore.</i>			
Ditto, ... ..	...	...	20 0

#### *For the EAST INDIAN ORPHANAGE.*

Total Company's Rupees, ... ..	64	8
<i>Koyapooram.</i>		
Ditto, ... ..	34	9
<i>Wallajapetta.</i>		
Ditto, ... ..	19	14
<i>Pallaveram and Mount.</i>		
Ditto, ... ..	58	7

### B. C. ORPHANAGE, FREE SCHOOL AND WIDOWS' ASYLUM.

Miss Lackersteen, for June, ... ..	Rs.	5
Mrs. Lackersteen, for ditto, ... ..	...	5
Miss D'Rozario, for ditto, ... ..	...	6
Mrs. L. D'Souza, for ditto, ... ..	...	2
" R. J. Carbery, for ditto, ... ..	...	2
Messrs. T. D'Souza and Co, for ditto, ... ..	...	8
Mr. P. S. D'Rozario, for ditto, ... ..	...	32
" R. J. Carbery, for ditto, ... ..	...	4
" N. O'Brien, for ditto, ... ..	...	2
" T. J. Bolland, for May, ... ..	...	10
Mrs. D. Panioty, ... ..	...	4
H. M. of Burdwan, ... ..	...	20

### CLERGY AID FUND.

H. M., of Burdwan, for July, ... ..	10
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*Subscription to provide an outfit and passag to the Seychelles for Rev. Father Leo Capuchin Missionary.*

His Grace the Most Rev. Dr. Carew, Rs.	50
The Loreto Community, ... ..	10
P. S. D'Rozario, Esq, ... ..	25
J. Coreoran, Esq., ... ..	10
Mrs. Carbery, ... ..	25

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 3.] CALCUTTA: SATURDAY, JULY 16, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

**Calcutta: Saturday, July 16.**

THE MOST REV. DR. WHATELY,  
PROTESTANT ARCHBISHOP OF  
DUBLIN.

It is with great regret, that we have to notice the recent bitter and hostile feeling, which Archbishop Whately has begun to evince towards his Catholic fellow-subjects. More than a quarter of a century has elapsed, since Doctor Whately was sent from England, under the late Lord Grey's Administration to Dublin, to fill the rich Protestant Metropolitan see of that City, an incumbency having attached to it, an income of £15000 per annum, besides two princely Palatial Residences, one situated in Dublin, the other in the most beautiful part of the delightful scenery of the County Wicklow.

Nothing could be more favorable, or more gratifying to Doctor Whately's personal feelings, than the circumstances attendant upon his appointment to the See of Dublin. The sole fact, of his having been selected by the late Earl Grey, was

of itself, a most powerful recommendation in his behalf to the Catholic Clergy and Laity of Ireland, whose constant friend and advocate, Lord Grey always was. It was also greatly in favor of Doctor Whately, that he succeeded in Dublin Archbishop Magee, one of the most violent bigots, that Catholic Ireland was ever cursed with, and one of the most hated also, because he became a renegade from the liberal principles, professed by him in the early part of his career, whilst Dean of Cork, when he found, that the ministerial patronage of that day, was to be bestowed only on the partisans of Protestant ascendancy and Orangeism.

Of this to him most favorable conjuncture, Dr. Whately wisely and judiciously profited, on his arrival in Ireland, and, hence, for several years he lived there in peace and good will with the Catholic Clergy and Laity, who were happy and even grateful for the very negative blessing of paying £15000 per annum to an English Protestant Prelate, in consideration solely of his forbearance, in not reviling or insulting the Catholics, as his Predecessor had so habitually done.

But a change, and, we believe, a very unhappy one for Doctor Whately, has come over the scene. Within the last few months, ever since the demise of the

late lamented Catholic Archbishop of Dublin, Dr. Murray, Dr. Whately has tried to give trouble to the Irish Catholics, both in what regards the national system of education, and in various other ways also. So lately as last summer, his wife, Mrs. Whately, began a Biblical crusade in the vicinity of Dublin, and excited the popular indignation to such a height, that the experiment began to be looked upon with alarm by its originators, and was therefore prudently abandoned.

Those of our readers who are conversant with Doctor Whately's history know, that the reputation of his Grace, we do not say for Protestantism, but even for any such belief in Christianity, as would suffice to form a distinctive difference, between an unbeliever and a Christian properly so called, is and always has been very low.

His first manifestation in Ireland of German rationalism or latitudinarianism, took place on the out-break of the Cholera in that country, about the year 1830. At that awful period, when bigotry was hushed by the appalling mortality, which daily consigned, in the city of Dublin alone, hundreds of all classes and persuasions to the grave, the late Catholic Archbishop, fully alive to the unceasing dangers and fatigues, to which the prevailing malady would expose his Clergy and the Sisters of Charity, published a most pathetic and beautiful Pastoral letter, encouraging and conjuring them, to be faithful as Priests and as Religious to their duties towards the sick, and reminding them of the glorious rewards, that awaited them in eternity, should it happen to them, to die Martyrs of Charity in the cause of their Fellow-Creatures.

Scarcely had this document, worthy of a Fenelon, appeared, when it was succeeded by another, of a totally opposite tendency, from the pen of Archbishop Whately. The import of this second Pastoral, if Pastoral it can be called, was openly and avowedly, neither more nor less, than an essay to prove, that not only were the Protestant Clergy of the establishment justified, in not exposing their families to the danger of having contagion brought amongst them, by their visiting Cholera Patients, but that, more-

over, those patients should abstain, *for conscience sake*, from calling in a Protestant minister, as, by doing so, they would not, on the one hand, better their own hopes of salvation, whilst, on the other, they might give occasion to the sending of contagion into the family of the minister, whom they had called in for their religious comfort.

The publication by an Archbishop of such a letter, at such an awful crisis, astonished and confounded all classes of the community. The Catholics jeered their Protestant Friends, on the blessings and consolations to be looked for in the hour of danger from the established Clergy, whilst the Protestants strove to shake off the sarcasms of their adversaries, by designating Dr. Whately, Lord Grey's Bishop, not theirs.

In effect, if the general rumour of the day spoke truth, it was entirely unnecessary for Archbishop Whately to have published any instruction, for the purpose of preventing his Clergy from exposing themselves, to what his Grace pronounced to be a dangerous and unprofitable exercise of their ministry; for, they themselves had previously taken good care never to be in the way, when a Cholera patient sent for their assistance.

It was about the period just alluded to, that Doctor Whately, as one of the Commissioners of the National Board of Education for Ireland, devised a plan for the Scriptural Education of the Catholic and Protestant Pupils, who frequented the national Schools, such as could never have occurred to any person, except one deeply tainted with rationalism and Latitudinarianism of the broadest character. The plan, we allude to was, that of producing such a translation of the Holy Scriptures, or of certain portions of them, as would neither accord with, nor contradict, either the Protestant authorised version, or the Douay translation of the Bible, which is so generally in use among British Catholics. To a certain extent this plan was carried out by his Grace, but the reading of this most extraordinary version, was never made compulsory on the Catholic Pupils of the National Schools.

Some of our readers may, perhaps, re-

member, the fatal triumph, which English Protestantism achieved for itself, several years since, by the alleged Conversion of a talented, but unfortunate Spanish Priest, named Blanco White. For a time of course the "*Io triumphe*" over the downfall of Popery was on this, as on a thousand other like occasions, chaunted throughout the high ways and bye-ways of Protestantism. But the shouts of triumph were soon changed into wailing and bitter lamentation. Mr. White, once that he broke loose from the rock of Peter, could find no resting place in Protestantism. He saw with Gibbon, that there was no half-way house to repose in between Catholicity and open unbelief, and accordingly, he became a public, avowed Infidel. This of course brought along with it the loss of the patronage and emoluments, which he had received both from the Oxford University and elsewhere, and White was accordingly reduced to great distress.

But even in his infidelity, he was not abandoned by Doctor Whately, for until his death, White received from his Grace an annual pension of one hundred pounds. The publication of this fact, however favorably it may have told in behalf of Dr. Whately's philanthropy, certainly did not help to lighten the dark mists of suspicion, which previously brooded over his Theological reputation.

Neither have his recent tracts, so called *Evidences of Christianity &c. &c.*, designed for the use of the National Schools in Ireland, conduced to relieve the impression that prevails, that his Grace's Christianity is of so attenuated and refined a character, that neither Gibbon nor Hume, nor Shaftesbury, nor, in short, any other of the leaders of the English School of Infidels would have need to hesitate, were there question of joining his Standard.

The admirable Pastoral Address of the present illustrious Catholic Archbishop of Dublin, which we publish to-day, supplies several instances, in which Doctor Whately, by the studied silence on the principal mysteries of Christianity, which he observes in the tracts we have just referred to,—tracts the very nature and character of which demanded, that those mysteries should be spoken of,—affords just grounds for suspecting, that in the

author's estimate, these mysteries are of very little consequence. "*Non caret,*" says Pope Celestine "*suspicionem taciturnitas, quia occurreret veritas, si falsitas displiceret, et silentio favemus errori.*"

Another illustrious Pope, Felix the Third, speaks thus still more explicitly: "*†Error cui non resistitur approbatur; et veritas cum non defensatur, opprimitur.*"

The maxims, embodied in these sentences, have been in every age the Standard, by which the Bishops of the Catholic Church have been guided in their teaching, whether by word of mouth, or by their writings. Judged by these, Doctor Whately stands condemned of all the guilt, that attaches to the suppression of the truth, in circumstances, in which the truth should have been proclaimed trumpet-tongued to the universe.

But Dr. Whately's Predecessor, the virulent Bigot, Dr. Magee, proved a renegade to his early professions of liberality, and the pernicious influence of his bad example has proved too strong a temptation for his successor's virtue. Dr. Whately in yielding to the bad influences by which he was assailed, has most consistently connected his unworthy tirade upon convents, with his open association with a band of mesmerist practitioners. His Grace, in joining the disciples of mesmerism proclaimed, that his shoulders were ample enough to bear the censure and ridicule, this proceeding would bring upon him. His Grace was in the right, for he has had for years to sustain the suspicion, if not the reproach, of being merely a nominal Christian, and of receiving, in virtue of what many regard as solely an outward conformity to Anglican Protestantism, a princely income, amounting in the aggregate, at this time, to a sum little, if at all, short of two hundred thousand pounds.

The premises we have already submitted to our readers, supply abundant data, to account for the unfavorable impression entertained upon Dr. Whately's

\* Silence in such a case is not free from suspicion, because the truth would manifest itself, if falsehood gave displeasure, and by being silent, we favor of error.

† Error that is not opposed is approved of, and truth if not defended is oppressed.

Christianity. With respect to the particular relations, in which his Grace stands to the Anglican establishment, a glance at his conduct in its regard will suffice to show, that from him, one of her own most exalted Prelates, the English Protestant Church has much more to apprehend, than she has to fear from any of her open adversaries.

For years past, Dr. Whately has struggled with varied success, to get a Parliamentary Committee appointed for the revision of the thirty-nine articles. No one who has watched his proceedings in this movement can for a moment doubt, that the grand object aimed at by it, is to fling to the winds the very slender and insufficient barrier, which that formulary opposes to the introduction of a hollow and empty form of Christianity, into the high places of the Anglican establishment. For years also, Dr. Whately has labored to efface from the statute book, the very enactment, on the principle of which, the eighth Henry of England grounded his allegation of the invalidity of his marriage, notwithstanding the Pope's dispensation, with the widow of his deceased Brother Arthur.

Lastly, to crown as it were all his other labors in the unhappy cause, to which his history shows, that his life has been openly or covertly devoted, he has also lent the influence of his talents and station to the project lately agitated, for the purpose of throwing wide open to the humbler classes of Society, as well as to the aristocracy, the approach to the dangerous and demoralising mis-called privilege of Divorce, and, in this way, he has lent his co-operation to the infliction of a grievous wound on the moral and social welfare of all classes of his fellow subjects. And this forsooth is the man, that presumes to call for legislative interference in regard to Catholic convents!!

We have been very reluctantly forced, to give this exposé of Doctor Whately's career, in order to prevent his recent course of conduct in regard to his Catholic fellow subjects, from misleading those numerous admirers of his Grace, by whom he was hitherto looked upon, as a *Beau Ideal* of religious and Philanthropic liberality. Our remarks have been penned, far more in sorrow than in anger, for we do not forget, that when

the famine and pestilence which lately raged throughout Ireland, aroused the cruel and disgusting zeal of the bigots of Exeter Hall, to grasp the melancholy opportunity that then offered, of seducing by the unholy agency of bribery in every shape and form, the starving Catholic population from the faith of their fore-fathers, Doctor Whately denounced with generous indignation the proceeding as inhuman and disgraceful, and deterred all those over whom he had influence, from joining in this impious crusade against the religion of the Irish people.

We remember also with grateful feelings, which his Grace's recent recrancy cannot obliterate, that whilst it was the fashion both of his predecessor Dr. Magee, and, indeed, of, Irish Protestantism in general, both lay and clerical, to receive with avidity and welcome every degraded Priest, who was banished by his Bishop from the altar and the sanctuary, and blazon him forth as a martyr to Popery, and a glorious confessor of the pure Gospel of the Reformation, Doctor Whately spurned the approach of every such renegade, and never suffered such a character to officiate under his jurisdiction. We cherish these recollections the more strongly, because we still cling to the hope, that Doctor Whately will yet close his career in Ireland, as he began it, in peace and good will with his Catholic fellow subjects.

## HISTORY OF ABYSSINIA.

THE EFFORTS MADE BY CONSTANTIUS TO  
INTRODUCE ARIANISM INTO ABYSSINIA.  
THE VICTORIES OF TAZENA AND CALEB.

*By the Rev. Father Leo M. A., Translated  
from the French, for the Bengal Catholic Herald.*

[CONTINUED.]

It appears that Arianism, favored by the Emperor Constantius, wished to penetrate even into Abyssinia. But it was in vain that that Emperor wrote to the king of Axum and his brother Abra, to beg of them to send him Frumentius, so that he might be judged by George, whom the Arians had made Patriarch of Alexandria, in place of St. Athanasius,

who had been forced to abandon his see, and take refuge in concealment. St. Athanasius has preserved to us this letter in the Apologia he addressed to Constantius. Not content with writing, Constantius sent an Arian Bishop, Theophilus, as his ambassador to Axum; but this man's Mission being fruitless, he passed thence into Arabia and founded there Arian Churches, particularly at Aden, this place being then a Roman possession. Since the time of Frumentius, the Abyssinians have been in the habit of receiving directly their Patriarchs from Alexandria; at a later period, this was the cause of their schism. There is among them a canon, which ordains the Abyssinians always to demand a Patriarch, who has been appointed by the Bishop of Alexandria.\* In the annals of this empire there is not to be found one example of a Bishop of Abyssinian blood. About the year 360 A. D. religion appears to have been making great progress in Arabia; for it is said, that the king Abraha who reigned about that time built many large Churches in Yemen. This contributed not a little to the extension of Arianism, introduced by the Bishop Theophilus, under the protection of the Emperor Constantius. Towards the year 480, European Religions, to the number of ten, passed into Abyssinia and, as it is supposed, established there the monastic life.

In the year 500 Tazena, father of Cabel, carried his victorious arms into Merce, and destroyed the idols, adored in that ancient bulwark of idolatry, by introducing into it the Christian religion. This prince as pious, as he was brave, planted the cross of Christ in all the provinces he joined to his empire. About the year 525 A. D. in the time of the emperor Justin there reigned at Axum Elesbas or Caleb Negus, the son of

Tazena, a brave and religious prince. During his reign Phinies, the prince of Dunam, of the Jewish religion, who reigned over the countries, near Medina revolted against Aretas, the Roman governor of Najiram, a country supposed to be situated in Yemen or Arabia Felix. Najiram was taken, its church destroyed and Aretas, his wife and four daughters together with 90 of his officers, upon their refusing to apostatize from the Christian religion, were thrown alive into burning furnaces. The emperor Justin who was at this time occupied in combating the Greeks, not being able to go himself to avenge the death of those Christians begged the assistance of Caleb. Caleb immediately gave orders to the governor of his possessions in Arabia, to go to the succour of the son of Aretas.

Soon after, Calib himself crossed the Red Sea at the head of a powerful army. Phincas was conquered and his country subdued. Najiram was rebuilt as well as its church. The emperor, upon his return to Axum, abdicated the crown and retired into a Monastery, where he lived in the practice of the greatest Austerity. His tomb is shown at Axum and his name is inscribed in the Greek and Roman martyrologies.

Under the reign of this Prince, Cosmas a merchant, afterwards a monk, visited Adulis, Aden, Socatra and other neighbouring cities, where he said there were many Christians, Bishops and Priests. Guebra Maskal or Hellesthenes, son of Elesbas and contemporary of Justinian, received from this prince an invitation to unite in a league against the Persians, for the purpose of surging on the monopoly of silk. Shortly after the death of Hellesthen, the Abyssinian power in Arabia greatly declined. The Persians having seized upon Aden and different ports, soon vanquished the Axumites, but they maintained their influence there until the time of Mehommet; for we read in Abulfeda that the king of Abyssinia granted protection to the refugees of Arabia, who had fled from the cruelties of Mahomet. The history of the kingdom of Axum is buried in obscurity until the reign of Scow Amelac.

\* Ut non possint Æthiopes creare nec eligere patriarcham, quin potius eorum prælatus sub potestate ejus sit qui tenet sedem Alexandriam; sit tamen apud eo loco patriarcha et appellatur Catholicus, non tamen jus habeat constituere Archiepiscopos, ut habet Patriarcha; si quidem non habet Patriarchæ honorem et potestatem. Quod si acciderit ut concilium præsens in græciæ habeatur, fueritque præsens hic prælatus Æthiopum, habeat septimum locum post prælatum solvum, et quando facta fuerit ei potestas constituendi Archiepiscopos in provincia sua, non habebit illi constituere aliquem exillia, (id est Æthiops) — 36. collect. turris, 42 versis Abraham Echelensis.

## ROME.

Accounts from Rome state, that two of the former pupils of St. John's College, Messrs. DeCruz and Quin are pursuing their studies there in the Urban College, more generally known as the College of Propaganda, with distinguished success. Mr. DeCruz is destined for the Mission of Ava and Pegu and Mr. Quin for the mission of Eastern Bengal.

## THE REV. DOCTOR MARSHALL.

It may perhaps not be known to many of our readers, that the Rev. Doctor Marshall whose Correspondence with Archbishop Whately, we publish to-day is one of the recent distinguished Converts of Oxford. Doctor Marshall was a Fellow of one of the Colleges of the Oxford University.

## Selections.

## PASTORAL OF THE ARCHBISHOP-OF DUBLIN.

PAUL BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, ARCHBISHOP, &C., PRIMATE OF IRELAND.

*To the Catholic Clergy and Laity of the Diocese of Dublin.*

We are taught in the inspired pages of Holy Writ, that our life is a continual warfare upon earth; and his own experience must convince every individual of the human race of the truth of this doctrine. But if all have to encounter difficulties and trials, this is in a special manner the portion of the disciples, and followers of Jesus Christ, who, not being of the world, nor participating in its condemned and perverse maxims, are the objects of the hatred of the world and of the children of darkness, "All those," says St. Paul, "who wish to live piously, shall suffer persecution;" and Our Divine Redeemer, before He ascended to His celestial kingdom, prepared His disciples by His prophetic admonitions to meet with patience and resignation the trials prepared for them in their pilgrimage through this valley of tears. "Your enemies," said He, "shall deliver you to be afflicted, and shall put you to death, and you shall be hated by all nations for My name's sake."—(Mat., xxiv. 9.) We need not add, that the persecutions inflicted by Paganism and a false philosophy on the first disciples of Our Lord,

and the affliction and oppression which in every succeeding age the children of the Catholic Church, the chaste Spouse of Jesus Christ, have had to suffer from error and schism, fully illustrate, and place in the strongest light, the truth of the words of our heavenly Master. Nor is it for us, dearly-beloved Brethren, to expect to be exempted from the lot of our forefathers in the Faith, or to refuse to drink our portion of the bitter chalice of affliction. We must be ready to walk in the footsteps of Our Saviour, and with Him to carry our cross. Having renounced the world and all its pomps and vanities, having received the adoption of the children of God, and become members of the holy Catholic Church, obliging ourselves to profess her pure doctrines even unto death, we may consider the words of Our Lord as addressed to each of us individually: "If you had been of the world, the world would love its own: but because you are not of the world but I have chosen you out of the world, therefore the world hateth you"—(John, xv., 19.) Admirable lesson of wisdom, always sufficient to console the children of light in the warfare which the votaries of the world have never ceased to carry on against them.

Instructed in this way by our Divine Master, knowing that His purest and most devoted followers are doomed to be the objects of the hatred and malice of a wicked world, we cannot be surprised that menaces of persecution and penal enactments are now held out against the inmates of the religious houses of this country, who are models of every virtue, edify the world by the purity and perfection of their lives, and illustrate in all their actions the true spirit of the Gospel of Jesus Christ. It is not necessary in addressing you, who are so well acquainted with these institutions, to enter at any length into their merits. You are aware that the pious ladies who retire from the vanities, and delusions, and corruptions of the world into these religious houses devote themselves assiduously to every exercise of piety, and to the performance of every work adapted to secure their eternal salvation. Whilst worldlings are engaged in revelling and frivolous amusements, their prayers ascend night and day, like sweet incense, to the Throne of the Lord, and bring down on a guilty world the mercy of Heaven. God only knows how often the fervour and perseverance of their petitions, and the sanctity of their lives, have saved society from imminent destruction, and preserved wicked and corrupt cities from the fate of Sodom and Gormorrah, which would not have been destroyed if a few just men had been found in them. They make a special profession of chastity, that they may resemble the unspeckled Lamb of God and His undefiled Mother, and, pure in body and spirit, may have the privilege of singing the canticle, which none but virgins are allowed to sing—(Ap. xiv., 3.) They renounce all dominion over the things of this earth, that they may be like unto Him who had not whereon to recline His Divine head, and may aspire to the reward promised to those who leave the things of this earth for the Gospel. "And every one that hath left house or brethren, or sisters, or father, or mother, or wife, or

children, or lands, for My name's sake, shall receive a hundred fold, and shall possess life everlasting."—(Mat. xix., 29.) But it is not the mere external things of earth that they abandon; they also renounce their own will, and subject themselves to others, that they may imitate with greater perfection our Heavenly Master—"Unless," says He, "you become like little children in humility and obedience, you shall not enter into the Kingdom of Heaven." Concealing under the simplicity of a child the effulgence of His Divinity, He was submissive to Mary and Joseph, and to give us a more perfect model for imitation, He became obedient to the death of the cross. Paganism was ignorant of these lessons: virginity, poverty, humility, obedience, were never praised or practised by the sages of antiquity. It is one of the most noble privileges of Christianity to have introduced and propagated the knowledge of such sublime virtues. Is not the profession of them a spectacle worthy of God, of men, and of Angels? Should we not be filled with admiration when we see the frailty of human nature, assisted by grace, thus able to triumph over itself and every earthly attraction? Could any man endowed with Christian feelings think of maligning or persecuting such exalted virtue and sublime perfection? Yet, to the confusion of the world, and the disgrace of those who are agents in the work of darkness, the poisoned shafts of calumny have been often directed against those whose lives shed lustre on the Christian name.

Nor is it to be imagined that our religious communities, whilst attending to their own sanctification, and aspiring to an unfading crown, are idle members of society, and careless of the interests and wants of others. No one but a stranger to these institutions could fall into such a mistake. There is no work of humanity or of charity in which they do not take a part. Many of the ladies who devote themselves to religion occupy themselves in the care of the sick and the dying: you find them in the cabin of the poor, administering relief and pouring the balm of consolation into the afflicted heart, or by the bed of sickness, preparing the departing soul for a happy eternity. When the cholera was ravaging the land, they were in our hospitals night and day inhaling the contagion of the place, and performing the most laborious offices in service of those stricken by pestilence. A dignitary of the Church Establishment, who has now become the assailant of these devoted females, may not be able to appreciate their heroism, having instructed his own Ministers at that time not to approach the infected, nor administer the rites laid down in the Book of Common Prayer for the visitation of the sick, lest they should bring contagion into their families: but their merits have been recognised by all that is liberal and generous in this country, and we have often heard with pleasure that in other regions, Protestant cities did not hesitate to decree monuments to the Sisters of Charity who had sacrificed their lives in attending the victims of disease. Would to God that this generous spirit may grow up among us, and that the day may arrive when the poor and the sick shall find many institutions open to receive

them, where the zeal, the charity, and devotedness of Religious Sisters may cheer and console them.

It would detain you too long were I to enumerate the other public merits of our religious establishments. You are well acquainted with the services rendered by them to the deaf and the mute, the orphan and the widow; you know that they afford an asylum to many unprotected females, whom, preserved from the contagion of vice, they instruct in the arts of domestic life, and prepare to be useful members of society. But, passing all these things over in silence, what shall we say of their successful labours in the cause of education? Their seminaries for the instruction of the higher classes can compete with similar establishments in any country, and are esteemed and encouraged by all the Catholic families of the kingdom. The sacrifices they have made and are daily making to give a good religious and literary education to the children of the poor are above all praise; without fear of being contradicted, we may assert that the modesty, the purity, the attachment to religion, and the many other virtues which distinguish and adorn the females of Ireland, are due under Heaven to the zeal, and piety, and good example of our religious communities. Is it not then a matter of great glory to the people of Ireland to reflect that in the midst of their poverty and wretchedness they have been able to found such institutions and to bring them to perfection?

But, alas! the merits, the devotedness, and the virtues of their pious inmates, are not sufficient to protect them from the envy and malice of the enemy, ever anxious to disturb the happiness of man, and to excite feelings of bitterness and bigotry against the good and the virtuous. This is illustrated in the proceedings reported by the public press to have taken place in our legislative assemblies within this week. That speakers unacquainted with Ireland, or who never visited a convent, and whose notions of a religious life were probably formed upon prejudices imbibed in childhood, or the misrepresentations of enemies, should complain of what they did not understand, cannot be to us a matter of surprise. Such men perhaps are acting upon motives of benevolence, and it may be expected that, when things are put to them in a proper light, they will be accessible to the force of truth. But, whilst we are ready to make allowances for false impressions and prejudices, our astonishment and regret are not to be concealed when we consider the conduct of a high dignitary of the Protestant Establishment, who, having been for nearly thirty years a resident of this city, in the enjoyment of the ample revenues left by our Catholic forefathers to this see, and well acquainted by his position with the advantages conferred upon the poor by the religious communities of Ireland, did not hesitate to renounce his past professions of liberality, and to become the assailant of virtuous and pious ladies who hold a creed different from his. His desire to establish freedom of thought and religious liberty is so consistent that he would impede those admirable ladies from following the vocation which they have received from



Heaven—devoting themselves in peaceful retirement to the salvation of their own souls, or sacrificing their time to the promotion of education, piety, and virtue, and exercising all their influence to advance the general welfare of their sex.

But these ladies, forsooth, are incarcerated, and detained within the convent walls against their will! In reply to this pretension I might say—

1stly. That the greatest possible care is taken to give all candidates a full knowledge of a religious life and its duties, and that they are not admitted to holy profession until they have served a novitiate and a period of probation, which, oftentimes, are extended over three years.

2ndly. That it is strictly prescribed that no one shall be professed unless previously examined by the Bishop of the diocese or his deputy.

3rdly. That the severest censures of the Church are fulminated against those who would sacrilegiously pretend to force any one to become a Religious against her will. And,

4thly. That, even after profession, permission to retire is sometimes granted. Such cases are rare, because the force of conscience is powerful with the true children of God, and because the greatest precautions are taken by the Catholic Church to preserve the liberty of the individual before profession; but the occasional relaxations referred to show how little disposition there is on the part of the Church to exercise coercion or restraint. However, omitting all these considerations, let me ask, does the author of this charge forget that convents are in the middle of our most populous towns and cities; that their doors are open to all; and that, if any of the inmates think fit to leave their retirement, they are protected in doing so by the laws of the country? This gentleman perhaps thinks that it must be an intolerable burthen to crucify one's own flesh, with its vices and concupiscences, and to lead a holy life in the shelter of the sanctuary, far from the turmoil of the world. In every walk of life individual cases of unhappiness and discontent, incidental to human nature, may be met with, cases, however, in which the individuals would blush and shudder at taking advantage of the sacrilegious liberty which a pharisaical sympathy would offer them. Are there not many instances in which those who are engaged in the married state are dissatisfied, and would, if possible, break the bonds that bind them? Nothing but a deep sense of duty, and a fear of violating conscience, would induce them to carry a yoke under which they find nothing but affliction and bitterness of heart. That Nuns, however, are most attached to their state of life, and most happy, is known to all who are acquainted with them. When the leaders of modern revolutions declared the Religious of France and Italy loosed from their vows, their constancy was so great that nothing could shake it. When Mazzini and his satellites, not more than five years ago, under the hypocritical pretence of promoting liberty of consciences, opened the doors of the convents of Rome, they could not induce one single individual to leave them; and when those pretended apostles of freedom confiscated the property of the Nuns, it

was necessary to employ force to drive them from their peaceful abodes. Were similar boons proffered to our Religious, they would reject them without hesitation, and would esteem it the greatest calamity to leave their happy cells. The reason is, that God has promised much peace to those who love His law (Ps., cxviii., 165) glory, honour, and peace to every one that worketh good (Rom. ii. 10); rest to those who bear His yoke, and deny themselves, carrying their cross.—(Mat., xi., 29, and xvi., 24.) A holy lady writing from a convent to her father Louis XV., King of France, says.—“I am filled with consolation—I have reached the summit of happiness. Everything that was around me in the court promised pleasures, but I could not enjoy them. Here, on the contrary, where everything appears destined to afflict nature, I feel the purest delight, and ever since I entered this abode I cannot but ask myself every day, where are the austerities with which it was pretended to frighten me?”—(Proyart's “Life of Mad. Louisa of France.”) Let, then, pretended philanthropy exert itself in favour of real victims of oppression, but let those who feel themselves contented and satisfied remain unmolested in the enjoyment of the only pure happiness that is to be found upon earth.

As far as the Religious Sisters are concerned they will be little inclined either to notice or to resent the insinuations and dark hints thrown out against them; but the Catholic body cannot look on with so much indifference. Is there not a serious charge levelled against them? Is not their sense of honour and integrity impugned? Are they not reproached with being, like the Pagans, condemned by St. Paul for their want of affection? For, if what is stated be true—that is, if the Religious ladies in the convents be incarcerated, and detained against their will, it must necessarily follow that their parents, their brothers, and sisters are devoid of all feelings of affection, and have coolly submitted to see their relatives detained in prison and oppressed, leaving the task of raising his voice in their favour and of calling for their liberation to the principal Protestant dignitary of this city. And what are the grounds for thus insulting and wounding the feelings of the most respectable Catholic families of Ireland, who are happy to maintain relations of intimacy with our religious communities, and to see their children educated and received in them? Read over the speech attributed to this dignitary, and you will be obliged to conclude that no one, unless he were blinded by wounded vanity, or led astray by a diseased imagination, would have ventured to propose penal legislation upon the alleged grounds. A boy, he states, was severely beaten in some educational establishment, and his parents were obliged to call on the police to interfere in the matter. Why are not the names of the persons given, that we might understand the bearings of the case, or test its accuracy, for it may be a story fabricated by some designing knave, and pawned on the simplicity of the narrator? But supposing it to be true, what has it to do with convents? The next ground is taken from another story equally important as that referred to

A lady, it appears, had the misfortune to lose her Faith, and become a member of a dissenting sect. After some time, touched by the grace of God and the stings of remorse, she returned to the true Church, and, by performing penance, amply repaired the scandal she had given. It seems that some of her dissenting connections were so anxious to bind her to her errors, that they wished to remove her from all intercourse with Catholics, and had even paid her passage to some place in England, where she would have no opportunity of following the dictates of her conscience. The lady, it seems, declined this kind offer in a letter to Dr. Whately, and prepared to return to the bosom of the Catholic Church rather than receive the assistance graciously promised to her.

Now, what was there wrong in all this, or what had religious communities to do with the case at all? And again, why not mention names, and give an accurate statement of the fact, that it might be examined, and an opportunity afforded to some one to put it in its proper light? The respected dignitary in question should reflect, that unless he gives the names of the persons he refers to, the Catholics of Ireland will probably entertain serious doubts, not perhaps of his veracity, but of his discretion in examining the truth of facts.

Having said so much upon this subject, you will allow me to divert your attention from it for a moment to another matter of great importance and general interest. Some, perhaps, are not well aware that the gentleman who displays such pious solicitude for the Nuns of Ireland, and is so anxious to relieve them from the obligation of observing the Evangelical counsels, has not been forgetful of other members of our society, but has given much time to the compilation of books destined to supply them with religious instruction, and to promote the spiritual welfare of their souls. I do not refer to the treatises he has published under the title of "Errors of Romanism," otherwise the errors of the Catholic Church, or to his other productions, in which he has employed every sort of sophistry against our holy doctrines. Protestants who adhere to the leading points of Christian Faith, and support the views of the Anglican Church, must admit that the tendency of these works is apparently to shake the general belief in the Trinity, in the Incarnation of the Son of God, and His divinity, in original sin, the efficacy of Baptism, and other cardinal maxims of Revelation. Had St. Paul taught the doctrines contained in such works, he need not have exclaimed, "Oh! the depth of the wisdom and knowledge of God, how incomprehensible are His judgments and inscrutable His ways! for he would have found that mysteries had vanished, and that poor weak reason was to be the measure of the infinite attributes of God. But these works are destined to illuminate the minds of his own flock, and it is not our present business to complain of them. The work I wish to draw your attention to is a little treatise on the truth of Christianity, which it would seem has been prepared principally for the use of Catholics. You may imagine how complete this

treatise must be when it makes no mention of the Divinity of Our Lord, and never even hints at the existence of the one Holy Catholic Church, the pillar and ground of truth, whose testimony being rejected, every argument in favour of Christianity would be only a mockery and a delusion. The general character of this little work is rather to excite than to remove doubts about the truth of our holy religion, and were it not miserably obscure in its sophistry, it would undoubtedly be the cause of much mischief. Protestants themselves are so well convinced of the dangerous tendency of this tract, that some of them have declared that they would not allow it to contaminate the hands of their children.

I have two copies of this work now before me. The one is entitled, "Lessons on the Truth of Christianity, being an Appendix to the Fourth Book of Lessons," published by direction of the Commissioners of National Education in Ireland, sold by Curry, &c.: Dublin, 1850. The author is said to have stated that this edition, or rather a previous one corresponding to it, was examined and approved in Rome. This statement is not accurate. The book was examined in Rome, and not condemned, not because it was not worthy to be condemned, but because there was an understanding at that time that no one should be compelled to use it in our schools, or rather that it would not be read by Catholics.

The second copy before me is entitled, "Introductory Lessons on Christian Evidences." London: John W. Parker, 1849. At page v. of the preface or advertisement we read as follows:—"Another edition of this tract, somewhat altered, has been published by the National Education Board, under the title of "Lessons on the truth of Christianity." The two tracts differ in few places as to the arrangement of the arguments and the form of expression, but not in anything essential. Some persons prefer the one edition and some the other. The board permits the use of either of them in the National Schools, according to the choice of the managers. Neither of them contains any matters of controversy among Christians."

I have copied the entire of this paragraph for the purpose of pointing out the great inaccuracies it contains. It is not precisely true that the edition here described differs only in the arrangement of arguments and the form of expression from the edition recommended by the board. It is not accurate to assert that neither of the editions contains any matters of controversy among Christians. Without entering more at length into the question, I find in the last-mentioned edition a chapter on Faith and credulity, which is not in the Dublin edition; and this chapter teaches in the most direct manner the Pelagian heresy, which is condemned and rejected not only by the Catholic Church, but also by most distinguished Divines of the Protestant Establishment of England.

In this chapter also Christian Faith is declared to be a "fairness in listening to evidence, and judging accordingly, without being led away by prejudice and inclination" (p. 22); which definition is directly in opposition to the doc-

trine of the Catholic Church, holding, as she does, with Saint Paul, that faith is a gift of Heaven, a Divine virtue, which can come only from God. Fairness in listening to evidence may be a very excellent quality, but it is directly contrary to the teaching of our general councils to state that Christian Faith consists in it, and were a Catholic pupil knowingly to embrace such an opinion, he would be liable to become the enemy of the Catholic Church, and to incur the penalty laid down in the Scripture: "He who heareth not the Church, let him be to thee as a heathen and a publican."

Besides the two editions of the little work just alluded to, there is another publication connected with them which deserves to be mentioned. It is entitled, "Introductory Lessons on the History of Religious Worship, being a sequel to the Lessons on Christian Evidences, by the same author." London: Parker. 1849. In this treatise we are told that there are only two Sacraments; that there is no real Priesthood; that the Church is not infallible; the veneration of the Most Holy Mother of God and of the Saints is compared to the Pagan worship of deceased men; and almost every doctrine of the Church is misrepresented and assailed. It is remarkable, too, that in a work like this there is no open profession of belief in the Trinity of the Divine Persons, or the Divinity of Jesus Christ, which are fundamental mysteries of Christianity. Now, let me ask, was it casually that this work was published as a sequel to the 'Christian Evidences,' or was this title assumed as an ingenious device or pious fraud to induce the Catholics of Ireland to read a book replete with heresy, suited to poison their unsuspecting minds? As the "Christian Evidences" were supposed to be approved and recommended by the National Board, would not a person not initiated imagine, that the sequel enjoyed the same privilege as the work to which it was appended? However that may be, from what we have stated it results that we have—

1stly. A little treatise on Christianity, printed in Dublin, free perhaps from open attacks upon our Faith, but well calculated to promote a spirit of scepticism and infidelity.

2ndly. A London edition of the same work, containing errors of a very fatal tendency.

3rdly. A sequel to these works openly and directly assailing the most vital doctrines of the Christian religion. Those three works are all connected, and form but a whole, against which I have thought it my duty to warn you. Such works should be cautiously avoided unless you wish to expose to danger that most precious gift of Heaven—your Faith—which is the beginning, the root, and the foundation of all justification, without which it is impossible to please God.

We have endeavoured thus far to put you, dearly beloved, on your guard against bigotry and intolerance, accompanied with professions of liberality, and against attempts to curtail your rights and enslave your minds, under the pretence of securing religious liberty. We are not, however, to regret that we have been assailed, since the conduct of our enemies has placed

them in their true light, and removed the mask that hitherto concealed them. We can now form a just estimate of the character of a man who for many years has been insidiously at work to have the management of the education of the country in his hands; we can understand with what feelings he dictated the works that were destined to form the minds of our children. Had he been able to form the National system to the Image and likeness of his own works, and to infuse into it the spirit that pervades them, without suspecting his intentions, we may say that scepticism, rationalism, and infidelity would have been the poisoned fruits which we should have gathered from it. Time will tell whether any seeds of these baneful productions have been cast into the soil. But, as far as we can see, though there is much to be regretted, we have reason to be thankful to a bountiful Providence for having preserved the germ of Faith uninjured amongst us; and we cannot but feel grateful to all those who, whether officially connected or not with the Protestant dignitary just mentioned in the management of the education of the country, have laboured to keep things in their proper channel, and, as far as in them lay, for their position must have been one of great difficulty, having to contend with a personage whose authority was of great weight until his opinions become known—to give fair play to all, and not to allow any one to invade the just right of others.

We shall conclude by exhorting you to raise up your hands to Heaven in fervent prayer, and to beg of the Almighty Ruler of all things to come to our assistance. With the Royal Prophet let us cry out: "Let God arise, and let His enemies be scattered; and let them that hate Him flee before His face: as smoke vanisheth, so let them vanish away; as wax melteth before the fire, so let the wicked perish in the presence of God: and let the just feast and rejoice before God, and be delighted with gladness.—(Ps. xvii.) With full confidence in the power of the Almighty we may ask of Him to preserve the vineyard which He has planted with His own hand and watered with His blood, and not to allow the wild boar of the forest and the beasts of prey to lay it waste. Whilst praying for our spiritual wants and imploring the protection of Heaven, gratitude will teach us also to send up our petitions to God for those who have raised their voices in favour of menaced innocence. Let us also humbly beg of Him who holds in His hand the destinies of nations, to inspire all our rulers with sentiments of equity and justice, and with a firm purpose to protect innocence and to cherish and encourage virtue. Nor should we forget those who malign and persecute us, but, according to the command of Jesus Christ, beg of God to avert from them the scourges of His anger, and especially to preserve them from the punishment to be inflicted upon those who, impugning the known truth, sin against the Holy Ghost. May He bring them to a sense of their danger, and to true penance for their sins.

But our prayers and petitions will be the more efficacious if placed under the protection of the Holy Mother of God, who is not only the model

of virgins, and the hope and light of those who consecrate themselves to the service of God, but is moreover the special patroness of our country, who has preserved our Church and her holy institutions during a long and dreary night of misery and persecution. May she still continue to watch over us, and to guide us in our course through the darkness and tempests of this miserable world.

We conclude in the words of the Apostle:—"Brethren, be strengthened in the Lord, and in the might of His power. Put you on the armour of God, that you may be able to stand against the deceits of the Devil; for our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness, in high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect."—(Eph. v. 10.)

The grace of Our Lord Jesus Christ be with you, brethren. Amen.

✠ PAUL CULLEN.

Archbishop, and Primate of Ireland.  
Dublin, Vigil of Pentecost, 1853.

### ARCHBISHOP WHATELY'S CHARGES AGAINST CONVENTS.

We are requested by the Rev. Dr. Marshall to insert the subjoined correspondence:—

"79, Upper Dorset-street, Dublin,  
May 14th, 1853.

"My Lord—The importance of the matter with which I venture to trouble your Grace's consideration will be, I am sure, my best apology, and will save my plain statement of it from all appearance of a want of proper respect and courtesy.

"Your Grace is reported in the newspapers of Tuesday last, seen, however, by me only yesterday, as having in your place in the House of Lords made a speech upon the subject of the inspection of convents, in which you bring forward several grave accusations affecting the character of certain persons in communion with the See of Rome, and hint rather broadly suspicions of even a worse nature than what you are pleased to assert.

"With one of these cases I am induced to believe that I have a direct concern, and it will not, therefore, be thought impertinent if I press for further information.

"You mention a case of a lady in Dublin whose relatives were Catholics, but who for some time had been a member of the Establishment, and whose children were brought up by her as Protestants. You speak of her as assailed by her friends with offers of a pecuniary nature to induce her to return to the religion she had left—you state that her Protestant friends procured for her a situation in England in order to protect her from

molestation, and that a passage in some vessel was procured for her, but at that very time you say that she disappeared from her friends—that they had never seen her since—that with much difficulty her residence was discovered, but that her friends could only obtain a message and a letter; which, you say, was not believed to be in her own handwriting, stating that she had returned to the Catholic Faith, and desired no further communication with her former Protestant acquaintances.

"Upon the strength of your belief in the truth of this case, although you are candid enough to say that you are totally unable to prove that any unfair means were used, you are pleased to make certain reflections, and to have called for some legislative measures to meet the evils you depicted.

"Now, my Lord, the whole case, as I have given it from the newspaper reports of your Grace's speech, is so precisely similar in its leading facts to one with which I am much interested, and the colour given to these facts savour so much of the spirit of certain persons who may very probably have been your Grace's informants, that I have no doubt on my mind that the case you describe is the one that concerns me; and as this belief of mine is shared in by the lady herself who is the subject of it, and by every one who has had to do with it, I have determined upon writing at once to your Grace and asking you very plainly whether the story you narrate is that of Mrs. ———,\* or whether I am wrong in my idea that it is so.

"For your Grace's further information, I beg to let you know that I am the Clergyman who reconciled her to the Holy See a few months ago, and being in full possession of all the facts and circumstances of the case with which I had so much to do, I feel it to be my duty thus to have troubled you to solicit most respectfully an answer to my question before I make any attempt to set your Grace right about the matter.

"If, however, I am wrong in my surmise, and this lady, Mrs. ———, be not the person to whom you alluded, I beg to tender my most humble and ample apologies for the trouble I have given, with an assurance that they will be accepted, and to subscribe myself, my Lord, most respectfully yours,

"H. I. MARSHALL.

"Most Rev. Dr. Whately,  
Archbishop of Dublin."

"Palace, May 18th, 1853.

"Rev. Sir—In reply to your letter of May 14th, I am directed by the Archbishop to say

\* The lady's name was fully given in the original.

that his Grace expressly disclaimed in his speech all intention of imputing anything wrong to any institution or class of persons. He brought no charge against any one except the individuals—whenever they were—who tortured the poor boy to whom he referred, and were keeping him imprisoned till his parents brought a police force to rescue him. His Grace went on the ground that it is manifestly a possible thing, as the law now stands, for a person to be secretly confined, and perhaps removed to the Continent, without a chance of discovery such as to lead to a release. And he added that, since suspicions, in some cases ill-founded, must be expected to exist against institutions and establishments whose proceedings are not open to inspection, it would be a thing that ought to be welcomed gladly by all who really are doing what is fair to have such proof of it brought forward as will clear their character.

"You do not, probably, think that people in general are fit to be entrusted with an uncontrolled and irresponsible power over their fellow-creatures. And if a Roman Catholic friend of yours had long received and resisted, (though in extreme poverty) solicitations and offers of pecuniary aid to induce her to become a nominal Protestant, and had then suddenly disappeared from her Roman Catholic friends; and if inquiries after her had been met by baffling excuses, and at last only by messages and letters professing to come from her, but of doubtful authenticity, is it not more than probable that you would say—'This is a suspicious case. All that is alleged may be quite true, but the production of the person to say so with her own mouth would be a decisive proof, and the only decisive one, and such as would effectually clear away suspicions of foul play?'

"Therefore, to have this readily attainable by law is what I myself and all really honest people ought to be glad of.

"His Grace did not proceed upon the assumption that such and such cases of foul play had occurred, and could be proved; because that would rather have gone to show that the existing law is sufficient. But it is precisely because (as the law stands) such cases evidently may occur, without a possibility of such proof as the law requires. Hence it was that his Grace considered a law to be called for; and if the law did more than prove that all is right and fair, this would surely be a great gain.—I have the honour to be, Rev. Sir, your obedient servant,  
"W. FITZGERALD, Domestic Chaplain to the

Archbishop of Dublin.

"Rev. H. I. Marshall."

"79, Upper Dorset-street, Dublin,  
May 19th, 1853."

"My Lord—I have received from the Rev. W. Fitzgerald a letter, which pretends to convey an answer to a very plain and simple question which I asked in my communication of the 14th, relative to a lady whom I named, and whom I received back again into the fold of Christ's Church.

"This gentleman in his reply, made in your name, commences with some observations about a poor boy, with whom I have nought to do, and about whom I have asked no question, and then goes on to make some explanations of the matter with which I am concerned.

"With regard to the statement made about the poor lad's persecution, it rests upon your authority alone, and will receive credit wherever you are believed; and as to Mr. Fitzgerald's reasoning, I can only say it seems to me as fallacious as your facts are fictitious.

"There is, however, no reply to the one only question that I proposed; but, I am deprived of what common honesty should have given, and courtesy expected, your silence and your secretary's apology leave me quite clear in my assumption that the lady named by me, and concerning whom I made my inquiry, is the one to whom you did allude in your place in parliament.

"You did not assert, I am now told, that all your story was the certain truth, but then it might be so; and in your manly warfare against women you could only summon just enough of courage to insinuate; and, as a very master in the art of logic, you would prove the power of one who knew that to suggest a falsehood and to suppress a truth would work more mischief than to make plain assertions, which might meet with equally bold denials.

"I should have thought a married man might have had more respect for the sex he has chosen to insult, and that one whom the law has made a peer of barons might have feigned at least a nobler spirit.

"Let me, however, speak more plainly than you have done, and since the cloven foot shows now more clearly from beneath your frock, let me tell you and all who heard and read your most malicious speech, that from first to last your statement is a falsehood, and that your insinuations are the very reverse of truth.

"I deny, then, that any offers were made at any time of a pecuniary nature to induce this lady to return and make her peace with God.

"I deny also that any attempt was made to conceal her or her place of residence.

"I deny further, that any message or letter was sent by any one, except by herself, or that she acted in any other way than freely.

"And I beg to state that this same lady came to me of her own accord—that she ascribed her recovery to grace, to the prayers of faithful people during the Exposition of the Blessed Sacrament in the churches of this city last year—that I received her back to the true fold in the presence of witnesses at the high altar of St. Catherine's parish church—that she made a most plain recantation of Protestantism and a solemn profession of the Catholic Faith in the words of the Creed of Pope Pius—that she herself took her children to the convent school, where they now are, with the daughters of some of the first citizens of Dublin—that she herself sent the message alluded to of her own accord—that the letter was altogether her own—that she has continued to reside ever since with a lady above all reproach—that she goes in and out as she chooses—that almost daily she is to be seen at Mass in one or other of the churches at her own option—sometimes alone, sometimes with whatever friends she may select; and lastly, that I have kept her back from making, by a published letter, a full avowal of her repentance and return because of the annoyance to which she had been already exposed from some who assert themselves to be your subjects, and who were polite enough to threaten her with visits from the police, and to give no great proofs of much charity or forbearance.

"I will only add to all these plain statements that the parties of whom I speak were invited to bring the police they threatened—that they had no difficulty placed in their way of discovering her residence, or that of her children, and that I was for some time in daily expectation of a communication from those who were referred to me for all the information they needed upon the case.

"And now, having done with this matter, I shall proceed to publish what I have written, and reply to you through the press, not caring to let somewhat of my contempt for you escape in my wish that Christian men may know your dishonourable conduct, and that some trouble may be spared to those whose duty leads them to unveil the characters of the pretended Pastors of the people.

"In conclusion, I will add, may God have mercy on you, and the prayers of the accused, returning good for evil, save you from the punishment of those who persecute the Church, and speak lies against those loved by Jesus Christ,—I remain, then, very plainly,

"H. I. MARSHALL.

"The Most Rev. R. Whately, &c., &c."

CONVERSION OF MR. FRANCIS R. WEGG PROSSER.—On Tuesday, December 14th Mr. Francis R. Wegg Prosser, late M.P. for Hertfordshire was received into the Holy Catholic Church; by the Right Rev. Bishop Grant, at St. George's Cathedral Southwark. Mr. Wegg Prosser was educated at Eton, and at Balliol College, Oxford, where he gained a first-class in the mathematical honours in 1846. In parliament he was a great friend and supporter of the party represented by Mr. Gladstone and Mr. Beresford Hope; and in his private capacity was a great supporter of the institutions of the Tractarian party, and a constant attendant at Margaret-street chapel. In 1848 he married Lady Caroline Somer Cocks, daughter of the late, and sister of the present Earl Somers.—*Catholic Standard*.

On the 10th of December, 1852, the Count Pfeil von Diersdorf and M. Rochus von Rochow, made their abjuration of Protestantism in the Cathedral of Breslau. Before entering the haven of the Church, these two distinguished men had explored all the phases of Protestantism, from Hegelian rationalism to the pietism of Spencer. The awakening given by Silesian Protestantism, the compromise into which their Church entered during the last revolutionary tempests—a compromise by which it favoured demagoguery—the clamours raised against the missions and the Jesuits, and the noble conduct of the Catholic Episcopate, all these things contributed to inspire in them the desire of studying the doctrine of the Roman Church. They had become acquainted with the book of the "Imitation of Jesus Christ," in the School of Dr. Stahl; but as pietism had maimed the most beautiful book that ever came from the hand of man, by retrenching from it the fourth book, they wished to possess the whole of it, and to return to the Catholic Faith, in order to draw at their true source, the waters springing up into life everlasting—of which they had a foretaste in reading the first three books. What, in fact, becomes of piety without the generative dogma, so excellently treated in the fourth book of the Imitation? The flower deprived of its root withers very soon, and the most limpid water, when it becomes stagnant corrupts. Thus piety has become among the Protestants a vibration of the nerves which has no more force except in hatred and which knows not the chaste and sweet expansions of a confiding soul. "You have restored the crucifix to our churches," exclaims the Pastor Lulkemuller, addressing himself to the evangelical unionists; "b

then logically consistent by restoring to them also the true Corpus Christi!"—*Univers.*

### NOTICE

Is hereby given to the Public of Bombay, —that the religious Ladies of *Jesus Marie*, at Belmont, Mazagon have, with the sanction of the Right Revd. Dr. A. Hartmann, Bishop, generously undertaken to erect a Foundling Hospital in a separate building near their Convent. The religious Ladies—called *Sisters of Charity*—besides the care of the sick, have made it their special duty, to afford an Asylum to Foundlings, and with what surprising success, the whole of Europe and all the remote countries, which they have reached bear evidence. General congregations of religious Ladies, specially in the missions, have followed the heroic example of the Sisters of Charity. Animated by the same Spirit, the religious Ladies of the Bombay Convent are offering an Asylum to the poor Foundlings, who from this date may be sent at any hour or by any person to the said Convent at Belmont, Mazagon or to the Fort at the Roman Catholic Chapel, where an appropriate Place will soon be ready for receiving these unfortunate creatures. The strictest secrecy will be kept, so that no suspicion may fall on the parent or parents; the utmost care will also be paid to these poor creatures. The said Foundling Asylum is placed under the immediate protection of the Right Revd. Dr. A. Hartmann, Bishop Administrator Apostolic of Bombay. By order of the Right Revd. Bishop A. HARTMANN,

FATHER MAURICE,  
*Pro-Secretary to the Bishop.*

Bombay, 14th of June, 1853

### SUBSCRIPTION FOR REV. FATHER LEO.

(To the Editor of the B. C. Herald.)

DEAR SIR,—May I beg the Rev. Father Leo's acceptance of the enclosed trifle as a contribution towards the expenses of his voyage to the Layschelles.

Your's sincerely,

M. D. SULLIVAN.

Manbhoon 7th Feb. 1853.

### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. M. Augier, from Jan. to May last,...	5	0
Miss Ammon, for April, ...	1	0
„ C. Ammon, for ditto, ...	0	8
„ Carbery, for May, ...	1	0
„ E. Carbery, for ditto,...	1	0
„ Gregory, for ditto, ...	1	0
Mrs. J. Mendes, for June, ...	2	0
Mr. J. F. Bellamy, for ditto, ...	1	0
H. Valbesen, Esq., French Consul, thro'		
Rev. Mr. Mascarenhes, ...	20	0
Anonymous, thro' Mr. P. S. D'Rozario, 15	0	
A Friend to the Orphanage,...	50	0
Mrs. Conally, Burdwan, ...	20	0

With a request that the Orphans would pray for her Husband's Soul.

### Subscription to provide an outfit and passage to the Seychelles for Rev. Father Leo, Capuchin Missionary.

His Grace the Most Rev. Dr. Carew, Rs.	50	0
The Loretto Community, ...	10	0
P. S. D'Rozario, Esq., ...	25	0
J. Corcoran, Esq, ...	10	0
Mrs. Carbery, ...	25	0
Mrs. P. Rond,...	10	0
A Friend, ...	10	0
A Friend, ...	30	0
M. D. O'Sullivan, Esq, Manbhoon, ...	15	0

### BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of May last.

H. M., at Burdwan, ...	Rs.	5	0
Mr. F. Pereira, ...	2	0	
„ J. Baptist, ...	2	0	
„ Richd. Deefholts, ...	1	0	
„ E. Baptist, ...	1	0	
„ Robt. Deefholts,...	1	0	
„ J. King, ...	1	0	
„ Chas. A. Pereira, ..	1	0	
„ J. F. Pinto, ...	1	0	
„ M. T. Lepies, ...	1	0	
„ J. Leal, ...	1	0	
„ F. Stuart, ...	1	0	
Mrs. R. DeLallana, ...	1	0	
„ R. Pyra, ...	1	0	
„ Hobson, ...	1	0	
„ Speede, ...	1	0	
„ M. B. Botelho,...	1	0	
Mr. E. Botelho, ...	0	8	
„ Wm. Salvador, ...	0	8	
„ P. Gill, ...	0	8	
„ Wm. Martin, ...	0	8	
„ J. Andrew, ...	0	8	
„ R. Lepies, ...	0	4	
„ E. Martin, ...	0	4	
„ E. Ambrose, ...	0	4	
„ J. Francisco, ...	0	4	

### Expenditure.

Paid Servants' wages and Contingen-	
cies, ...	Rs. 23 :

# THE BENGAL CATHOLIC HERALD.

• One body, and one spirit—one Lord, one Faith, one Baptism. •

No. 4.] CALCUTTA: SATURDAY, JULY 23, 1853. [Vol. XXV.

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 23.

### THE GOANESE SCHISM.

THE admirable letter of His present Holiness, Pius IX., which we publish to-day, exposes, so fully and so perspicuously, the emptiness and insincerity of the various pretences and sophistries, resorted to by the unhappy abettors of the Goanese Schism, that it leaves neither room, nor necessity, to enter upon the merits of the case. We both hope and pray, that the beautiful and pathetic exhortation, with which the Holy Father conjures his erring children, to return to peace and unity, will not be lost upon them. But if unfortunately this should be the case, no alternative will then be left to the Venerable Successor of St. Peter, but one that must prove most painful to his paternal heart, namely, to cut off by Excommunication, those incorrigibly disobedient children, who by refusing to hear his voice, refuse to obey the Church; it is the Saviour's instruction and command, that if a man obey not the Church, he is to be

held by the Faithful, as the Heathen and the Publican.

### PASTORAL LETTER OF HIS HOLINESS, POPE PIUS IX. TO THE PRELATES AND THE FAITHFUL OF INDIA.

*To our venerable Brethren, the Bishops, Vicars Apostolic, and to our beloved children, the faithful in Christ, of the East Indian Missions Pius P. P. IX.*

VENERABLE Brethren, and beloved Children, Health and Apostolic Benediction. You are well aware, Venerable Brethren, and it is not altogether unknown to you, our beloved children, what the Pontiffs, our Predecessors, by reason of the charge conferred upon them from heaven, in the person of the Blessed Peter, of feeding and defending the Lord's universal flock and of the office of the supreme apostleship, have executed, in these countries, in order to restore and advance the Catholic Faith, which had suffered from the effect of time; excellent proofs of such unceasing vigilance on the part of the Holy See are exhibited, both in the Apostolic letters of those same our predecessors and especially of Pope Gregory XVI, of happy memory, and also in the decrees by which, they, though in



an extraordinary manner as the circumstances required, yet abundantly and fully, took care to provide by means of Bishops, Vicars Apostolic, and Evangelical Labourers, for the pastoral charge and direction of the same countries, as well as for the necessity of the Faithful. You also know, what we ourselves, too, placed by the inscrutable council of Divine Providence, upon this Chair of the Prince of the Apostles, have done in consequence of the same solicitude and duty, by which we were bound to continue the work, until an opportunity should arise for introducing or restoring the ordinary form and institution of Churches.

However, the lamentable circumstance occurred, which no one could possibly imagine, that even of the Catholics themselves, there were not wanting some, who carried away by merely specious and human pretexts, dared to oppose such salutary arrangements, and resist and impugn the supreme authority of Our Lord's Vicar on earth, and who seem to be still most unfortunately hardened in their crime. Venerable Brethren and beloved children, You understand, that We speak of that sad division which begun some time since in those countries by some unworthy priests of Goa, still prevails to the very great detriment of the Eternal Salvation of the Faithful, and which is urged on more and more every day, with the view evidently of ending in a most disgraceful Schism. But to meet a rising evil of this nature, even from the commencement and without intermission as you know, and to bring back to a better state, the erring priests and that part of the Catholic people which was misled by them, the Apostolic See was not wanting in all instruction, patience, and charity: in which matter, desiring to imitate the longanimity and the earnest zeal of our predecessor Gregory, we have endeavoured to draw back from the way of perdition the same dissentient Priests and their followers by admonitions, exhortations, and instructions.

But you have found, Venerable Brethren, that all has been in vain, and accordingly experiencing the evils daily prevailing which thence arise to religion, and us deploring, that the flock of Christ is so long, rent and torn, you clearly see

there is need of stronger remedies. Hence, We are now though reluctantly at length compelled to apply our hand, to remedy the evils which you are not unaware; have been perpetrated in the Districts of the Island of Ceylon, Bombay, and elsewhere perhaps, by the same agitators, aided by the Prelate of Macao, all which have exceedingly increased the grief and pain of our soul. For we have learned that the aforesaid Prelate, without receiving any Apostolic mandate or permission, which we never gave him, is traversing the same countries subject to the jurisdiction of our Vicars and those of this Apostolic See, invited and induced thereto by the chief dissentient Priests, and that he has not shrunk from administering there Confirmation and even Holy Orders in despite and contempt of Canonical Decrees and of general as well as particular Apostolic constitutions, and has not dreaded, moreover, not only by example, but also by word and unseemly discourse, to confirm the people in their mistake, and to estrange and alienate them more and more from the obedience and submission due to their legitimate Pastors. As soon as this most afflicting intelligence reached us, issuing letters to the Bishop of Macao, we admonished him how grievously he had erred, and exhorted him to refrain from similar conduct, to listen to the voice of his conscience, and earnestly labour to repair those reproachful acts and the scandal caused to the faithful. Again also, similar accounts having arrived from the Bombay Mission, We have thought proper to warn the Prelate himself a second time, adding exhortations to him, to regard the salvation of his soul, and make due and satisfactory reparation, and we besought him in the Lord, that he would not oblige us to proceed against him more severely, and to the extent of the sacred canons, trusting that he would comply with our paternal admonitions. But though so many exceedingly distressing proofs present themselves, of the determined obstinacy of the Priests We have previously mentioned, nevertheless, lest we should cast away all hope of their salvation, and in order to rescue by every means in our power the faithful people from their evils and deceit, and call them

away from the danger of eternal perdition, to which they are exposed by following in their footsteps, we think that a yet greater attention on our part is, to be directed to them also. But among others of the aforesaid priests, who have long been labouring to foment and spread dissension and effect a Schism, who are clearly liable to ecclesiastical penalties and censures, We judge quite fitting to note by name those, who have been the chief authors of the acts committed in the Vicariate of Bombay by the Bishop of Macao, to wit, Mariano Antonio Suarez, who assumes to be the Vicar-General of the Prelate of Goa in the district of Bombay, as well as the priests, Gabriel deSilva, Braz Fernandez, and Joseph deMello. These among the first we most lovingly admonish and exhort in the Lord, now at last to return from such a wicked course of conduct, and no longer delay to consult the good of their own Soul and the everlasting salvation of others. Altho' in truth it is not unknown, to themselves, that they have been long since liable to canonical penalties and the censures of the Church, nevertheless, if they do not, within two months from the publication of these our letters come to a right understanding, We declare that they have actually incurred them, and that they are to be held as suspended from divine functions, and as Schismatics, and separated from Catholic unity, and We will that they be designated and denounced as such to the faithful people. Other priests We well know, who have been likewise long striving in other countries, to foment and complete the same most mischievous Schism, as in Madras, Ceylon, Madura, and other Missions. Meanwhile, however, we refrain from upbraiding or reprimanding them by name, in as much as, we cherish the hope, that they also, as well as the above mentioned priests, will lend an easy and willing ear to our paternal exhortations, and voluntarily submit themselves and the people misled by them to their lawful Pastors, namely our Vicars and those of the Apostolic See, lest we be forced to proceed more severely against them also. But though from long since enacted and repeated decrees, constitutions and commands of the Holy See, there is not the slightest

room for hesitation or doubt, yet to remove altogether, explicitly and once more, and as far as necessary, any pretext whatsoever, We declare, that all authority and jurisdiction in the established Apostolic Vicariates belong to our Vicars and those of the Holy See, or their administrators, and is vested in them in such a manner, that no person whatever shall have license to perform sacred junctions and administer the sacraments in those countries, save with their leave and permission. Nothing in truth is more idle, than what those priests are reported to repeat, in order to beguile the simplicity of the faithful, that there are very many acts which are decreed not by the Apostolic See and the Roman Pontiff, but enacted without his knowledge and advice, by the Sacred Congregation for the Propagation of the Faith, that some too are not to be regarded, because wanting the sanction of the Civil authority. Let them therefore know, that all and each matter enacted in this concern have been published by the Roman Pontiffs of their own accord, after full information and deliberation and in the fulness of their power, and so far from whatever our predecessors of happy memory, and we ourselves have decreed through our Sacred Congregation, being done without the knowledge or advice of the Roman Pontiffs and of us, they have been decreed and enacted at their express desire and command; for as all are aware, our Congregation is but an assistant in Council to the Apostolic See, and the Minister of the mandates and commands of the same Holy See. It is in truth a foul and impious fiction, that the prerogatives conferred from heaven upon the Apostolic See, and the helm of supreme direction in the Church given to it by Christ our Lord, and its power can be confined, limited or diminished at pleasure by human ordinances: in vain does he boast of Catholic Communion who is not united to the Chair of Peter, or the Roman Pontiff, and he who is not with Him must confess that he is against Him and out of unity, and he who collects not with us scatters. But we cannot even allow that those are united to the Chair of Peter and the Roman Pontiff, who oppose or decline to obey our Vicars and those of the Holy See, established

by the same for governing those faithful. Nor is it to be forgotten that the aforesaid priests not only resist the legitimate power of the Church, and thereby the divine ordinance, but also by such dissensions, labour to prevent the negotiations entered into between us and our most dear daughter in Christ, Maria, her most faithful majesty, Queen of Portugal and Algarbes, from being brought to a happy issue; and thus they thwart the Queen's own wishes while they presume they do her service. In fine, we address you also our beloved children, the faithful in Christ, and most tenderly admonish and exhort you, studiously to avoid those who strive to draw you away from the Pastors appointed over you and therefore from our communion, and never suffer yourselves to be rent from that unity, out of which there can be no salvation. Beware of those who come to you in the clothing of sheep but within are ravening wolves. Again we declare to you, that there is neither jurisdiction nor any authority whatever in those priests of Goa and the others who disturb you, nor any power to exercise the sacred Ministry, in those countries, in which our Vicars and those of the Apostolic See have been established, so that you adhere to these disturbers only to the ruin of your souls, as long as they remain separated from their lawful Prelates. For the rest, trusting in him, who is the author of peace and God of all consolation, We promise ourselves, that on the publication of these our letters amongst you, we shall see that the wandering have returned to the way of justice and salvation, and to the one universal fold. Meanwhile We most affectionately bestow on, your Venerable Brethren and those beloved flocks committed to your care, our Apostolic Benediction.

Given at St. Peter's in Rome, the ninth day of May, 1853, of our Pontificate the seventh. PIUS P. P. IX.

A true translation of His Holiness' letter from the authentic Latin copy sent to us and now in our possession.

P. J. CAREW,

Archbishop of Edessa,

Vicar Apostolic of Western Bengal

Calcutta, Cathedral House, July 22d, 1853.

## STATE OF CATHOLICITY,

IN THE SEVERAL PLACES, WHICH, IN THE PRESENT OVERLAND ROUTE ARE VISITED BY TRAVELLERS WHO COME BY THAT ROUTE TO INDIA.

(Continued from page 295.)

The journey through the Desert from Cairo to Suez furnishes but scanty materials for the Traveller's notice, the scenery, or rather the want of it, exhibiting throughout a dull and cheerless monotony. At about a mile's distance from, and almost in front of the first Hotel at which the Carriages, that convey Travellers halt, in journeying from Cairo, the Pacha has erected a Palace, where His Highness sojourns at certain times of the year. On enquiring into the reason, for which he chose so dreary a site for a Vice-Regal Residence, we were told, that the air of the place is considered salubrious, and that the only spring-well in the entire desert, is found within the enclosure, by which the Palace is surrounded. Hence the Pacha regards this Residence as a secure Retreat for him to resort to, whenever the Plague breaks out in Cairo.

The three Hotels that are met with in travelling through the desert, are separated from each other, by a distance of about twenty miles. They are spacious, well aired and cleanly establishments, and the attendants employed in them, are very civil and obliging towards travellers. For such travellers, as journey in the public Conveyances provided by the Pacha, Breakfast, Dinner and Supper are supplied without any extra charge: the cost for these refreshments being included in the sum paid by each Passenger for his transit through the Desert. But for Wine, Beer or other such supplies, a fixed reasonable charge is made, and the danger of extortion is guarded against, by means of large printed Cards, erected in the public Hall of each Hotel, on which the price of these last named supplies is indicated.

Throughout the whole extent of the journey from Cairo to Suez, there is no vestige of Christianity to be met with, in the Desert, if we except, perhaps, some two or three of the Supervisors or Stewards attached to the Hotels, who are Christians. The Religious aspect of Suez itself is but little more cheer-

ing, although the population there seems as numerous, as that of a good sized English Village. As far as we can conjecture, the Christians at Suez, of every denomination, do not exceed twenty or thirty in number, and most of these are Europeans or Americans engaged there, in some commercial or other such employment. The great bulk of the inhabitants at Suez, as well as at Cairo and Alexandria is composed of Mahomedans. But at Suez the inhabitants seem miserably poor and wretched, and their poverty must, no doubt, be greatly aggravated by the circumstance, that provisions of every kind must be brought to Suez from Cairo or elsewhere, the soil of the place being both wholly sterile, and incapable of cultivation. Even the water used for drinking at the Hotel has to be supplied either from Cairo, or from the Steam Packets which happen to be stationed there.

We have learned from a Catholic Missionary, who remained a few days at Suez, that there is a Greek Schismatic Priest residing there, and that he has attached to his house a small Chapel, in which he officiates. The same Missionary informed us, that an Italian Physician, a Catholic living at Suez also, has in his house an oratory, the use of which, together with much courteous hospitality he kindly affords to any Priest, who when travelling through Suez, may desire to profit of his goodness.

As the number of Catholics constantly passing through Suez, either en route to different parts of the East, or returning thence to Europe is now very considerable, it would be important, that a Priest should be permanently located there, as well for the benefit of travellers, as for that of the Catholic Officers and Sailors belonging to the Steam Packets, and other Ships, which resort to Suez. We have heard, that the Superior of a religious order, which sends through Suez numerous Missionaries to the several regions of the East, had taken up the project of establishing an Hospice together with a Chapel, at Suez, for the accommodation of Missionaries, and also for the purpose of ministering to the religious wants of all other Catholic travellers and sojourners at that station. We feel confi-

dent, that such an undertaking would obtain great encouragement both at home and abroad, as well from the friends of religion in general, as from the families of parties in particular, whose profession or occupation in life oblige them to visit Suez. In cases of dangerous illness, it would afford unspeakable consolation to Catholic travellers at Suez, to have at hand the minister of religion to comfort and sustain them in their sickness, and if necessary, prepare them by the holy sacraments for their passage into eternity.

The passage from Suez to Aden in a Steam packet is ordinarily accomplished in five or six days. The whole appearance of Aden and of the adjoining coast is most dreary and even appalling. Every thing that the eye lights upon, exhibits unmistakable indications and symptoms, of some dreadful volcanic phenomena having occurred in that region.

Not a blade of grass, not a solitary stunted shrub is to be seen, nothing but frowning, inhospitable, disjointed steep rocks and cliffs in every direction. The view from the Ship of the site, on which the Hotel and some other rather respectable looking houses stand is picturesque, and relieves the eye, by the pleasing contrast that is exhibited between it and the surrounding desolation. The European Military station is distant from the Sea shore about four or five miles. We were told, that the cantonment is adorned with some good buildings, and that, in general, the Soldiers, notwithstanding the fearful heat that prevails there, almost always enjoy good health. With respect to the natives, at least those of them, who crowded aboard and around our ship, it is not an exaggeration to assert, that they seem to be a most degraded race, having in appearance and conduct, more affinity to the Ourang Outang, than to the human species. As yet at least, in their regard, commerce or intercourse with the civilised portion of our race, who either reside at, or visit Aden in travelling, has in no way raised them up from their abject and barbarous condition.

But in the midst of the howling moral and physical wilderness, which Aden exhibits to the traveller's view, that Divine Providence, which watches over and dis-

poses all things strongly and sweetly, even unto the ends of the earth, has not left himself or his holy religion, without a testimony, without a heavenly light to shine in darkness, "which the darkness did not comprehend." Yes! blessed be the mercies of the Lord for ever, a large and edifying congregation of Catholics, amounting in the aggregate, to about seven hundred, when we lately visited Aden, unites together on Sundays and Festivals of Obligation, and not unfrequently on other occasions also, in rendering to God the homage of Supreme adoration, by the oblation of the pure and clean sacrifice, which, the Prophet Malachy predicted, should be offered up under the Christian dispensation in every quarter of the Globe, from the rising to the setting sun.

Hitherto, the Catholics of Aden, like the first Christians, who in times of adversity and persecution, were obliged to offer up the Divine Sacrifice in the catacombs, were also forced to render the same Supreme Worship to the Creator, in a lowly humble apartment, not very dissimilar to the poor stable of Bethlehem, where the Victim of our altar, vouchsafed to be born.

And, by whose instrumentality, has it pleased the Almighty, to convert this lowly place of worship into a respectable edifice, a becoming temple of religion? We feel, at the same time, proud and grateful to God, whilst we announce the gladdening fact—that this was achieved, not only by the generous alms, but also by the manual hard labor, under a burning sun, of the Irish Catholic Soldiers quartered at Aden. What a mysterious and extraordinary destiny is not that of Catholic Ireland? Her peasants and labourers, forced by oppression and hunger, to seek even in bigoted England, for something like fair wages for their daily toil, have grown there, like the people of God, in Egypt, into a race that can hardly be numbered, and through their enduring attachment to their faith, the cross and the altar have been again erected and made known, in the innermost and most sequestered districts of that heretical country. From a like cause, and a like Providence, through the same agency, Catholicity is stretching out her tents, and becoming every day more and more

magnified in America and Australia. In every part of the remote East too, as well as in Aden, wherever the Irish Catholic Soldiers are found, there too, temples to the living God are sure to be soon erected, by their religious zeal and generosity. What earthly glory can be compared to that of being a people so singularly chosen, to be the origin and mainstay of God's Holy Church and of his religion, throughout every quarter of the world?

But in Aden, the Irish Catholic Soldiers, besides rearing a Temple to the living God, capable of containing fifteen hundred persons, have kept in mind also, what they as Christians owe to the Priest, who officiates in that Temple, and who day and night, in sickness and in adversity, ministers to their Religious wants. In return, they not only minister liberally to his temporal necessities, but by their docility and reverence for his Sacred Character, they are his joy and his consolation. Neither does their charity stop here, for we can state, on the authority of the Officer, who in these matters kindly co-operates with their benevolence, that, although, not exceeding five hundred in number, the Irish Catholic Soldiers at Aden, besides providing, as we have already stated, for the erection of their Church and for their Pastor, send regularly each Month a considerable sum, two hundred Rupees we were informed, towards the support of the Bombay Catholic Orphanage. What a lesson to their fellow-Catholics of all classes in every part of India? May they profit of it, both for their own sakes, and for the sake also of the Widow and the Orphan, the special objects of God's paternal Providence.

In closing these remarks, we may add, that besides the handsome and Spacious Catholic Church erected near the Fort, arrangements have been made for building a Chapel near the Sea-side, for the accommodation of the numerous Catholic travellers and Sailors, who now visit Aden.

#### CONVERSIONS.

DURING the course of the present week, the Rev. Mr. Prendergast received a Female an East Indian, and a respectable man a European, both of the Established Church into the Communion of our Holy Faith.

## AFRICAN INSTITUTE.

*For the Abolition of Slavery in Africa,  
and for the 'civilisation of the people of  
that Country.*

WE publish to day a translation, both of a letter addressed to the Archbishop V. A. by the distinguished Secretary of the African Institute, and also of the other papers relating to the Institute, which accompanied that letter. The subject to which these Papers have reference is one, which must deeply interest every Friend to Religion and Humanity. In an enterprise, of such vast moment to the moral and temporal well-being of so many millions of our fellow-creatures as Africa contains, it is most gratifying to find, that so many of the Sovereigns of Europe, as well as such a large number of the highest of the Nobility and Aristocracy of all Countries and of different religious persuasions have so edifyingly united together, without any regard to the dictates of politics, or prejudices. This happy circumstance, considered in connection with the cordial co-operation, which, doubtless, the French Government will lend, towards the accomplishment of an enterprise, the success of which would so greatly redound to the glory of France, gives grounds for entertaining sanguine hopes, that the noble efforts of the Institute for Africa will be eventually crowned with the most gratifying results. We trust, that among the Calcutta Community many will be found, to evince a useful and practical sympathy for the success of the grand undertaking we now speak of. We are authorised to state, that the Archbishop will be happy to remit to Paris any benefactions, which may be sent to him for the Institute of Africa. AFRICAN INSTITUTE.

## AFRICAN INSTITUTE.

## Presidents.

The Duke de Valentinois.  
The Prince de Rohan,  
—Rochefort.  
The Prince Soutzo,  
The Duke de Doudeauville.  
The Count de Parisent  
Grandee of Spain.

Office of the President and  
General Secretariat, in No.  
7, Rue St. Florentin near  
the Palace of the Tuilleries.

## Paris.

Abolition of Slavery and  
Civilisation of Africa.  
No. 28009.

To His Grace the Most Rev. Archbishop  
Crew, V. A. W. B.

MY LORD ARCHBISHOP,—I have the honor to inform you, that being re-

commended to the suffrages of the superior Council of the African Institute, by its committee of presentation, you have been proposed "Honorary President" of this Society. Confiding in your sentiments and experience, the Institute hopes that you will be pleased to concur by your suffrage, with those generous personages of all quarters of the Globe, in promoting the Christian work of abolishing Slavery and the Slave Trade. The Council, after having received your adhesion, will send you your diploma, free of postage.

Accept my Lord the assurance of our profound respect.

H. DE ST. ANTHOINE,

Secretary general, and Knight  
of many Orders.

## AFRICAN INSTITUTE.

*An international Society founded for the  
abolition of Slavery and the Slave Trade.*

THE number of Black Slaves at present amounts to 7,500,000, of these 3,95,000, are to be found in the United States of America, 3,250,000 in Brazil, 900,000 in the Spanish Colonies, 85,000 in the Dutch Colonies, 140,000 in the Republics of South America, and 30,000 in the European establishments of Africa.

The objects of the African Institute are more fully explained in the following circular:—

## GENERAL CIRCULAR.

Paris 185 .

SIR,—We have the honor to inform you, that being recommended to the suffrages of the members of the superior Council of the African Institute, by its committee of presentation, you have been proposed as titular member of this Society—We congratulate you so much the more upon this choice, as the African Institute has been founded for the purpose of accomplishing a great work, the regeneration of the African race, by the abolition of Slavery and the Slave Trade and the Civilisation of Africa.

On the other hand, Algiers conquered by blood, and enormous sacrifices, to the profit of Christianity; the recent position of Egypt; the development, daily more and more extensive, of commercial and political relations, the regular esta-

ishment of Steam boats upon all the shores of the Mediterranean Sea; in fine, the social, as well as scientific movement, which turns attentive minds towards those points of departure from civilization and commerce, behold the principal causes which have determined us to lay the foundations of our Association.

The Institute of Africa has already obtained the support of civilized governments, but it is particularly with the assistance of the friends of humanity, travellers and missionaries that it will be able to accomplish its work. The council after having received your written adhesion will deliver you your diploma, and send it to you free of postage accompanied by its Annals. Excuse us sir, for having recourse to printing, but the invitation we make all over the Globe to men capable of understanding and corresponding to it, cannot be too public, and when those generous voices shall rise up in favor of the Sacred Cause of the Blacks, we wish yours to resound at the same time in all directions, to procure for them friends and protectors. Accept sir, the assurance of our most distinguished sentiments.

The President of the Institute of Africa.

DUKE DE VALENTINOIS,  
*Secretary general.*  
H. DE ST. ANTHOINE.

#### INSTITUTE OF AFRICA.

##### *The object of its Foundation.*

Article 1st.—This Institute has been founded for the purpose of procuring the Civilisation and universal Colonisation of Africa, by Agriculture, Commerce, Industry, the Fine Arts, Literature and Science.

2nd.—It has for its end the protection, instruction and emancipation of the African race.

3rd.—Being founded for the benefit of all nations, the Institute of Africa embraces within its limits all the Countries of the Globe.

4th.—It is composed of sections, belonging to the Nations of the two Worlds.

5th.—Every section has one or many Presidents, chosen from among the most distinguished men of every Country. Five foreign members constitute a section, whose function it is to acquaint the Institute with the wants relative to every part of Africa.

6th.—Every section gives its assistance to Africa, under the direction of the Institute conformably to the principles, judged most proper for the attainment of Civilisation and Colonisation.

7th.—Every nation is represented in the Institute, established at Paris, by a foreign Resident who, with the titular or Honorary Resident is charged with the signature of the diploma belonging to the section.

8th.—The Institute makes known to different Governments the interests of Africa, with the end of obtaining their assistance. It sends into Africa the lights of European Civilisation, by the aid of elementary Books on Colonisation and documents relative to the best Social Institution.

9th.—The Institute is composed of an indeterminate number of national Members and strangers divided into 4 classes.

10.—The class of Protectors. This class is composed of Sovereigns, Members of Royal Families, Governors and Persons who have bestowed on the Institute the sum of 500 francs or more.

11th.—The class of Benefactors. This class is composed of persons who have given to the Institute the sum of 300 francs.

12th.—The class of honorable Presidents and Vice-Presidents. The title of President or Vice-President is granted by the Supreme Council to the distinguished men of different Countries, who have shown themselves the defenders of the African race, or who by their Social position, services, deeds or writings can favour the Mission of the Institute. They pay an annual contribution which can be no less than 25 francs, or if payed at one time 250 francs.

13th.—The class of titular Members. The titular Members pay an annual share of 20 francs, or 200 francs if payed at one time.

The diploma is delivered gratuitously and free of postage.

14.—The names of Protectors and Benefactors are inscribed on tables, sealed to the walls of the meeting hall of the Society. Those same inscriptions, destined to perpetuate their memory, are reproduced in all countries containing a selection of the Institute.

15th.—The contributions are devoted to the payment of the rent, of meeting houses, belonging to the Institute, to the publication of the Journal of the labours of the Institute and other writings, destined for the instruction of the Colonists, to the appointments of Agents, to the printing and diffusion of useful Books, to the expenses of general Correspondence, to the purchase of instruments, to the retributions of different Missions, to the

foundation or encouragement of charitable establishments, to the liberation of Slaves and their recompense, which consists of medals awarded by the Institute.

16th.—The Superior Council. The Superior Council is composed of the President, a Vice-President, the Secretary General, the Treasurer, seventeen Members, annually re-elected, with Presidents and Vice-Presidents of different nations, residing at Paris.

17th.—The Members of the Superior Council are appointed in a general assembly and are chosen from among the titular Members.

18th.—The President and Secretary General are appointed for five years. They may be re-elected.

19th.—The President, or in his absence the Vice-President or Secretary presides over this Council; it directs all scientific and administrative affairs, ordains expenses, convokes assemblies in which an account is rendered of the labors of the African Institute.

20th.—The General Council. This Council is composed of all titular Members, convoked once every month: it also receives an account of the operations of the Institute, the President regulates the order of the day.

21st.—For admission to take a part in the Institute it is necessary to be presented to the Superior Council by a Member, or to make the demand in writing to the President.

22nd.—No one shall be considered a Member, until he has expressed his adherence in writing to the present statutes.

23rd.—Committees. The Institute is divided into six Committees, which jointly concur to the end the body proposes to itself.

1st Committee. Religious foundations in Africa and the East.

2nd Committee. Agriculture.

*Subjects.* Agriculture and its progress, the Cultivation of land, the amelioration of the Animal race, the labours of the Colonists, the exploration of mines &c. &c. &c. &c.

3rd Committee. Arts and Manufactures.

*Subjects.* Manufactures and useful inventions.

4th Committee. Commerce.

*Subjects.* The productions of every part of the African territory, the communication of provinces with one another, labors, custom-houses and finances.

5th Committee. Social and political Economy.

*Subjects.* The Slave Trade and Slavery, administrative affairs, concerning the welfare and amelioration of Africa; tribunals, different Religions, Missions, Hospitals, Charitable Institutions, Public Schools, establishments for

teaching industry and Commerce, the Army, the Navy, Archaeology.

6th Committee. The fine Arts, Literature and History.

*Subjects.* Sites, Monuments, Discoveries, Public Libraries, Museums, collections of Natural History, National Antiquity.

24th.—*Publications.* The Institute publishes monthly the Journal of its labors. This Journal is sent gratuitously to all the Members.

25th.—*Means of perpetuating the services rendered to the Institute.* A Library and Museum. There are a Library and Museum particularly composed of the different Productions of Africa.

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2nd The names of persons who have furnished the funds with one or several medals, destined to recompense the persons who have given their assistance to the amelioration of the African territory.

3rd The names of persons who have obtained one of those Medals, awarded by the Institute.

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(To be Continued.)

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## Selections.

### CONVERSION OF MISS PITT.

Towards the close of the eighteenth century, a singular conversion took place—Elizabeth Pitt, (a near relative to the celebrated Minister of that name). She was born in London. At a very early age she lost both her parents, and was educated in the Anglican religion by a great aunt, who often conversed with her upon a religious life, and upon those persons whom she had seen to practise it. Young Elizabeth conceived a great desire to visit some Convent, and to make herself better acquainted with them. She even wished she could embrace the religious state, without renouncing the Anglican Faith, to which she was sincerely attached. At 24 years of age she lost her aunt and acquired a taste for the world and associating with the great, which she continued to enjoy until the age of 32—when she fell dangerously ill. During her convalescence she had a dream on the 1st of January, 1785, which she herself relates as follows:—"I imagined I visited a Convent, and that each Sister of the Convent wore a cross of silver on her bosom;—I was then conducted to the choir, where I saw all the Nuns arranged in order; at their head I saw one who was the every image of my great aunt. I was told three times to enter, and a voice added 'do not fear! in this person you will find a true friend; you may perhaps be at a loss how to explain your state of mind to her, but do not let such obstacles stop you.' I entered from the choir and was led to an apartment destined for me, the staircase leading to it was so bad, that I was obliged to take hold of a rope (which also served me as a guide) to support myself. Again I heard a voice, which told me *I should die in that house.* These words made a great impression on my mind, and then attention I paid to them made me very much dissatisfied with myself. The following night the same dream occurred to me." Miss Pitt was herself the first to laugh at it together with the persons to whom she next morning related it. Eight months after this event she had a strong desire to visit France, in order to learn the French language. A merchant of St. Valery recommended to her the Convent of the Visitation, where his two children were at school. "I arrived there," says she, (the 27th Sept., 1785) "and behold nuns who wore silver crosses. I was presented to the Superiress, Madame de Maison;—she was the very portrait of my great aunt. I must avow that I was so struck with the resemblance that I almost fainted. I at that time paid no at-

tention to my dream, for I was more like Thomas surnamed Didymus, and had no faith. A religious life appeared to me, from all I had heard, too much the reverse of the life I had hitherto lived, and not agreeing with our English notions of freedom. Far from believing I should die in that house, I from the first day felt rather a desire to quit it. Several circumstances caused me to do so, among the rest was the sight of a winding staircase that led to the room which I was destined to occupy." Her first thoughts were to take her departure without delay. She was prevailed on to postpone it. Then her antipathy gradually decreased, and at the expiration of two days she determined upon staying, but solely to learn the French language. A sister fully competent to instruct her in French was assigned her as an instructress. After having spoken upon grammar, religion became the topic of conversation. She entered into discussion with the nun, and a priest, who spoke English so as to be intelligible. She was particularly struck by their reasonings upon these words of Jesus Christ—"Behold I am with you even until the consummation of the world," and "the gates of hell shall not prevail against my church." Finally, after mighty struggles and long perplexities, she could no longer resist the light and grace of the Holy Ghost. She repaired to the church, and, prostrated at the foot of the altar, made the following prayer: "Lord, I wish to save my soul. If the Protestant belief be the true one, let me rather die than abandon it;—if, on the contrary, the Catholic religion be the true faith, grant me life, and give me the strength to embrace it, with the necessary grace to follow, all that faith teaches." She arose a few moments after having made this prayer; quite joyful, and fully determined to make profession of the Catholic faith, which she already believed in her heart. The ceremony took place on the 23d of February, 1786, the anniversary of her baptism—five months after her entry into the Convent. She took the veil on the 3d of July. During her noviciate she was compelled to go to England, in behalf of a young orphan. When at sea, a great tempest arose. All the passengers, to the number of 180, expected to perish. Sister Elizabeth Pitt remained perfectly calm. An English nobleman could not help exclaiming: "*To judge by your calm appearance one would say you are a Catholic.*" "I am in truth a Catholic," was her reply, "and firm in my faith." After terminating the affairs which called her to London, she returned to Abbeville, recommenced her noviciate, made her profession,

and became by her piety and zeal the model of the Community.—*Rohrbacher's History of the Universal Church.*

# CHINA.

## MARTYRDOM OF THE REVEREND JEAN-LOUIS BONNARD, MISSIONARY IN WESTERN TONQUIN.

[Another martyrdom has taken place in the far East no less heroic and admirable in its character than that of the Rev. Mr. Schœffler's which we had to record scarcely a twelve month ago. The holy martyr who has now rendered up his life for the Catholic Faith is the Rev. Jean-Louis Bonnard, a Missionary in the Vicariate of Western Tonquin. The narrative of his martyrdom is given in a letter addressed by his Bishop, the Right Rev. Doctor Retord, Bishop of Acanthus and V. A. of Western Tonquin, to the Rev. Doctor Charrier, Director of the Seminary of Foreign Missions. This letter, dated "Tonquin, 5th May, 1852," is published in the January number of the *Annals of the Propagation of the Faith*. We subjoin an abridgement of this beautiful narrative, which seems to carry one back to the days when the Roman tribunals were the scene of the early triumphs of the Church]:—

Born at St. Christot-en-Jarret, upon the 1st of March, 1824. Rev. Doctor Bonnard was so fortunate as to imbibe a religious disposition like a family tradition. I often heard him speak of the sincere piety and lively faith of his good parents, the lessons of virtue and examples of fervour they had given him from his earliest infancy.

The vocation of our dear brother to the Priesthood was manifest so early as in his ninth year. At the age of two-and-twenty he passed from the senior seminary of Lyons to that of our society, in which he completed his course of divinity, after which he was ordained Priest by the Most Rev. Doctor Sibour, Archbishop of Paris. Two months afterwards he sailed from Nantes in the ship "*Archeveque-Affre*," and reached us in high spirits at Easter, 1850, during the height of the fearful cholera ravages.

He applied, with the utmost ardour, to the study of the Annamite language, being eager to qualify himself for the functions of the holy Ministry. His progress was rapid, and as early as the close of the year 1850 he began to hear confessions and give brief exhortations in the chapel. However, I retained him with myself until the end of April of last year, in order to train him to our method, and furnish him with practical knowledge of the persons and business of the mission. It

was during his stay with me that I had opportunities of observing and admiring the meekness of his character, the perfection of his obedience, the fervour of his zeal, his profound humility, his ingenious and frank candour, his absolute resignation and filial submission to the hands of Divine Providence. From the knowledge I thus acquired of his charming soul I can certify that it never was ruffled by the storms of evil passions.

Towards the end of April I sent him to the village of Key-Bang, having assigned to him, as a field for exertion, the two parishes of Ke-Bang and of Ke-Tring. I saw him only twice since that period, but as he was in the vicinity of my residence, we kept up frequent epistolary correspondence. He succeeded, in a short time, to captivate the affections of his Christians to an extraordinary degree, and he returned their love with usury.

After giving a most fruitful Retreat at Ka-Bang, he proceeded to administer the small congregation of Boi-Xuyn, where there are only some fifteen Christian houses, comprising nearly one-fourth of the village; here he was arrested upon the 21st of March, 1852. A petty Pagan mandarin, who had lost his situation, denounced our beloved brother-labourer to a district official, and caused his arrest; here is the account of the transaction, given by Rev. Mr. Bonnard himself, in a letter bearing date the 2nd of April:—

"Towards nine o'clock in the morning (21st March) I was engaged completing the ceremony of baptism for about twenty-five children; but I had not time to finish. The mandarin, with his retinue, reached the village gates before I got the slightest intimation. Presently, my surplice and stole were rather torn off than laid aside by me. I went out, and was advised to cross a swamp, but I noticed soldiers already surrounding it. I sought an outlet by another direction not yet beset; I crossed a swamp with water up to my waist, and I flung myself into the rice-fields, where I was followed by Kim, my catechist, and fell into the mire at every step. We hardly knew which way to fly. Had we been able to reach the Christian district of Dong-Doi perhaps we might have been rescued; but we had not time to effect this. Presently, a detachment of soldiers surrounded and arrested me, and pini-oned my hands so closely that they soon became quite swollen. I requested them to loosen the folds, and, when they refused, I resigned myself in silence to my lot.

Kim, my catechist, was also captured at the same time as myself. My pupil, Ba, who was my Mass-server, was also captured. I was led, covered with mud to the shoulders

and my clothes drenched with wet, to the district police office. After walking in rather a smart pace for some time, I felt my strength failing; my feet were bleeding, and I wished to slacken our step. 'Let those who are in a hurry,' said I good humouredly to my escort, proceed in advance; as to myself, I have time enough to reach there.' They allowed me to walk as I chose. Crowds rushed forwards to view us on our way. It was not until after our arrival at the district police-office, that I beheld the pupil Ba, pinioned like ourselves, and ascertained his arrest."

On that same evening I was informed of the occurrence that had taken place, and I immediately sent my agent to the spot with ten bars of silver, to endeavour to liberate the two young Tonquinese at least. He reached the district police-office during the night. Father Thao had also despatched thither some men, commissioned to carry out the same intention, but they found it impossible to penetrate into the mandarin. All the doors were fastened, and no one would venture to open them. The mandarin, in the excess of his joy, kept drinking and carousing almost the whole night with the informer; and early the next morning, he conveyed our beloved brother-labourer and both his companions in captivity to the head quarters of the province, and delivered them up to the governor.

Let us leave Rev. Mr. Bonnard himself to relate his own account:—

"I underwent, at the district police-office a preliminary interrogatory:—'What is your name? Your age? Since how long are you in this country? Through what districts have you passed? How did you come to Boi-Xuyen?' I gave satisfactory replies to the two first questions; as to the two last, I said it was useless to address them to me; that my conscience would not allow me to reply to them. My catechist gave the same answers, and the officials fashioned a first-rate cangue for us both. We afterwards spent the night together, in the midst of the soldiers, who made me a straw bed, in a large hall exposed to every wind.

"I feared nothing on my own account; but I was full of concern for my two young companions. I inquired whether it were possible to ransom them. One of the mandarins, who seemed to me rather communicative, replied to me that it was impossible. We were, therefore, obliged to resign ourselves. We placed ourselves in the hands of God, and repeated unanimously: The will of God be done!

"Next morning, we were brought to the head-quarters of the province. I was carried in a palanquin with a cangue round my neck,

while my two companions were obliged to walk on foot. During this journey I often-times tendered to God the sacrifice of my life, whilst thinking on Jesus captured and bound in the Garden of Olives, and conducted from tribunal to tribunal unto death. Crowds came forth in every quarter to see the European Priest. When we reached the city, we were exhibited in the public hall. The three of us stood with our backs against a pillar, and an immense crowd pushed forward in front to enjoy the spectacle. As to myself, I scanned this multitude, in order to detect among it some Christians; but I could not meet a single one, although there must of course have been several. After remaining half an hour in attendance, we appeared during ten minutes in the presence of the great mandarin, who spoke not a word to me. We were conveyed from thence to prison. I have upon my person my scapular, my medal and my cross; these, together with my cangue and my chain, are treasures which I would not exchange for a monarch's wealth. The subaltern mandarins wanted to take from me my little cross; but I stood resolute, and was unwilling to part with it. A well-disposed individual among them seconded my endeavour, and I was enabled to retain it."

When delivering up our beloved fellow-labourer, to the governor, the mandarin of the district-office, who is a prince of the blood-royal, likewise lodged an official report of the arrest.

Immediately upon ascertaining that our beloved fellow-labourer had been delivered up to the great mandarin, I sent my agent to the city to endeavour, by means of money, to mitigate his lot and that of his companions. We also wrote to him encouraging letters.

The good Bishop subjoins an extract from the letter, from which we give the following beautiful sentences]:—

"I am jealous at seeing you proceeding before me to the heavenly country by the safest and shortest road, whilst I still remain upon this stormy sea, without knowing when I shall reach the port, without even any security that I shall ever reach it. I, your Bishop I, the senior captain of twenty years' foreign service, exclusive of my three first years' home service, should not I be crowned before you? Why durst you attempt to supplant me in this fashion? But I forgive you, since God has so willed; you are in His eyes, ripe fruit the earliest to be plucked. Being elder than you, I am, further, more loaded with sins, and I require to go through a longer penance in this world. I forgive you, in the hope that you will prove in heaven an additional and zealous protector of our mission."

and that you will ultimately, by your prayers, draw me up on high. Go therefore, in peace, spoiled child of Providence; go, therefore, and enjoy the triumph that awaits you. .... You will certainly be put to death; prepare yourself the best way you can. How fortunate you are; the days of your pilgrimage on earth will shortly end, you will shortly proceed to join the Bories, the Corbays, the Schcefflers, and the other Apostles and Martyrs of this mission. Ah! how they will exult on beholding you aggregated to their glorious phalanx!"

A few days after this letter, I sent Father Fink, a veteran Confessor of the Faith, to him, with a view of procuring him the grace of the Sacraments. You can conceive how highly he was comforted and encouraged by him. He wrote to me as follows on Good Friday:—

"Yesterday I had the happiness of receiving Holy Communion, after having gone to confession. For a long time I have not experienced such joy when possessing the King of Angels. In truth, a person should be in prison, with chains and the cangue round his neck, in order to be able to express how sweet it is to suffer something for Him who has loved us so much. My two young folk and two other captives have had the same happiness. I also received your charming letter, and perused and reperused it with marked pleasure and great profit to my soul..... My cangue and my chain are heavy; think you that they cause me pain? Oh, no; on the contrary, they rejoice me, for I know that at the cross of Jesus was much heavier than my cangue, that His chains were far more importunate than mine, and I deem myself happy to be enabled to say with St. Paul, *inclus in Christo*; since my infancy I had longed for this bliss. I think my good God has heard me now, I therefore bless the Lord, and thank Him for His disposal of me in spite of my unworthiness. Notwithstanding, I am occasionally somewhat grieved when pondering on the trouble my arrest must have caused you, and the evils it may entail. The sufferings of the two beloved youths arrested with me rend my heart, and betimes draw tears from me. Moreover, I am as yet very young; I would have desired to aid you, and take care of those dear neophytes I so cherish. I would have wished to have succoured them for a short time longer before shedding my blood for them; but the Lord has not judged me worthy of so doing. His holy will be done. I confide myself entirely in His Divine goodness. If flesh and blood are betimes somewhat sad, the agony of Jesus in the garden of Olives raises my courage and my

patience to endure cheerfully whatever His love may send unto me.

In the commencement of their captivity our Confessors were loaded with visits from morning till night. Subsequently entrance was allowed to almost no individual. "I am entirely alone," Rev. Mr. Bonnard wrote then to me; "this is not an evil. I turned it to account by turning my mind to the meditation of the sufferings of Jesus, and preparing myself for death. Our life is rather monotonous. We have not much to endure from the soldiers. They are attached to us, and rather inclined to gratify us. I am very satisfied with those stationed about us; they are not inclined to take the slightest latitude that might occasion me annoyance. I proceed at intervals to visit my two young folk; this mode of intercourse is easier than that they should repair to me—for I fear no one. Moreover, when I have recited my breviary, performed some prayers and pious exercises, I find time has lapsed away with great rapidity. The wife and son of the great mandarin came to see me. We had a long interview; they seemed to take the greatest interest in me, and appear highly afflicted at my captivity."

Such was the mode of life of our dear fellow-labourer in prison during the period engaged in framing the sentence, and submitting him and his companions to the legal interrogatories. These interrogatories were narrowed to four, and our well-beloved martyr shall supply us with them in detail.

"During the first interrogatory," said he, "the usual questions were put to me. What is your name?—My Annamite name is Huong; my family name is Bonnard." It took me nearly half an hour to teach them how to pronounce it, and, after all, they did not succeed; at last they wrote down Bonnard. "How old are you?—Twenty-nine years. Your country?—France. How long have you been in this country?—These two years back. How did you come hither?—I first sailed in a French ship as far as Macao; and then reached the Annamite shore upon a Chinese craft. Where did you land?—On a coast the name of which I do not know. What place did you reside in up to the period of your arrest?—At several places; I do not remember all their names, and even if I did remember I would not mention them to you. What brought you to Box-Xuyen?—I was there for the purpose of regulating some business on my way; I had no intention of sojourning there. What house did you lodge in?—I could not tell."

"They re-examined me several times to ascertain the localities through which I had passed—what villages had harboured me—and

I was threatened with the ratan in case I persisted in concealing them. 'Strike me at your perfect convenience,' I replied in an animated tone; 'but you need not entertain the slightest hope of extorting one word from me that might prove prejudicial to the Christians. I have come hither to serve them until death. You delude yourselves grossly if you think you can obtain the most trifling declaration in opposition to my conscience.' 'We do not mean at all to injure the Christians.' 'Why, therefore, are you endeavouring to find out the parties who harboured me?' They could make me no answer, and burst into laughter. 'Will you trample the cross under foot? If you do so, you will be sent back to Europe; on the contrary case you will be cudgelled with a ratan, and condemned to death.' 'I have already stated that I dread neither the ratan nor death. I am ready to suffer, anything, but will never commit such a cowardly act, so hideous a crime! I have not come hither to deny my religion, nor to give such ill example to the Christians.' They now remained silent.

"During the second interrogatory, which took place the next morning, the same questions were addressed to me. I rejoined, that as I had made a full statement on the previous afternoon, I had nothing to add to my former explanations. My judges appeared to be of the same opinion, for I heard them repeat to each other, 'We are at a loss to know what further questions we shall put to him.' During the third audience, my catechist, Kim, was confronted with me. The mandarins again insisted on being informed through what localities I had passed, what houses and villages I had resided in. I replied, "It was to benefit your fellow-countrymen, and not to do them injury, that I left all belonging to me in Europe. If I, who am a foreigner, do, notwithstanding, love the people of this country, and am unwilling, to state anything that might compromise them, with what stronger reason, ought not you, who are constituted its magistrates and fathers, avoid such questions as are calculated to be detrimental to them." I further added the same reply, which Rev. Mr. Charrier gave them in similar circumstances, 'Had I been arrested in another province,' said I to them, 'would you wish me to make a declaration that I had resided in another province? And if I made such a declaration, would you be gratified? (\*) They next interrogated my catechist, who commenced relating his history to them; but they interrupted him at every word, urging and threatening him, and the

poor young man, who had previously received twenty ratan blows the evening before, commenced muttering, and grew discomposed. Being apprehensive about him, I immediately intervened; I remonstrated with the judges in a tone of indignation, and enjoined silence. They stated to me that they were bound to perform their duty. 'I know your duty as well as yourselves, and I am aware that the whole of these questions are unnecessary.' Then, lowering my voice, I reminded them of the interest they should take in the people. 'Would you wish to save them from great evils, and yourselves from complicated embarrassment? If so, draft your report to the king in a wise and prudent manner. Is it not apparent to you, that when you beat these young men you expose them to speak untruths, and compromise innocent parties?' the mandarins listened to me with great attention and eulogised me on my manner of speaking Annamite. They mutually observed 'He has been a long time here.' In conclusion, they said to my youth, 'Concert measures with the Father, take counsel with him, and furnish us with your answer, so that we may be in a position to close this proceeding.'

(To be continued.)

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Precious in the sight of the Lord is the death of the just, may my last end be like to them,

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 5.] CALCUTTA: SATURDAY, JULY 30, 1853. [Vol. XXV.

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, July 30.

THE DOCTRINE OF THE CATHOLIC CHURCH ON THE PRIMACY OF THE HOLY SEE, AND ON THE NECESSITY OF BEING IN COMMUNION WITH THE ROMAN PONTIFF, THE SUCCESSOR OF ST. PETER.

In the present position of Catholicity in British India, we deem it of moment for the spiritual welfare of many of our fellow creatures, who are unhappily involved in grievous error on the above-mentioned important subjects, to lay before our readers both the Catholic Doctrine on these points, and also a summary of the authorities, on which that doctrine is grounded.

In the first and second propositions which we here subjoin, the Catholic belief on the questions now spoken of is, at once, clearly and concisely stated.

1st.

"Catholics believe, that peculiar and superior powers were given to St. Peter, and that the Bishop of Rome, as his

successor, is the head of the whole Catholic Church; in which sense, as already stated, this Church may therefore fitly be styled Roman Catholic; being an universal body under one visible head."\*

2nd.

"The Bishops of Rome have ever been acknowledged, from the earliest ages of Christianity, as the Supreme Rulers on earth of the whole Church of Christ; and have exercised an acknowledged Primacy of Spiritual Jurisdiction, as of divine right, over all other particular Churches."†

In the profession of Catholic Faith, called that of Pope Pius IX. which is to be made, both by those, who renouncing heresy, wish to be reconciled to the Church, and also by every priest, on occasion of his institution into a Benefice with the care of souls, the same doctrine is thus expressed.

"I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all other Churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and Vicar of Jesus Christ."

\* Berrington and Kirk's Faith of Catholics, Prop. 12.

† Ibid. Prop. 13.

In the general council of Florence, held in 1438 and 1439, under Pope Eugenius the Fourth, the Fathers defined the Catholic doctrine on the Pope's Primacy and Supremacy in the following words "Moreover, we define that the Holy Apostolic See, and the Roman Bishop, has the primacy over all the earth; and that he is the successor of the Blessed Peter, the Prince of the Apostles, the true Vicar of Christ, the head of the whole Church, and the Father and teacher of all Christians, and that to him, in the person of the blessed Peter, was committed by our Lord Jesus Christ the full power of feeding, directing, and governing the Universal Church, in such manner, as it is contained in the acts of general councils, and in the Holy Canons."\*

Besides the Pope, there were present at the council of Florence, one hundred and forty Bishops, the Patriarch of Constantinople and the Legates of all the other Patriarchs, together with the Greek Emperor, John Palæologus. Amongst the Greek Bishops, who assisted at it, was the celebrated Bessarion, one of the most learned men of the age. At the period when the Council was held, Bessarion was Archbishop of Nice. Subsequently to that time, he became Patriarch of Constantinople and was also created a Cardinal.

### 3d Proposition.

It is of Faith, that the Roman Pontiff, as the Successor of St. Peter, is the Centre of Catholic Unity and Communion.

In the eighth General Council held at Constantinople in the year 869, in the reign of the Emperor Basil, and under the Pontificate of Adrian the Second, the assembled Fathers speak thus.

"We following in all things the Apostolic See and holding in Reverence all its Ordinances, hope that we may be worthy to belong to the one Catholic Communion, which the Apostolic See preaches, for in that See the entire and true embodiment of the Christian Religion is to be found, and we promise, that in the celebration of the Sacred Mysteries, the names shall not be mentioned

of those separated from the Communion of the Catholic Church, that is of those who are not in concord with the Apostolic See."

In the judgment then of this Holy Council, to be excluded from the Communion of the Holy See, was to be cut off from the Communion of the Catholic Church. In the fifth century, St. Jerome writing to Pope Damasus says, "I am united in Communion with your Blessedness, that is with the Chair of Peter, for I know, that the Church is built upon that Chair; whosoever shall eat the Lamb outside of this house is a profane person; whosoever gathers not with you, scattereth."\*

Perhaps, after having perused the grave Ecclesiastical standard authorities, which we have now laid before our readers, on the pre-eminence of the Roman See, both in honor and jurisdiction, over the whole Catholic Church and each of its constituent parts, it may be gratifying to them, to glance at the same time, at the testimony and tribute of homage paid to the Holy See, by two of the most gifted individuals of modern times, both of whom died unhappily outside its communion. In his greatly admired poem "Childe Harold," Canto IV. Lord Byron thus apostrophise Rome :-

"Parent of religion! whom the wide"  
 "Nations have knelt to for the keys of Heaven,"  
 "Europe, repentant of her parricide"  
 "Shall yet \_\_\_\_\_"  
 "Sue to be forgiven."

To this glorious tribute of homage, we shall annex another not less splendid testimony, translated from the "La Henriade" of Voltaire, Ch. 14 :

"Once her + proud eagle hovered o'er the world"  
 "But now her peaceful banner is unfurled!"  
 "The wild barbarians that o'er spread her lands"  
 "Yield to her voice—obey her meek commands"  
 "Their minds and hearts admit her sweet control!"  
 "And she reigns Queen, by love, from pole to pole."

\* The Bull well known by the "opening words" *In Cæna Domini*, lately excommunicates all those, who under the pretence of a frivolous appeal transfer causes from the ecclesiastical to the secular tribunal, and 2ndly those who bring cases of disputed benefices into lay Courts.

In the Bull of Pope Pius the Sixth, published in 1794 "*Auctorem Fidei*." The proposition, that the exercise of the Rights which a Bishop has once received, for the Government of his Church or diocese cannot be changed or hindered by any Superior authority, is condemned, as erroneous, schismatical and subversive of the Hierarchical Government.

+ Rome's.

The celebrated English Catholic Poet, Pope, thus describes in the following beautiful lines the Pontificate of Leo the X.\*

"But see! each muse, in Leo's golden days,  
Starts from her trance, and trims her wither'd bays;  
Rome's ancient genius, o'er its ruins spread,  
Shakes off the dust, and rears his reverend head,  
Then sculpture and her sister arts revive;  
Stones leap'd to form, and rocks began to live:  
With sweeter notes each rising temple rung;  
A Raphael painted, and a Vida sung.  
Immortal Vida! on whose honored brow,  
The poet's bays and critic's ivy grow:  
Cremona now shall ever boast thy name,  
As next in place to Mantua next in fame!"

Yet it was during the Pontificate of his great Pope, that Luther and Calvin began the rebellion against the Church, miscalled the Reformation. But even these two authors of that unhappy revolt, in the very midst of their outbreak, did homage to the Holy See in the following word:

I give thanks to Jesus Christ, because he has, by a great miracle, preserved upon the earth one only Church (*Eglise unique*), . . . so as that she has never gone astray from the true faith by any decree."

Next comes Calvin. "God," says he, has placed the throne of his religion in the centre of the world, and has there established one Pontiff, towards whom all are obliged to turn their eyes, in order to maintain themselves more strongly in unity"†

Before we proceed further, in multiplying testimonies upon the Primacy and Supremacy by *Divine right* of the successor of St. Peter, both in honor and jurisdiction, we deem it proper to point out a few of the obvious necessary consequences, which flow from that tenet, and which no one who receives that doctrine can reject, without grievously sinful inconsistency. In all the important affairs of life, and in all the teachings of science, each man, who would be respected by his fellow-men, studies always to attain a reputation for consistency. For he knows from the inward testimony of his own mind, that if he have the repute of being inconsistent in the tenor of his conduct, or in the opinions he holds upon science, religion, or politics, he will be sure to be branded with reproach, either for his want of good sense,

or for his want of integrity of principle; and even not infrequently be regarded, as deficient in the two last named indispensable requisites for true respectability of character, in a member of Civil Society or in a Christian.

These remarks being premised, we may now observe, that if, as Catholic Faith teaches, St. Peter and his successors, the Roman Pontiffs, be divinely invested by Jesus Christ with the Primacy and Supremacy in honor and jurisdiction of the Catholic Church, no concession or privilege whatever, granted by any Pope to any temporal Sovereign, could deprive or despoil his successor of the right, to exercise all and every prerogative and authority, which belongs by Divine right to his ministry, as Supreme visible head upon earth of the whole Catholic Church. For it is as obvious as the noon-day sun, that, if it were competent to any Pope, to yield up to any earthly power the rights, inherent by Divine Institution in his Chief Pastoral dignity, the grand end and object, for which all Catholics believe, that the chair of St. Peter was established by Jesus Christ, might be frustrated at any moment, by occasion of the weakness, the imprudence, or the venality of the reigning Pontiff.\*

In the social order as well as in that of religion, the fundamental principle, we here lay down, is abundantly illustrated. In every independent state or community, there must essentially exist a Supreme power both legislative and executive, and that power, by whatever name it may be designated, must be necessarily recognised, as invested with every prerogative and authority, requisite for the civil government both of the whole state or community over which it presides, and of every branch and department of the one or the other. The reason is obvious; for it is only by the due administration of each of its particular departments, that the Supreme power can provide for the general welfare of the whole state. Now so long as a state is independent, no concession or privilege, which those individuals who may happen, for the time

Luther, cité dans l' Histoire des Variations, liv. i. No. 12. &c.

+ Cultus sui sedem in medio terre collocavit, NIH UNUM ANFISTITEM precesit quem omnes respicerent, quod mens in unitate contineretur. —Cult. Inst. vi. sec. 11.

\* In speaking thus we by no means admit, that, in point of fact any concession was ever made by any Pope to any temporal Sovereign, which erroneously interpreted involved the irrevocable cession of any of the Rights or Prerogatives divinely annexed to the Chair of St. Peter.



being, to be invested with the Supreme authority, can deprive their successors of all or any of the rights or prerogatives inherent in that dignity, and the same assertion now advanced, would remain unchanged, even though the concession here supposed were to be sanctioned or ratified, by the successors of those, by whom that concession had been first made.

In the order of religion, in all that the Divine law has ordained, we find the truth just laid down admirably and beautifully confirmed. The parent, for example, can by no concession of his, deprive himself of the rights, with which the Divine law inalienably invests him with respect to his children, neither can the children by any such concession on the part of the parent relieve themselves from the obligations, which the Divine law imposes on them with respect to their parent.

In like manner, in what relates to Christian Matrimony, and the rights inalienably annexed to it by the Divine law, no relaxation of those rights made by the husband or wife to one another, can deprive or prevent them respectively, from resuming at pleasure the exercise of them, as validly, as if no such relaxation had ever been conceded.

The reason on which these grand truths are grounded is, that the rights and prerogatives, annexed inalienably by the Divine law to parental authority and to the Matrimonial state, are ordained by God, not for the sake of the individuals, who may be invested with them, but primarily and chiefly, 1st., for the purpose of upholding the order and welfare of domestic and conjugal life, and 2ndly, for the purpose also, of providing in this way, for the maintenance and well being of Society at large.

All that we have here premised is evidently applicable to the Catholic doctrine, on the Primacy and Supremacy of the Successors of St. Peter in the See of Rome. According to that Doctrine, as it is explained by the Fathers of the Ecumenical Council of Florence, the full power of feeding, directing and governing the Universal Church was committed, in the person of the Blessed Peter, together with the Primacy over all the earth, by our Lord Jesus, to the Holy Apostolic See and the Roman Bi

shop. Furthermore, the same Holy Council expressly teaches, that the Bishop of Rome is the Successor of the Blessed Peter, the Prince of the Apostles, the true Vicar of Christ, the Head of the whole Church, and the Father and Teacher of all Christians.

Now, it is so clear, that it admits of no room for evasion, that all the great and grand Prerogatives acknowledged and enumerated by the Fathers of the General Council of Florence, as annexed to the Holy Apostolic See of Rome, are according to it, annexed to that see by our Lord Jesus Christ, that they must be granted by every Catholic to be of Divine Origin, and therefore inalienable from the Roman Pontificate, by any act or concession of any Pope however solemnly made, even though that act, or that concession were sanctioned by one or more of his Successors.

And firstly, we affirm as an obvious truth, which no reasonable reflecting Catholic can deny, that, in a thousand divers circumstances, the Roman Pontiff could not exercise the rights and prerogatives, which, in the Catholic's belief, are divinely annexed to his high office, in such a way as the welfare of the Universal Church would demand, unless he were competent to remove, according as, in his judgment, the good of Religion might require, from the exercise of the Sacred Ministry, any subordinate Priests deemed by him more or less unfit for the duties of a Mission, for which, owing to succession of various Civil and Political changes, they, although, perhaps without any moral fault on their part, had become less qualified, than the Priests of the Empire which had recently acquired the supreme civil authority in the country, where that Mission was established.

Secondly, we affirm, that in cases, in which the Sovereign Pontiff, on account of any misunderstanding that may exist between him and the temporal Government acknowledged by the Priests, whose Ministry has ceased to be as useful as it formerly was in any particular Mission, cannot communicate his commands to those Priests, through the same medium, through which he was accustomed to make them known, whilst a good understanding subsisted between

him and that Government, all the Divine rights and prerogatives of his Primacy and Supremacy must become nugatory, and unavailing, unless he have authority to make his commands known to the parties concerned, in what appertains to the welfare of Religion, in any manner, in which these parties may be reasonably assured, that the commands in question emanate from the Successor of St. Peter.

For, it is obvious, that in these circumstances, the Pope, if destitute of the authority we have claimed for him, however hostile the particular temporal Government he was at variance with, or its individual Ministers might be to Religion, would be obliged, although the Chief Pastor, Governor and teacher of that portion of the Flock of Christ, the spiritual condition of which he felt it his duty to try to ameliorate, to remain silent and powerless, even in case, that that same part of the Vineyard of Jesus Christ was laid waste and rendered desolate by ignorant, mercenary and unworthy subordinate Pastors, who, whilst in name and in theory only, they acknowledged the Pope's Supremacy, contumaciously and obstinately practically disobeyed it, whensoever it seemed, although but apparently, to interfere with their personal or national prejudices, or their worldly interests. Obedience of this spurious and false character, the Saviour admirably portrays in the parable, in which he says "A certain man had two sons, and coming to the first he said, "Son, go to work to-day in my Vineyard, and he answering said: I will not. But afterwards, being moved with repentance, he went, and coming to the other, he said in like manner, and he answering, said, I go, and he went not: which of the two did the Father's will? They say to him: The first; Jesus saith to them Amen I say to you, that the Publicans and harlots shall go into the kingdom of God before you." We leave to our readers the application of this Parable.

When the Almighty, in his infinite wisdom, is pleased, to establish any laws for the general Government and maintenance even of the physical world, his Providence arranges, that, these laws

should attain the end for which they have been ordained, without its being in the power of any created being, to disturb the order he has instituted. Even in the human system, Divine Providence has taken care, that man should have only such control over the laws, which God has ordained for the healthful exercise of his corporal organisation, as is compatible with the preservation of his life. For an instant or so, in the system thus admirably instituted, man may at his pleasure, for example, suspend his respiration, but in no circumstances can he interrupt the exercise of those functions, which are essential to the conservation of his life, as for example the circulation of his blood or the pulsation of the heart, without occasioning the destruction of his animal existence. So it happens too in the order of the Catholic Church. In that order, it is indispensable for its conservation, that there should be one Chief Pastors, whose voice the lambs and the Sheep, the faithful people and their Pastor must ever listen to and obey. Without the acknowledgment of this principle, unity and Catholic communion become empty names, *vanum sine re nomen*.

"No unity of the Church," said St. Thomas, "without unity of faith; . . . but no unity of faith without a supreme head." *Ubi Petrus, ibi Ecclesia*" said St. Ambrose, in the fourth Century.\*

THE POPE AND THE CHURCH ARE ALL ONE! So said Francis of Sales;† and Bellarmine had already said so, with a sagacity that will always be more admired, as men became wiser. "Do you know of what there is question, when we speak of the sovereign Pontiff? Of Christianity."‡ He then that hears not the Pope hears not the Church, and he who hears not the Church let him be to thee as the heathen and the publican, Matt. C. 18.

\* Where Peter is, there is the Church. St. Ambr. in Ps. 40.

† *Epîtres spirituelles de St. François de Sales* Lyon, 1634, liv. vii. ép. xlix.—Following St. Ambrose, who has said: "Where Peter is, there is the Church,"—"Ubi Petrus, ibi Ecclesia,"—Ambr. in Ps. xl.

‡ Bellarmine, *De Summo Pontifice*, in pref.

## Selections.

### CONVERSIONS.

#### CONVERTS TO THE FAITH IN THE UNITED STATES.

(From the *New York Freeman's Journal*.)

The *Catholic Mirror* has an article on recent converts to the Catholic Church, in which a catalogue of some of them is given. We very much doubt whether it is possible to gather even half of the more distinguished names of the converts in the United States within the last ten years. The *Mirror* does not give anything like the number we know of personally. Among the converts are many distinguished professional and business men, whose names have never been thus recorded. Moreover there are a great class of distinguished ladies, whose names it is hardly proper to publish without their consent.

We will give here a list as they occur to our mind of some of the Protestant Ministers converted in this country within about ten years.

#### EPISCOPALIAN MINISTERS.

1. *Rev. J. R. Bailey*, New York, whose natural inheritance of patrimony has gone to feed Presbyterian students in the Union Theological Seminary.
2. *Rev. E. P. Wadham*, Albany.
3. *Mr. Hoyt*, of St. Albans, Vt.
4. *Henry Major*, Philadelphia.
5. *Rev. Father Hewitt*, son of the celebrated Dr. Hewitt, of Connecticut.
6. *Reverend Dr. Forbes*, New York.
7. *Rev. Thos. S. Preston*, do.
8. *Dr. Huntington*, do.
9. *Donald McLeod*, do.
10. *Ferdinand E. White*, do.
11. *Mr. Richards*, do.
12. *Mr. Louriel*, do.
13. *Mr. Burchard*, do.
14. *Rev. Wm. Everett*, do.
15. *Mr. Pollard*, do.
16. *Dr. L. Ives*, Protestant Bishop, North Carolina.
17. *Mr. Stoughton*, New York.
18. *Mr. Shaw*, Alabama.
19. *Mr. Baker*, Baltimore.

#### PROTESTANT MINISTERS OF OTHER DENOMINATIONS.

20. *Dr. O. A. Brownson*, Boston.
21. *George Leach*, do.
22. *Prof. Oertel*, New York.
23. *Porter Thomas*, do.

The army and navy have afforded large numbers of converts to the Faith. Among

those whom we just now remember and know of, as becoming converts within ten years, not having the registers of officers at hand, are the following:

#### OF THE ARMY.

1. Colonel Belton.
2. Major Scott.
3. Captain J. Munroe.
4. Captain Scammon.
5. Lieut. Rosecrans.
6. Lieut. Hardie.
7. Lieut. Ord.
8. Lieut. Newton.
9. Lieut. May, (on his deathbed).
10. Lieut. Curd, (who died in the Jesuit Noviciate at Frederick).
11. Lieut. Deshon, (who has resigned his commission to become a Redemptorist Missionary).
12. Lieut. Garesché.

#### OF THE NAVY.

1. Captain Long.
2. Major Gillespie (of the Marine Corps)
3. Lieut. Ward.
4. Lieut. A. F. Monroe.
5. Lieut. J. McLeod Murphy.
6. Lieut. Keith (deceased).
7. Lieut. Gregory (deceased).
8. Lieut. Bayard (deceased).
9. Lieut. Browne.

These are some of those that have converted in the army and navy within ten years. We will be glad to be enabled to complete the list by information given us by any who are correctly informed.

General Brisbane is a convert, but we are under the impression that he has been a Catholic more than ten years.—*Tablet*.

## LONDON.

#### LORD EDWARD HOWARD'S SPEECH ON MR. CHAMBER'S MOTION.

The following letter from Lord Edward Howard, given in the *Times* newspaper, contains corrections of errors in the *Time's* report of his lordship's high-spirited and Catholic speech on Mr. Chambers's motion for the inspection of nunneries. The nuns to which Lord Edward refers are those admirable ladies, "the Little Sisters of the Poor," in Windmill-street. They beg from door to door at wealthy houses for broken meats, with which they feed poor old infirm persons whom they lodge and maintain, and they themselves live on the scraps left by these objects of their angelic charity:—

"To the Editor of the *Times*."

"Sir—while acknowledging the general accuracy of your report on the substance

of what I said in the House of Commons last night, may I venture to correct two erroneous statements appearing in it?

"I am stated as saying, 'The hon. member of North Warwickshire had commenced by detailing a conversation worthy of an assembly of landlords.'"

"What I did say is, perhaps, not worth while taking up your space to quote; but I wish to correct the impression which the above might convey to any one who might happen to read my speech. I did not mention landlords at all. I never should have adverted in such terms to that great body of intelligent and most respectable persons—for an assembly of whom I have the greatest possible respect—believing that there is no better or more praiseworthy collection of men than the body of landlords of this country."

"With regard to an instance I cited to show the self denial and the devotedness to charity of one society of ladies, whose class had been mentioned in no favourable terms, I am again misquoted. I said, that I knew an instance where the business of some ladies, who were associated together for that purpose, was to take care of the most wretched of the old and infirm, so far as their means extended—which are small indeed. They lodged these poor people, showing them all possible attention, and derive their own sustenance from the remains of the food which is left over and above that which has fed their poor charges, which food consists of the leavings from the tables of those richer persons who allow them to be given from their kitchens to the ladies, who come for it and carry it away with them. Instead of this, I am made to say something about butchers, which useful trade I do not mention."

"It is not, perhaps, so much to be wondered at that mistakes in reporting should occur, as that reports should often be so accurate. Perhaps you will kindly allow this correction to appear of part of the short statement I felt myself called upon to make.—I am, Sir your obedient servant,

"EDWARD G. F. HOWARD.

"Rutland-gate, May 11th."

### THE SISTERS OF THE CROSS.

Within a few weeks the attempt to legalise the violation of Convents will be renewed in the House of Commons. The bill introduced by Mr. CHAMBERS, and endorsed by all the frantic bigots, from SPOONER to the *Times*, will be submitted for a second reading on the 22nd. of this month.

Divested of the plausible pretext of securing personal freedom, this measure aims at the secularisation of those noble institutions which piety and charity fill with the heroines of Charity.

It is not unnatural after all that the Protestantism of England should not comprehend either the nature of the religious, or the obligation of those who forsake the world under the solemnest and most irrevocable vows. The theology of England is a harsh, mundane, unspiritual codification which Acts of Parliament regulate, and which the civil authority administers. It is as much a piece of state machinery as the Poorhouse or the Horseguards. Hard materialism—cold, selfish worldly-craft—are its Scripture, its Law, and its Prophets. And beyond profit and loss beyond dignities and revenues, it cannot see one inch. Within its pale there is no room for the inspired enthusiasm which has evangelised the world, or the martyr charity which renounces all human ambitions to embrace the poverty and austerities of the Cloister. The heart and affections are ignored within its formal and chilling sanctuary, where alone the intellect worships and officiates. It is a freezing rationalism which, in a revolt against the dogmas, has retained some of the symbols, of an older and diviner belief.

And hence, the sublime system of the Catholic Church with its countless organisations, its armies of martyrs, its orders of sanctity, and the uncourtly doctrine which tells that there is no road to Heaven but the *Via Crucis*, either for king or peasant—has ever been the object of its mockery and its falsehood. More calumnies; more ribaldry; more filth; have been spoken and written in England against the Religious Orders within twenty years, than all the journals in the Empire could contain in a month's successive issues. English Ecclesiastics and English gentlemen have vomited against them and their holy devotees revolting slanders which no man, with a fear of the law or the whip, before his mind, would venture to utter of the wife or daughter of the humblest mechanic. If they were sinks of vice, instead of being nurseries of virtue and perfection, more foul charges could not have fallen from the fetid lips of English libellers. Sometimes it was a mixed liar, like Dr. WHATELY, the latitudinarian pontiff of Dublin, who generated the beastly calumny. Sometimes it was a rabid Protestant orator, who gave the lie to the winds upon the Evangelical platform. Sometimes it was the chartered libertine of the Press, who conceived and circulated the coward slander.

And sometimes it was some unhappy renegade who found the wages of proselytism more profitable than those of personal infamy, and who bid hugely for the lives of the Saints. But, from whatever source it came, the fiction never prospered. And the reputation of those illustrious Orders was ever triumphantly vindicated. Like gold from the searching crucible, the Sisters of the Cross have come forth purified from the fire.

They are still the same. But the infidel bigotry which hates and persecutes them grows wiser and more cunning.

Not to-day, indeed, could it stand up before men to reiterate the scandalous fabrications which were so long its trade. It now admits that Nuns are faithful to their vows; that chastity, poverty, obedience, and apostolic charity, bloom within the cloister. It even concedes that for the purpose of education and alms giving conventual institutions have a certain utility. It pays a reluctant homage to those who tend the dying poor, and believes that Nuns may live in obscurity and poverty without being hypocrites. All this it magnanimously admits. But it has made a momentous discovery. Nuns are not voluntary recluses. Those terrible body-snatchers the Priests, have kidnapped them. They have been inveigled within the grate in the rapture of youthful zeal; in "temporary passion;" or by "extrinsic pressure." And there they are detained in close custody, guarded by the elder members of the community, and the tremendous anathemas of the Church. And upon this weak and stupid plea the House of Commons is called upon to appoint a staff of men who have full authority to enter convents, release the religious from their sacred vows, and establish the Omnipotence of the *habeas corpus*.

Little they know, these dolish bigots of the Parliament, the nature of the life they venture to assail. Little they know the grand virtues which consecrate it, and the miraculous graces which summon its votaries for its adoption. They would wage war against the chosen of God, without knowing how long and arduous is the ordeal which tests and establishes the vocation of one of those holy women whom they would absolve by the decree of a Parliamentary majority of drunken horse jockeys and broken rowers, from their allegiance to their awful and mysterious vows. It is the devil's thought and the devil's scheme, which, under his fell inspiration, they undertake to realise when they seek to introduce into the House of Virtue and Peace the authority of the world to license perjury and sacrilege.

Who is there amongst the Irishmen who

shall read these words who does not know how false and satanic are the statements upon which this proposed legislation is justified? What man, who has amongst the Sisters of the Cross some fair Saint whose life flows from the same dear fountain as his own, who does not know how true and inspired is the vocation which called her to renounce home and family for the rugged existence of the cloister? And good God! is there amongst Irish Catholics one man who would suffer Religion to be so abused and his own flesh and blood to be so maltreated by the forced and cruel incarcerations which are set forth as the basis of this law for the abolition of the Religious Orders?

For, let there be no mistake about the matter. This abolition is looked for. The *Times* has blurred out the truth with eager brutality. "*No irrevocable vows; no binding profession can be recognised at all;*" says the organ of the Persecutors. And again—"*Engagements affecting personal liberty are exacted by the agency of spiritual terrors and unlawful oaths. These terrors should be neutralised, and these engagements demolished by the prompt interference of the law.*"

"Unlawful oaths," of course means the vows ordinarily taken by a religious at her "binding profession;" and of spiritual terrors, the conscientious obligation which forbids their violation. We are to have no more of them. The *habeas corpus* and personal liberty have settled that.

Let them try their worst. Ireland will resist this damnable Bill—first, because we do not recognise the right of the secular power to absolve Religious from their vows, and to tempt them to return to the world; secondly, because no case has been made to justify the violation the Bill meditates; and thirdly, because even if abuses did prevail it would be most perilous to concede to a Protestant Government the powers sought by this Bill.—*Nation*.

#### REVIEW.

*Memorandums made in Ireland in the Autumn of 1852.* By John Forbes, M.D., F. R. S. Hon. D. C. L. Oxon., Physician to her Majesty's Household. 2 vols. London: Smith, Elder, and Co. 1853.

Tours in Ireland have generally been ungracious work for the reviewer to examine, and it is difficult to say whether the utter ignorance of the country, or the blind bigotry, or the intellectual feebleness which they usually display, most predominates. Yet sometimes one does meet with a rare exception, and the volumes now before us constitute one of these. Dr.

Forbes has not visited Ireland as a spy, nor as a bigot, nor as a conceited hunter after crotchets. He has visited it as a fair-minded and honorable man, with an understanding as carefully cleared of prejudice as perhaps it is possible for the ordinary run of English "gentlemen and scholars" to be. This at least we will say of him, that on a variety of points on which the English generally are so steeped in prejudice, that their very eyes and ears deceive them, Dr. Forbes has been able to give a fair judgment. To the exalted and Apostolic character of the Irish Priesthood he has afforded a noble testimony; he has quietly but with the thorough good sense most unusual indeed for a Protestant, shown up the lying declamations of the proselytising *fraternities* as to their pretended success in sweeping off whole districts of Catholic Ireland into the net of their "Straitened Creed." The heartfelt Faith of the poor Catholics has made a profound impression upon his mind, and as to the subject of Confession and its relation to Ireland's great virtue of purity, the evidence he produces is in a high degree interesting and important. Our readers may remember one of Macaulay's flashy periods in which he talks of the contrast in point of cultivation between a Protestant and Catholic province in Ireland. Let them read Dr. Forbes's evidence and statistics, and behold the contrast between a Protestant and Catholic province in point of purity. At the Day of Judgment, which will be best and greatest, innocence, purity, saintly patience, cheerfulness under overwhelming wrongs, or impurity, tyranny, moroseness, and pride, even though on one side there be roofless cabins and dreary wastes, and on the other well-built homesteads and smiling cornfields?

We do not say that in all points we go along with Dr. Forbes; for example, it is remarkable that having so fair and so reflecting a mind he has been unable to perceive that the very Faith which has caused the results he so honestly admits would cease to be, if it were severed from obedience to the centre of truth. Thus, upon the subject of the Godless College at Cork, he observes, "to fill up even this number [of students professing the Catholic religion] there must have been many heads of Roman Catholic families, whose consciences told them that their duty to their children was an obligation more sacred and more potent than obedience to the mere arbitrary will of any man."—Vol. i., p. 6.) The conscience of a Catholic telling him to prefer this world to the next, to barter Faith for the chances of getting on in life, and to set his face against the decision of the Holy See, as he mere arbitrary will of an ordinary person! Let Dr. Forbes make an effort to attain an ideal Catholic principles, as he has none of facts, and he will not reason thus inconsistently. He has already attained much, and, unusual as it is for Protestant travellers to do Ireland any justice, we are sure our readers will pray that his candour and truthfulness may become the basis of his conversion. So clear a view of the results of Catholicity in itself implies a high responsibility, because it is granted to so few outside of the Church. We make no apology for the length

at which we quote from Dr. Forbes's volumes on the subjects to which we have referred.

#### THE CATHOLIC CLERGY OF IRELAND.

\* I may here remark that all I have yet heard of the Roman Catholic Priests in the districts through which I have passed is extremely creditable to their character and conduct. They seem to be most zealous in the discharge of their sacred duties, and most blameless in their lives. I was told by a man, who should be an unbiased witness, as he was both a stranger and a Protestant (an intelligent sergeant of police), that during the fourteen years he had resided in the district he never heard of any Priests being accused of any personal immorality, and added that they were, to his own knowledge a body of truly excellent men. Another Protestant, who declared himself very hostile to the Catholic religion, admitted in my presence, when questioned on the point, that the Priests in his part of the country paid even more attention to their flocks than the English Clergy, though he did not deny that these last were zealous also.—(Vol. i., pp. 88, 89.)

Generally speaking, the style of living of the rural Priests, whether Parish Priests or Curates, is hardly what would be called in England genteel or even comfortable; partly, in consequence of their scanty revenues, and partly perhaps, on account of the comparatively isolated and lower social position they occupy. Unlike the Clergy of England; whether Protestant or Catholic, the Priests in Ireland are permitted to hold but rare social intercourse with the gentry in their own neighbourhoods—greatly, I should say, to the discredit of the gentry, and greatly to the loss of the community. Knowing this, and knowing, moreover, how much they suffer from the *res angustiae*, I own I was surprised to find, in my limited intercourse with the Priests of both degrees, how well they preserved the character of gentlemen, both in their manners and external appearance. I found them always well dressed, very polite, and with the conversation of men who had been well educated.

I heard but one report of the Priests, and that was, that their character and conduct were uniformly excellent and exemplary. In an earlier stage of my journey I have made a similar statement and I now repeat it as the result of all I saw and heard in Ireland. I do not believe that a more favourable report could be made by an impartial observer, of the character and conduct of the Protestant Clergy of England or Scotland; and no one, I believe, will think of denying their claim as a body to moral and social excellence. I never heard a charge of personal immorality brought against any Priest, and I made particular inquiries on this subject; and it was generally acknowledged that they were indefatigable in the discharge of their official duties. In most parishes these duties are very severe, partly on account of the immense number of persons in every cure, and partly from the quality of the religious services required and the nature of the people. The lower class of Irish are remarkably timid when sick, and the attendance of the Priest is expect-

ed on all such occasions, by night as well as by day.—(Vol. ii., pp. 74, 75.)

I readily admit, that if anything could excuse the Clergy of any Church in appearing personally in political contests, the Priests of Ireland must be allowed to have that excuse. The degraded and anomalous position in which they are placed, in relation to their brethren of the Established Church, is sufficient to rouse whatever remains of mere human feelings in their breasts, and such feelings, as I ventured to say on a former occasion, can only then be expected to be subdued into peaceful inaction when one of two alternatives has taken place in Ireland—the abolition of the monstrous anomaly now presented by the two Churches, or the practical realisation of that perfect and unrepining endurance of wrong on the part of the sufferers, which, however deducible from the fountains of Christianity, has never yet been manifested by any great body of Christians, whether lay or Clerical.—(Vol. ii., pp. 78, 79.)

#### CATHOLICITY IN LIMERICK—THE CATHOLIC POOR OF IRELAND.

I visited two of the Catholic chapels—St. Michael's and St. John's—both in the morning and afternoon during the time of service. Though they were large, I found them not merely crowded, but literally crammed with people in their interior, and every passage and doorway so completely filled as to connect the living mass within with a similar though smaller mass without; indeed, the chapel-yard in both places was half-filled with people. In the interior, not merely the benches around the walls (of which there seemed only a single row), but the whole floor was packed as close as it was possible for persons kneeling to be packed.

It was a striking sight, and not a little touching, to see those children of poverty at their devotions—kneeling, crouching, many stretched at full length upon the ground, as if dead; others striking their breasts, or holding up their hands fixedly in the air, or counting their beads, and all uttering their responses in the most earnest tones—all apparently in that profound absorption of the faculties which indicates utter oblivion of everything external. Many children were present, and exhibited as much fervour of devotion as their seniors. A few of the women had books, more had rosaries, but the majority had neither.

No one, I think, could have looked along the mass of bowed down heads and prostrate bodies that filled the floor and courtyard of that humble chapel, all bearing in their dress and general appearance the sign and superscription of the life whose lot is poverty and privation, without deeply sympathising with the scene before him, and without acknowledging that in the form of Christianity here professed, as in any and all its other forms, the weary and the heavy-laden among its votaries can find the rest and the relief which the same grand scheme proffers alike to all.

On entering the chapel-yards of St. Michael and St. John, I was struck at the sight of a huge wooden cross, full twenty feet high, raised

in the open air, at some distance from the chapel, on a small platform of stone, a few steps in height. The cross was perfectly plain, being formed of solid square pieces of pinewood, simply planed. That in the churchyard of St. Michael's contained the following inscription, engraved on a metal plate;—

#### "INDULGENCES ANNEXED.

"1st.—An indulgence of seven years and seven quarantines, by reciting, with a contrite heart, seven Aves in honour of the seven Dolors of the Blessed Virgin Mary (may be gained every day).

"2d.—A plenary indulgence to be gained in any of the last three days of the mission.

"3d.—An indulgence of three hundred days as often as we recite five Glorias in memory of the Five Wounds of Our Lord Jesus Christ.

"4th.—A plenary indulgence—first, on the day of the erection of the Passion Cross, or on the anniversary thereof; second on the 3d day of May, the Feast of the Finding of the Holy Cross; third, on the 14th day of September, the Feast of the Elevation of the Holy Cross, or on the Sunday next after these two days, by receiving the Sacraments of Penance, the Holy Eucharist, and praying in some church for the intention of the Holy Father the Pope.

(Signed) "J. PAOST, Superior.

"To the Rev. ———."

Around this cross, and also around that at St. John's I found the people congregated in large numbers, all on their knees saying their prayers, and looking devoutly towards it. A great many also in going into church and out of it, stopped for a brief space before the cross for a like purpose. All, when their prayers were finished, walked up to the cross and kissed it on their knees most fervently.

I questioned several of the visitors to the chapel on the subject [of indulgences]. I received answers somewhat different, but all markedly and strongly against the vulgar notions that they are indulgences or covers for the future commission of sin, or unrestricted pardons for sins already committed. One of the lay officials at the chapel said the prayers and indulgences are modern commutations of the ancient penance inflicted as temporal punishments for sins, such as scourging, fasting &c. Another explained them, according to the more common notion, as representing the remission of so many days of purgatorial infliction in the other world for sins committed in this.

On inquiry I found that these crosses had been erected in commemoration of a mission of Priests belonging to the Order of Redemptorist Fathers, who have an establishment at Clapham (London), and where they have made themselves so notorious by the incessant ringing of bells in their Church of "The Immaculate Lady of Victories," to the no small annoyance of their less musical neighbours. It would appear that one of the special offices attached to this Order is, that of visiting Catholic parishes or districts, to revive, by their preachings and ministrations, the languid Faith of the people. The erection of crosses (mission crosses they are called) and the granting of indulgen-

ces, are part of the means adopted by them to effect their object. It was in June of the present year (1852) that the mission visited Lime-rick, and I was told by one of the Priests that the result was almost marvellous on the minds and conduct of the people. Since then, they said the zeal and devotion of their flocks had been singularly strengthened and the attendances at Mass and at confession greatly increased.

Among my inquiries as to the religious doctrines and belief of Catholics of the humbler classes, here and elsewhere, I did not forget the subject of the Virgin Mary; and I am bound in honesty to state that I never met with one, even the humblest and most ignorant, who did not deny that they worshipped her as they worshipped God in the Trinity. They said they venerated her as higher and holier even than Saints and Angels, but prayed to her only to pray for them or intercede for them with her Son.

At the different doors of the Roman Catholic chapels there were men stationed, with small boxes attached to long handles, for receiving the voluntary offerings of the people as they went in and out. I remarked that only a small minority of the congregation put anything into the boxes, and this was only halfpence or pence. I saw no silver. I was told by the principal collector, and also by one of the Priests, that the whole sum collected at all the services during the day (five or six I think) in one of the chapels did not amount to more than thirty or forty shillings. Such collections at the doors of chapels are, I believe, commonly made for the repairs of the chapel itself, or for the relief, of some very distressed person: at least, this I understood to be the case in country parishes. I believe, however, that in the present case the collection went to the support of the officiating Priests, and a wretched support it was being not more than fifteen shillings weekly for each.

One of the Priests of Saint John's told me, after service, that there might be perhaps 3,000 persons in the chapel and its court, the parish itself (St. John's) containing probably from 12,000 to 15,000 Catholics.

As I left the chapel I looked into the beautiful Protestant Church of Saint John's built close by the chapel gate. It was impossible not to be struck with the great contrast between the two establishments. In the church everything was new; neat, clean and in the highest order, and the congregation (tolerably numerous) comfortably arranged in pews and on benches, all neatly, and many of them genteelly dressed. One could hardly believe that the two congregations could belong either to the same Irish people or the same Christian religion.

It was impossible, also, not to imagine that the perpetual presence of this brilliant church, with its proud tower overlooking all around, planted, as it is, at the very threshold of this humble and dingy chapel, must have somewhat troubled the human heart of the poor Priest as he passed its doors, day by day, in going to and returning from his ministrations to his ragged flock. If such were the case the grosser feelings of earth still remaining in his heart would not

be much soothed by the consideration which mere suggestion or association would force into his mind—that the incumbent of that church, perhaps an alien to the soil, was in the enjoyment of the whole revenues of the parish, whatever they might be,\* while he, the legitimate follower of those who, out of veneration for the religion he professed, had created these revenues, was almost an outcast in his own land, was, at the very least, a lowly man struggling with poverty, and dependent for his daily bread on the wretched bounty of those still poorer than himself. If thoughts and degrading comparisons like these, and feelings yet fiercer and bitterer, did not come into the good man's mind, I can only say that he must be a singularly perfect disciple of that religion of suffering and love, which he and his brother of the Church alike profess to teach. And I will add that while the same contrasts suggesting the same feelings continue to exist glaringly in every parish, nothing short of the actual practical prevalence of such Christianity as was taught and practised by Jesus Christ himself (with abnegation of self abolition of many of the natural feelings) can ever bring poor weak humanity—whether in Priest or layman—to look on the past of Ireland with patience, or on the present with resignation and content.—(Vol. i. pp. 173—184.)

(To be continued.)

#### CHINA.

#### MARTYRDOM OF THE REVEREND JEAN-LOUIS BONNARD, MISSIONARY IN WESTERN TONQUIN.

(Continued from our last.)

In point of fact, when the court rose, I made my catechist pen his entire history, so as to supply him with an accurate and precise statement.

"The fourth interrogatory was merely a rehearsal of the previous ones. The judges made me trace a few lines in French for transmission to the King. I made a short declaration in this paper-writing of my name, country, age, profession, and no other particulars. In general, during the whole of these interrogatories, I experienced most visibly the efficacy of those words of Jesus Christ to His Disciples—'Lay it up therefore in your hearts not to meditate before, how you shall answer to the princes of this world; for it is not you that speak, but the Holy Ghost.' In reality, I felt no embarrassment whatever. I feared nothing, and I never spoke Annamitic better nor with more fluency.

"As to my two young folk, I endeavoured

\* It so happens that St. John's, being a clearage without thithes, is a very poor living; but out of the thousand parishes of Ireland, many hundreds will be found which supply, in full measure, the contrast of wealth and poverty of the professors of the two religions which is here assumed.



to encourage them and support them as much as I was able on all occasions. Both of them are elated at their sufferings, and all inflamed with the desire of martyrdom; I entertained the most special affection towards them; I have done everything in my power to sweeten their privations, and I share with them, as with brothers, all those little presents which the charity of the Christians supply me with. They have been subjected to three special interrogatories; during the first, each of them received twenty ratan strokes for objecting to declare what villages I had resided in. While the executioners were beating him, my catechist, Kim, had traced a small cross before himself, in order to meditate, when beholding it, upon the sufferings of Jesus Christ. A similar refusal during the second interrogatory drew down upon him five additional blows, which occasioned him more suffering, as he stated to me, than the twenty previous strokes. This beloved child, whilst under the rod, invoked aloud the holy names of Jesus and Mary, and these sweet names, always so consolatory in sufferings, sustained his courage. During the course of the third interrogatory, the mandarins presented before the two Confessors a mutilated statue, which they alleged to be a figure of Christ, that had been seized from the Dominican Fathers; it was of the size of a child of twelve years of age; it exhibited but half a head, and no arms. The judges wanted to make them kiss it; but these beloved neophytes refused, as they did not know whether it was a statue of Christ or an idol. When they were rejecting the suspected figure, two or three huge mice escaped from the hollow inside of the statue, in the presence of the whole court. The fervour of these two youths edifies me highly; they have courageously confessed the Faith. Nevertheless, the mandarins, out of compassion for them, sought to insert in their report that they had trampled upon the cross; but these youths warmly opposed such a course, and compelled the insertion of their formal declaration, that they refused apostasy altogether, and supplicated for death. Their generosity rejoiced me exceedingly. My catechist, Kim, caused to be inserted in the report to the King, that his mission lay in accompanying me to such places as required my presence for the administration of the Sacraments. I dread lest this dear child may not be able to bear the burthen he has thus imposed upon himself in the fervour of his zeal. One day that I was chiding him for having rather overburdened himself, 'I desire nothing so gladly as death,' he replied to me with a smile. 'How happy I would be to shed my

blood with you for Jesus Christ!' I had always loved him very much on account of his attachment and meek dispositions; the prison has endeared him further to me by revealing to me the whole beauty of his soul. To me he is rather an angel than a man, and this sentiment is shared by all those who come in contact with him; no individual can refrain from sympathising warmly with this generous and cheerful character. Ba, the student, seems more taciturn. Upon the day fixed for writing our declarations, we were advised to feign that we had taken fever, in order to avoid being cudgelled with the ratan. This beloved youth took the suggestion in a serious point of view; I saw him chattering as he approached the court; he could scarcely move his legs, and he fell back in his seat, with the exhausted air and stiffened figure of a man seriously ill. The officials expeditiously obtained his signature to the declaration, and immediately despatched him back to prison. Supplicate Jesus and Mary to fortify these two champions in all such trials as Providence may still have in reserve for them. I recommend them earnestly to your prayers, and together with them, your humble servant."

When all the interrogatories were brought to a close, the head mandarin drew up his report to the king; the following extracts are the most prominent passages in it:—"Having examined these three culprits, in open court, I discovered that one of them was a Priest of the religion of Jesus—was evidently a European. He has a long nose, thick beard, short hair, yellow eyes, skin of a palish white; he has stated his name to be Bona. He is a Frenchman, twenty-nine years of age. Two years ago he obtained a passport from an eminent mandarin of his own country, and sailed in a French ship to the town of Macao. One month subsequently he embarked again upon a Chinese craft, on his way to this kingdom, with a view of traversing those provinces, and preaching religion here. On reaching the Annamite coast, he noticed a small fishing boat, containing two men, who made furtively the sign of the cross. He recognised them by this sign to be Christians, entered their boat, and, under the cover of night, was landed, and subsequently conducted to different lonely spots along the shore..... He does not know how to read Chinese. When he speaks he introduces a great many European words, which he does not explain. He is a being of a species altogether different from ours. He has never consented to disclose either the coast where he landed, or the places he had traversed, or the houses which had harboured

him, or the individuals whom he had seduced and deceived. We interrogated him on these subjects on two or three occasions, without being able to extort any admission. He resisted all our attempts; his case requires no further prolonged inquiry: he is a barbarian of Europe, a great criminal; is it not evident that he ought to be put to death?"

After this conclusion the mandarin passed to the two young companions of our dearly-beloved brother-labourer. He concludes his fanciful history of them as follows:—"As to the localities which the criminal Bona has traversed, what villages received him, what houses had concealed him, they would never consent to make any discovery. Their lips were as immovable as iron. They likewise refuse to trample on the cross; they supplicate death. However, we shall re-examine their case, and after having passed their sentence, we shall transmit it subsequently to his Majesty."

The head mandarin transmitted this report to the King upon the 5th of April, and upon the 30th of the same month the King's mandate arrived, and fully confirmed the sentence of death passed against our brother-labourer.

Once his sentence was passed his position became ameliorated. His two pupils were stationed in the same prison with him. He had his Breviary previously; we contrived to transmit to him, in addition, an "Imitation of Christ." The Christians were allowed free recourse and conversation with him. He was enabled to write to us several letters, and to receive correspondence from almost all our brother-labourers. This interchange of encouragements and farewells did not fail to prove highly gratifying to him, and it was a dear comfort to us to impart to him the balm of our affection. But his greatest happiness in prison was his having been enabled to go to confession four times, and to receive six times the Holy Eucharist, which was administered the last time as the Viaticum about two hours prior to his execution. The Adorable Flesh and Blood of Jesus Christ were the last nourishment he took in this world.

Meantime the end of April was approaching, and the King's edict must shortly appear. Our beloved prisoner wrote to me again rather a long letter, containing all his recommendations relative to different persons, particularly his parents, to whom he requested me to transmit some object which had belonged to him.

[The Bishop goes on to say that he addressed to the holy martyrs two letters on the 25th and 27th April, from which he gives extracts. The last letter he received

from the Rev. Mr. Bonnard was as follows]:—

"My Lord and my Brother-Labourers.—This is the last letter I shall write to you. My solemn hour has tolled; farewell! farewell! I appoint for all of you—you who love me and carry me in your memory—I appoint for all of you, Heaven as our meeting place: it is there that I hope to see you again; there I shall never more experience the sorrow of parting with you. I hope in the mercy of Jesus; I have a sweet confidence that He has pardoned my countless transgressions; I willingly offer my blood and my life for the love of our good Master, and for those beloved souls whom I would be so anxious to aid with all my powers. I pardon with the utmost cordiality such as may have the slightest grounds for self-accusation with reference to me.

"Do not conclude that I do not stand in need of your prayers, lest I might be the sufferer on account of your excessive confidence. Continue I conjure you, to remember me before God. With regard to myself as I have already said, if the Lord take pity upon my soul, and that I can intercede in any way with His Sovereign Goodness, rest persuaded that I shall not forget you.

To-morrow Saturday, the Feast of SS. Philip and James, May Day, and the Anniversary of the birth of the Rev. Mr. Schœffler in heaven—such is, I believe, the day fixed for my sacrifice: *Fiat voluntas Dei* (\*). I die content: blessed be the Lord! Farewell to all, in the holy Hearts of Jesus and of Mary. *In manus tuas, Domine, commendo spiritum meum. In Cervice Jesu et Mariæ, osculor vos, amici mei* (†).

"*Vinctus in Christo* (‡), the eve of my death,

30th April 1852."

Upon this day the confirmation of his death sentence by the King arrived from the capital towards six o'clock in the morning. A Christian official obtained the information furtively, and took immediate measures to apprise some friends. Suddenly and with the rapidity of lightning, the report was rumoured far and wide, that our venerable brother labourer was to be executed the same evening; and the neophytes flocked from every direction towards the city, to assist at this solemn and affecting spectacle. As early as midday the streets were entirely choked, and the gate through which it was presumed the escort

(\*) The will of God be done.

(†) Into thy hands, O Lord, I commend my spirit. In the hearts of Jesus and Mary, I embrace you, O my friends!

(‡) Prisoner of Christ.

should pass was besieged by the throng. Probably with a view of avoiding this multitude the execution was delayed till next morning, the first day of the lovely month of May. But on that day the crowds, far from separating had swelled considerably. Early next morning these masses had repaired to the usual ground for executions where the mandarins made all the preliminary preparations for carrying out the sentence. On a sudden, it was observed that the Missionary was led off in an opposite direction. The crowd instantly rushed thither; but the circuit was so long as to preclude their reaching in time; besides, the soldiers drove them back. Consequently, only a few hundred Christians were able to assist at the martyrdom of our dearly-beloved brother-labourer. The site selected for his death was about one league and a half below the city, and near the stream. He walked the whole of this space on foot carrying his cangue and his chain, which he held aloft in one hand, whilst he marched with heroic courage and an air of superhuman contentment. When he reached the place for execution his hands were pinioned behind his back; they were compressed so tightly that blood flowed from them. Moreover, the mandarins had forgotten to bring the instruments necessary to sever his cangue, and break his chain; they took at least one whole hour to go in search of them, and our dear martyr remained all this time on his knees, erect and steady as a pillar: he had received the Bread of the strong a few instants before leaving his prison; how could he swerve and tremble? He prayed with ardour, keeping his eyes raised towards Heaven. Ah! how lovely he must have looked then! And when can I resemble him? *Pretiosa in conspectu Domini mors sancti orum ejus. Fiant novissima mea horum similia* (\*).

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(\*) Precious in the sight of the Lord is the death of the saints. May my last and be like to theirs.

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 6.] CALCUTTA: SATURDAY, AUG. 6, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta : Saturday, Aug. 6.

THE DOCTRINE OF THE CATHOLIC CHURCH ON THE PRIMACY OF THE HOLY SEE, AND ON THE NECESSITY OF BEING IN COMMUNION WITH THE ROMAN PONTIFF, THE SUCCESSOR OF ST. PETER.

*(Continued from page 57.)*

IN our last issue, we laid before our readers a summary of the Catholic Doctrine, on the Primacy and Supremacy by Divine Right in honor and jurisdiction, of the Roman Pontiff the Successor of St. Peter. We also showed, that according to Catholic Faith, the Pope is the centre of Catholic Communion, and by a necessary consequence, that any one cut off from his Communion, is separated, *ipso facto*, from the Communion of the Catholic Church. We shall now proceed, first, to lay down for their instruction the received maxims of some of the great Doctors and Fathers of the early ages of the Church, on the various excuses alleged in behalf of Schism by its

authors or abettors in those times, and, next, we shall see, what judgment was held and acted upon by the same Venerable Authorities, in regard to the crime of Schism, and its perpetrators and adherents.

With reference more immediately to the benefit of those, for whose guidance these remarks are chiefly intended, We may observe, that we quote St. Augustine in the first place, because in their regard, his testimony and authority should be entitled to peculiar reverence. Now with this illustrious Doctor, it was a fixed and avowed maxim, that there NEVER can be a just cause or excuse for Schism "NULLA SÆE POTEST PRÆCIDENTE UNITATIS JUSTA NECESSITAS" CONTRA LITERAS PETILIANI, L. 2. C. 11. And elsewhere, he affirms expressly "that they who die in the Sacrilege of Heresy or Schism are separated from the peace of Christ." Furthermore, in his Book on Patience, he asserts with equal explicitness, that, even martyrdom endured for the name of Christ, by a person engaged in Schism, is unavailing for Salvation. St. John Chrysostom, in one of his public Sermons, quotes St. Cyprian's authority to the same effect, namely "That the sin of Schism cannot be effaced, even by the blood of martyrdom.

To these clear testimonies, we shall add that of St. Dionysius, Bishop of

Alexandria, in the year 247. We may here remark, that St. Dionysius is spoken of by the early writers, as highly illustrious for his learning and his zeal, in defending the cause of Catholicity. Writing to the Schismatic, Novatian, St. Dionysius says "you ought rather to have suffered all things, than have raised a Schism in the Church. To die in defence of unity would be as glorious, as laying down one's life rather than sacrifice to Idols; and in my opinion more glorious; because here the safety of the whole Church is consulted. If you bring your Brethren to union, this will overbalance your fault, which will be forgotten, and you will receive commendation. If you cannot gain others, at least save your own Soul." Euseb. Hist. Eccl. Cambridge 1720.

Having premised these clear and conclusive testimonies, in which those principles are so forcibly and perspicuously expressed, by which every child of the Catholic Church, whether Priest or Layman is bound, at the certain risk of his Salvation, to regulate both his own conduct and that of those under his guidance, we shall now subjoin some other remarks, which appertain to the state of the Catholic Church in British India.

And, first, it is beyond all question, that all Catholics must admit, that in the order established by the Divine Founder of the Church, for its Government and welfare, due provision was made by our Lord Jesus Christ, not only for the final adjustment of all the doubts and difficulties, which, from time to time, He foresaw would arise, not only in Faith and Morals, but also for the termination of any controversy, which might take place upon disciplinary arrangements, the order and precedency of Bishops, in their respective sees, the appointment and removal of Bishops, and of other Prelates and subordinate Pastors, according as the change of circumstances and the welfare of Religion in each particular country, or Mission, might demand.

Unless in the constitution ordained by the Saviour for his Church, a provision, such, as we have here traced out, were included, all the glorious things, which the Scriptures of the Old and New Testament prophesy and predicate

of the Christian Church, would be both devoid of significancy, and pregnant with contradiction.

In the Old Scriptures it is foretold, that the Christian Church was to be as an army in battle array; that so astonishing, was to be the peace and harmony of its constitution, that the lion and the lamb would, under its fond dispensation, couch together in peace—that under its sweet sway, swords would be turned in ploughshares and spears into pruning-knives, whilst, in the New Testament, the Saviour every where describes his Church, as one Sheepfold under one Shepherd, as the kingdom of Heaven upon earth, the unity and concord of which was to be assimilated to the ineffable union and charity, by which the Almighty Father and his consubstantial Son are bound together. Now it is plain to every reflecting Catholic, that in no way could all these grand prerogatives and characteristics of the true Church be realised amongst the Sons of Adam, whose fallen nature ever tends to discord and disobedience, unless, as we have already said, the constitution established for his Church by Jesus Christ contained within itself such a principle of authority, as would be fully competent to crush every dissension, from whatsoever source it might arise, which the successor of St. Peter might judge to be injurious to its good government and welfare, in any part of Christendom.

In virtue then of that principle of authority, which we have just shown to be essential, in our belief, to the Catholic Church, it belongs to the Pope alone to decide, in what circumstances it behoves him as the Supreme visible Pastor of the one fold, to interfere immediately and provide directly, in the way he may judge best, for the well-being of any particular portion of the flock confided to him by Jesus Christ. And hence, again, it is for the Pope alone to pronounce, if the existing circumstances of the Church in any country be such, as to make it necessary or expedient for him, to derogate from, or even wholly abrogate any privilege or concession, granted by his predecessors or by himself, to any personages however exalted, whether secular or ecclesiastical, in virtue of which, these personages had

been heretofore empowered by him, to provide for the Pastoral wants of a particular Church or Mission.

Doubtless, as at the first concession of any such privilege as is here referred to, no appearance existed, of such a change of circumstances being likely to occur, as would require that privilege to be derogated from, or wholly abolished, the official language employed in the Briefs or Bulls issued on the occasion, always imported that the favor conceded was to be of permanent duration. But every one conversant with the principles, by which we are to interpret not only the language used in the concession of ecclesiastical privileges by the Pope, but also that adopted in the grant, by temporal Sovereigns, of titles of honor, of Charters to Individuals or Public Companies, and even in the enactment of Laws by the Supreme Legislature of every country, knows that the language made use of for these purposes, is often, if not ordinarily, of such a tenor, as to imply, that these favors and laws are of a permanent nature, whilst the daily usages of society show, on the contrary, that they are all subject to change or repeal, whenever it is deemed, that the public welfare demands their modification, or extinction. The same may be said of treaties of peace and mutual alliance entered into between two or more sovereign states or governments. All these treaties, whilst, *ore et specie tenus*, they verbally profess, to be enduring, unchangeable compacts of friendship, are, as every educated person knows, fragile as clay in the Potter's hands, and liable to be interrupted or broken, whenever any of the supreme contracting powers judges, that the interests of his subjects have not been duly attended to, by the other party or parties to these treaties.

But when there is question of the privilege of ecclesiastical patronage, a privilege, which in Catholic principles, must emanate either immediately or mediately from the Pope, the concession of such a privilege is, always from its very nature liable to be recalled, either wholly or in part, at the discretion of His Holiness, especially in cases, in which, in the Supreme Pontiff's judgment, the welfare of religion demands, that that pri-

vilage should be revoked. And of the necessity or expediency of that revocation, the Pope alone is, in our principles, the sole judge.

Moreover, every one acquainted with the various obligations annexed to the right of Ecclesiastical patronage knows, that the neglect of fulfilling those obligations induces, according to all writers on the subject, in very many cases, the forfeiture of such right. And, of the question, also, whether in any particular case, the neglect on the part of the patron has been such, as to incur that forfeiture, the Pope is the sole and final, judge.

In moral theology, it is a received, well understood principle, that a notable change of circumstances, such namely as would render it, at present, improper, or grievously injurious to a party, to carry out a voluntary promise or engagement, which it had formerly entered into, is deemed a sufficient reason to exempt, either wholly or partially, according to the exigency of the case, that party from his obligation. If this be so, in cases between private persons, where the interests of only some very few individuals are concerned, much more must the same principle hold good, when applied in vindication of the conduct of the Pope, in derogating for the public welfare of religion from a voluntary gratuitous privilege, conceded by him, in circumstances totally different from those which now exist.

Another received principle of moral theology teaches, that when there is question of parents, or of any other recognised Superiors, Civil or Ecclesiastical, those in subjection to them respectively, are bound to yield obedience to them in their several departments, even in cases, in which, they entertain a doubt upon competency of their Superiors' authority, to command them to perform or omit a certain action. For it is a maxim in moral Theology, that the presumption of his being right stands always in favor of the Superior, unless when he commands something evidently sinful. Now in all spiritual and ecclesiastical concerns, the Pope is the recognised Supreme Superior of all Catholics, whether Clergy or Laity, and hence therefore; he would, in virtue of the moral truth just laid down, be

entitled to their obedience, even in the hypothesis, which we by no means admit, to exist either now or at any other time, that his Holiness commands or ever commanded, especially under pain of excommunication, the Pastors, or the faithful of any portion of the Catholic Church, to comply with any obligation, which he was not fully competent to enjoin.

Every one conversant with the history of the Gallican Church, knows, that in no other portion of the Catholic Church, were there ever made such great efforts as by the Clergy of France, not excepting even the illustrious Bossuet, to circumscribe in various ways the exercise of the Papal Supremacy, and, yet, as it would seem, by the special interposition of Divine Providence, no other national Church in the universe exhibits in its records such an extraordinary instance of the recognition of the Papal prerogatives in their greatest plenitude, as does the Church of France. The extract we here subjoin, in proof of the assertion we have just advanced, is taken from the celebrated work of Archbishop Kenrick of Baltimore U. S. on the Primacy of the Roman Pontiff.

"The ancient usages of local churches are to be respected, and their established order is to be maintained; but if the higher interests of the universal Church require the suppression of a local usage, or if the existence of the local Church be in jeopardy, unless the order be changed, there is room for the exercise of the Pontifical supremacy. The French hierarchy had flourished from the days of St. Remigius, when the fury of the revolutionists immolated several of the venerable prelates, and drove the remainder into banishment. The temples of religion were profaned, and the Christian worship proscribed. Amidst the anarchy there arose a daring soldier, who, in the name of liberty, grasped an iron sceptre, and offered to become the protector of religion on condition that the exiled prelates should renounce their rights, and the Church of France should be re-organized conformably with the new civil divisions of territory. Pius VII. called on the bishops to make the sacrifice of their undoubted rights and just attachments, and using the plenitude of his authority, stripped those who

hesitated of all claims to their sees, and gave to France a new ecclesiastical organization.\* The extreme necessity of the case justified, in the eyes of the Church at large, this unprecedented act of pontifical supremacy.

As we have made allusion to the Gallican Church and the efforts made by several of its distinguished Clergy, to uphold what were speciously but falsely termed its liberties, we deem it proper to subjoin a few testimonies from the same illustrious Clergy, testimonies which evince their profound reverence for the Roman Pontiff and the Apostolic See.

"In its general assembly of 1626, the clergy of France called the Pope, "visible chief of the universal Church, vicar of God on earth, bishop of bishops and of patriarchs; in a word, successor of St. Peter, in whom the apostolate and the episcopate had their beginning, and on whom Jesus Christ founded his Church, in giving to him the keys of heaven, with infallibility of faith, which is known to have remained immovable in his successors until our days.†

Towards the end of the same century, Bossuet repeats, after the fathers of Chalcedon: "Peter always lives in his chair."‡

He adds: "Feed my flock, and with my flock feed also the pastors, who, IN REGARD TO YOU, SHALL BE SHEEP."§

And in his celebrated sermon on unity, he pronounces, without hesitation: "The Roman Church knows not heresy; she remains always a virgin Church . . . Peter is, in the persons of his successors, the foundation of the faithful."||

We shall conclude our remarks for the present by quoting both the memorable words of Fenelon, when His Treatise "on the Maxims of the Saints," was condemned by the Apostolic See, and the beautiful commentary made upon them by the late learned and pious Count Joseph De Maistre: "The Sovereign Pontiff has spoken; all discus-

\* See *Bulla Ecclesia Christi*, 15 Aug., 1801, and *Qui Christi Domini*, 29 Nov., 1801.

† This passage is to be seen every where. It may be read, if the *Mémoires du Clergé* are not at hand, in the *Remarques sur le Système Gallican*, &c. &c. Mons, 1801, pp. 173 and 174.

‡ Bossuet, *Sermon on the Resurrect*, part ii.

§ Id. ib.

|| Id. part i.

sion is forbidden the bishops; they ought purely and simply to accept the decree."\*

Such is the language of Catholic reason, the unanimous voice of all our sincere and unbiassed theologians. But when one of the greatest men that ever flourished in the Church proclaims this fundamental maxim, on an occasion so terrible to human pride, and when he had such ample means of defence, is one of the most magnificent and most encouraging spectacles which intrepid wisdom ever presented to weak human nature.

Fenelon perceived that he could not resist without shaking the great principle of unity; and his submission refutes better than our reasoning all the sophistry of pride, under what name soever it may be disguised.

#### DEATH,

*Of Chevalier Choiselat Gallien, late Secretary and Treasurer to the Society for the Propagation of the Faith.*

THE letter we this day publish from the Venerable President of the Central Council at Paris to His Grace the Archbishop, V. A. W. B. announces the greatly to be lamented death, of a Catholic Gentleman, who, throughout a long and respectable career in life, was eminently distinguished for untiring zeal, for the diffusion of the Catholic Faith in every quarter of the Globe. To this grand object he devoted affectionately for many years all his leisure hours, and even when engaged in the affairs of the world or domestic duties, his heart and mind habitually turned to, and meditated on the same holy enterprise.

More than fifteen years have elapsed, since the lamented subject of this notice visited Ireland, for the purpose of establishing there a branch of the Society for the Propagation of the

Faith. It was just at that period, that our venerated Prelate was consecrated Bishop, and appointed to Madras. The happy coincidence of Mr. Choiselat, Gallien's visit with the event just mentioned, afforded His Grace an opportunity of becoming acquainted both with that excellent Gentleman, and his truly good son who accompanied him to Ireland. Owing to this circumstance and to the fact, that the very first contributions ever raised in Ireland for the Lyon's Society, were raised on that occasion by our revered Archbishop, Mr. Choiselat Gallien—ever since evinced a most kind and cordial desire, to co-operate with our Chief Pastor in every undertaking, designed for the advancement of Religion, first in Madras and then in this Mission, when His Lordship was transferred to Bengal. On occasion of the Archbishop's late visit to Paris, Mr. Choiselat Gallien profited of every opportunity, which presented itself, to testify to his Grace his sincere desire to lend his invaluable aid in every way in his power, to the accomplishment of all our excellent Prelate's wishes with respect to this Mission.

In order to carry out his benevolent views the more effectually, Mr. C. Gallien most kindly arranged, that his Grace should be invited to assist at a meeting of the Central Council at Paris, an honor which the Archbishop gratefully profited of, both for the sake of making the acquaintance of the highly respectable and saintly Gentlemen who constitute that assembly, and also with the view of being thus enabled, to induce that venerable body to take if possible, a still more lively interest than they heretofore did, in the welfare of our Mission. In both respects, the Archbishop was happily quite successful, chiefly through Mr. Choiselat Gallien's most kind exertions.

It is consoling to us to have to mention, that whilst we mourn over the death of so distinguished and exemplary a Member of the Catholic community, as Mr. C. Gallien proved

\* "The Pope having judged this cause (*Maxims of the Saints*) the bishops of the province, although the natural judges of doctrine, cannot, in the present assembly, and in the circumstances of this particular case, pronounce any other judgment than one of simple adherence to that of the Holy See, and of acceptance of its constitution."

Fenelon to his provincial assembly of bishops, 1699. In the *Mémoires du Clergé*, tom. i. p. 461.



himself to be in all the relations of life, we may look forward confidently to his excellent Son and Successor also, in the honorable and confidential office of Secretary and Treasurer to the Society for the Propagation, of the faith for the perpetuation of all the high qualities and virtues, which adorned the character of his deceased Father. May this excellent young Gentleman's career be in every way as respectable and honorable as that of his lamented Parent, and may he, after a long life devoted to the service of God and his neighbour, close his mortal course as his Father has done, amidst the deep heartfelt regrets of his fellow Catholics throughout Christendom.

We must not however close this small tribute to departed worth, without mentioning, that not long since, his Holiness, in token of his deep sense of Mr. C. Gallien's character and services to religion, created him a Chevalier of the Honorable Order of Merit, established by the present Pontiff. On last Monday a Solemn Mass of *Requiem* was celebrated at St. Thomas' Church for Mr. C. Gallien's eternal repose, and on Wednesday last, a similar pious tribute to his Memory was offered up in our Cathedral. *May He rest in peace. Amen.*

### NOTICE.

FEAST OF THE ASSUMPTION OF THE  
B. V. M.

MONDAY Aug. 15, being the Feast of the Assumption of the Blessed Virgin Mary, under whose holy patronage the B. C. Orphanages have been established, there will be a Solemn High Mass and Benediction at the Cathedral on that Morning at 7 o'clock, in thanksgiving to God, for the large blessing bestowed by his Divine mercy on these most important Institutions. The Organ and Choir will be conducted on that occasion by the wards of the Cathedral Orphanage exclusively.

### RECENT CONVERSIONS TO THE CATHOLIC FAITH.

A Glasgow Journal reports on authority which it affirms to be worthy of credit, the Conversion to the Catholic Faith, at Paris, of Her Grace the Duchess of Hamilton.

Recently received Journals make mention of the Conversion of Mr. Pritchard, the once notorious Persecutor of Catholicity in the Sandwich Islands.

### CORRESPONDENCE.

#### THE CALCUTTA CATHOLIC INSTITUTIONS.

LETTER OF A. H. MATTHEWS ESQ.  
MANAGER AND SECRETARY OF THE  
SIMLA BANK.

*To His Grace the Most Rev. Dr. Carew.*

MY DEAR LORD ARCHBISHOP,—Having visited St. John's College, the Female Orphanage at Intally, and the Boys Orphanage attached to the Cathedral at Moorghyhatta, I cannot help expressing to your Grace with what mingled feeling's of surprize and delight I witnessed the Examination of the boys at St. John's College—the unhesitating manner in which they acquitted themselves in replying to the various questions, (not set questions by any means) put to them by the Examiner, was highly creditable to them, and shewed how much care and attention must be paid by those worthy good men, the Priests, who undertake their instruction—the systematic order, cleanliness, and regularity of every thing about the Establishment are very remarkable, and the great regard which is evidently shown to the wants and comfort of the boys is beyond all praise.

At Intally I was lost in admiration of the beautiful manner, in which every thing is arranged and conducted by the excellent Nuns, who perform all the duties of the Institution. It is a Hea-

venly sight to see these inestimable Ladies, possessing talents and accomplishments of the highest order, and an elegance of address and manner, which would have fitted them for any station in life, so willingly, so cheerfully and so humbly devoting their lives in seclusion, to the love and service of God, and to the benefit and welfare of their fellow-creatures. It is too, particularly pleasing to observe the respect and affection with which all the children regard them. I was also much struck with six or seven little infants in arms, (Orphans) who had been received in the Establishment, and who are enjoying the tender care and affections of the Nuns, such as could not possibly be surpassed by those of a Mother—each little creature having a nurse, and every consideration shewn for their healthiness and comfort.

At the Cathedral Orphanage the labours of the good Christian Brothers are equally conspicuous—the same system, order and regularity prevail there, as I have described in the other Establishments, and the same care and attention are evidently paid to the cleanliness, healthiness, and comfort of the Orphan boys, whose smiling happy faces and readiness to comply with every wish of the Christian Brothers, evinced undeniable proof of the kindness and consideration with which they are treated.

I have for some time past been anxious to address to your Grace, a letter expressive of the extreme gratification I have felt in visiting the above Institutions, but illness and press of business have, I am sorry to say, hitherto prevented my carrying my wish into execution.

May your Grace long live to guide and control these Noble Establishments and that you may be enabled to spread the benefits of your Mission to the utmost extent of your wishes is the prayer of,

My Dear Lord Archbishop,  
With much esteem and respect  
Your's very faithfully

ARNALD H. MATTHEWS.

Calcutta, 2d Augt., 1853.

FROM THE PRESIDENT OF THE CENTRAL COUNCIL AT PARIS, FOR THE PROPAGATION OF THE FAITH.

To His Grace the Most Rev. Dr. Carew,  
V. A. W. B..

MY LORD ARCHBISHOP,—You cannot, without sharing in our affliction, learn the loss we have sustained by the death of our dear colleague and excellent treasurer, Mr. Choiselet—Gallien. He was so devoted to our work; he consecrated to it, in such a manner, his life, his existence, all the faculties of his soul, that his death, we may truly say, has become a subject of mourning for all Missions, and each of their venerable Superiors must feel that he has lost a sincere friend. We do not intend here to praise to your Grace him, whose loss we lament; what could we say of his faith, love of God and the church, extensive charity, which your relations with him have not already made known, to your Grace? It was, in some manner, sufficient to approach this holy soul, to penetrate it entirely; to perceive its generosity, delicacy, zeal for the public good and modesty. The object of this epistle is to fulfil a duty more beneficial than that of praise, and although a life, full of merits and crowned by a most edifying end, gives us every reason to have confidence in the divine mercy, we wish to beg of your Grace to implore that mercy still more for our beloved colleague, by offering up for him the divine sacrifice, which he so ardently desired to see celebrated all over the earth. One of the graces which pleased him most in our holy work, was that concurrence of holy suffrages which it ensures for all the faithful associated in it. And indeed, who had a greater right than he to reap the merits of it; or to whom could this debt be more justly paid? We feel persuaded, that it is quite unnecessary to recal this to your Grace's remembrance. Another motive has urged us to write to your Grace, it is that of making known, besides our sorrow, our present arrangements for the work confided to our care. The extent of our loss could not but make us more sensibly feel the necessity of

repairing it, and of giving to the work, besides the support we dare believe it has in heaven, that active co-operation which has been taken from it on earth. By a kind disposition of Divine providence, we have found the successor of our deeply regretted Colleague in his own pious family, in his own son, Mr. Charles Choiselat, who had already fulfilled in our regard, the functions of secretary and shared for some time back with his father, the details and cares of the treasury. We will not here speak of the personal titles which have gained for him our esteem and confidence, it will be enough to say, that his father had judged him worthy of our selection, and recommended him in his last moments, to devote himself to the work of the Propagation of the Faith, as he himself had done. A testament of zeal and piety, which had heaven for its witness and us for its happy accomplisners. Thus shall the name of Choiselat be perpetuated in the association; a name, which has been united to it since its very commencement, and is known in all those countries, where it has penetrated, and whose numerous services in its cause have, if I may say so, rendered them inseparable. We then beg of your Grace to resume with Mr. Choiselat. (Rue Cassette no. 34) the charitable and confidential relations you had with his father, concerning the work of the Propagation of the Faith. He has the same faculties, he is authorised to receive the collected funds, to distribute them and to make the payments, voted by the Central councils. The most precious of his avocations is certainly that of corresponding with the venerable heads of missions and of being the medium of the succours, destined to support their labours and zeal. Deign my Lord to continue to him that affectionate benevolence, which gives so great a facility and charm to your communications, and which shall receive from him, in return, the most tender respect; Deign to continue to the work itself the assistance of your prayers, so that God by removing its afflictions, may manifest still more and more, the care he himself takes of it, for his greater honor and glory. We have the honor to be with

profound respect, Your Grace's most humble and obedient servants.

*For the Central Council of Paris,  
The President*

BERARD DES GLAJERUX.

Paris, June, 9, 1853.

*Central Councils of  
Paris and Lyons.*

## MISSION OF AGRA.

*To the Editor of the B. C. Herald.*

DEAR MR. EDITOR,—May I beg to acknowledge through your Paper the receipt of Rs. 500, the amount of subscription raised by the men of H. M.'s 70th Regiment, Cawnpore, towards the Support of the Agra Catholic Orphanages, and the building of the Church at Dugshai. When we consider how trifling are the resources of the Soldiers in India, and how many their little wants, we cannot but be astonished at so much generosity. Deeds like this are not of unfrequent occurrence in the Army, and they should be brought to the notice of the Public, as much for the satisfaction of the Subscribers themselves, as for the good example they set to so many of their far more favored but less grateful Countrymen. You will much oblige me Mr. Editor by affording me the opportunity of expressing through your columns my most sincere thanks to the noble-hearted Soldiers of H. M.'s 70th Regiment.

I acknowledge also with thanks Rs. 58, subscribed for the Orphans by Messrs. Finn, Durrant, and Barrett of Roorkee.

I am,

Dear Mr. Editor,

Yours very Faithfully,

✠ F. C. CARLI, Catholic

Agra, 14th July, 1853.

Bishop.

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## Selections.

### CONVERSIONS.

The conversion of the celebrated Mr. Pritchard has created a great sensation in this district, the alleged successful planting of Wesleyanism in the South Sea Islands by Mr. Pritchard having hitherto formed the subject of many an anniversary meeting of the Wesleyans here. In short, Mr. Prit-

chard was in some points to Wesleyanism what Mr. Newman was to Anglicanism. Thus in this realm of England it has pleased God nearly at the same time, within a few years, to demonstrate the power of His Church by plucking from Anglicanism and Wesleyanism two of the most gifted and influential men of their body. Singular coincidence at this time, when heresy is concentrating all its power against the Church, that another chief, with European notoriety, should bend in humble submission to the spotless Spouse of Christ.—*Glasgow Free Press*.

**INTERESTING CONVERSION.**—On Sunday last, 1st. May, George Elmes, of Cushingtown, was received into the Catholic Church by the Rev. W. Lambert, C.C. Twelve months ago, this young man was induced, by the example of his neighbours to say the "Angelus" every time he heard the bell, and the result of this small tribute of respect to the Mother of God has been his sincere conversion to the true Faith, which he embraces at a great temporal sacrifice.—*Wexford People*.

We are happy to announce that Mrs. Ryan, widow of the late Dr. Ryan, 56th Regiment, was received into the bosom of the Catholic Church, on the 30th of April last, at Gosport, by the Rev. P. Baldacconi.—*Catholic Standard*.

We have to announce the recent conversion of Miss L. J. Browne, youngest daughter of the late Colonel Dominick Browne Hall, county Mayo, nearly related to the Oranmore, Sligo, and Kilmaine families, who having read her recantation of Protestant errors, made her profession of faith on Maunday Thursday before the Very Rev. Canon Hunt, of St. James's Church, Spanish place, from whom she received conditional baptism, and on Easter Sunday the blessed sacrament of the Eucharist.—*Ibid*.

The correspondent of the *Morning Chronicle*, writing from Frome, says:—A son of the celebrated poetess, Mrs. Hemans, is here a convert and a devout Catholic.—*Ibid*.

Mary Reedy, wife of Philip M'Donnell, of this town, after having publicly renounced Protestantism, was baptised and received into the Catholic Church by the Rev. Eugene Coyne, on Thursday, the 19th instant.—*Tuam Herald*.

Joseph Vance, Esq., Castletown, has been received into the Catholic Church by the Rev. Mr. Moore; also Mrs. Mahony, Abbey-leix; Anne Dunigan, and her children, Jonathan and Elizabeth; and John Gardiner aged 15.—*Kilkenny Journal*.

**MR. BAKER'S CONVERSION**—It appears

that the conversion of the Rev. Mr. Baker, of the Episcopal Church, which we announced last week, has created quite a sensation among the Church folks of the Monumental City. The *Baltimore Clipper* remarks as follows on the subject:—"This event has created the greatest excitement amongst the congregation over whom Mr. Baker was pastor, they having looked on him as a shepherd in whom there was no guile, and a Christian without reproach. On the fact being made known to the congregation, men and women wept like children, some asserting that much study had shattered his intellect, whilst others cried out he must surely be possessed of a devil. No clergyman in this city enjoyed more thoroughly the love and affection of his flock than Mr. Baker; and this desertion of the doctrines of the Church he has for a number of years so successfully been teaching, has created as great a sensation in the religious community as has occurred in this city for many years." The *Church Journal*, an Episcopal paper, edited by clergymen of Church in New York, bears the following testimony to the high standing of Mr. Baker in his late relations:—"Mr. Baker has stood unusually high in the estimation of all who knew him. He has made himself felt in every way in which the parish priests exert an influence. His name for zeal, piety, and ability, was not behind that of any of the younger clergy. His friends, his parish, the Churchmen of Baltimore, are suddenly astonished by the news of his defection." Now, one would think that after such an admission nothing could possibly be said to the disparagement of Mr. Baker. And yet the *Journal* immediately proceeds to carp and abuse; Why? Simply because Mr. Baker became a Catholic in five days after his last official act as a Protestant Minister! This is an evidence, it says, that "Rome's casuistry" had been at work with him! Bah!—*Catholic Herald*.

## MADRAS CATHOLIC ORPHANAGES.

(From the *Madras Examiner*.)

The East Indian Orphanage was commenced by the Capuchins upwards of a hundred years ago. Rupees 1,260 were appropriated to its maintenance yearly from the funded property of the Mission. Thirteen Orphan boys were entertained at 5 Rupees a month for each, and 40 Rupees a month were given for a Schoolmaster. When the Military Orphanage was established in 1840, this institution began to be enlarged by voluntary contributions, so that the number of its inmates was increased from 13 to 115, as appears from the report published in the *Madras Catholic Examiner* for September 1851, where it is further stated that from the

1st of September 1840 to the 31st of May 1851, being a period of ten years and nine months, the benefits of this institution were extended to no less than 273 children as boarders and 36 as day boarders.

The average number of children borne on this institution during the entire of this period was 62.

On the 31st of May 1851, there was a balance of Rupees 130-12 4 to the credit of the institution, and 64 Children were borne on it as boarders, and 6 as day-boarders.

During the last two years to 31st May 1853, thirty-seven children were admitted as boarders and 6 as day-boarders; whilst in the meantime 51 boarders and 6 day-boarders were discharged: so that the actual numbers borne on the 31st May 1853, were respectively 50 boarders and 6 day boarders.

The average number of children borne during this period was 63—being one over the average of the former period.

The present actual number (being thirteen under the average of the two preceding years) the Catholic East Indian community is well able to maintain, if there be only good heart and good will.

In our report above referred to of the 31st May 1851, our subscription list exhibited upwards of 360 names, the greater part very humble, and set down at a very low figure, either for want of means or want of heart, so that we were unable to find on the whole list 80 names worthy to be recorded as benefactors of the institution to the extent of 20 Rupees and upwards in a period of nearly 11 years. The aggregate amount of subscriptions received within that period was Rupees 12,832 13-7, of which more than rupees four thousand (being nearly one third of the whole) were contributed by Europeans.

In our present subscription list, which is little or nothing deficient in numerical strength, we can reckon upwards of a hundred subscribers of 4 Rupees and upwards. This is the first time we have been able to boast of one hundred supporters of this charity to the extent of two Rupees a year and upwards—a circumstance somewhat encouraging; whilst on the other hand the European support so conspicuous on the last occasion has disappeared together with the profits accruing from the publication of the *Madras Catholic Expositor*, leaving a balance deficient by Rs. 1521 5 7. Add to this, that after the 25th of July 1853, the annual allowance from the funds of the Madras Mission of 1280 Rupees will be reduced, (on the payment of the five per Cent loan of 1825) to Rupees 1008, being an annual loss of Rupees 272. Thus, while our prospects are brightened a little on one side, the clouds of discouragement are thickening upon us from another direction.

In looking over the list of principal benefactors the reader can hardly fail to observe two names, high as names once borne with praise by two worthy members of our community, whose departure out of this life has left a blank not so to be filled up either in the Catholic com-

munity or the subscription list of this orphanage. Such is the unhappy condition of society in Madras—a condition illustrated by a long list of names no less conspicuous than those of John D'Vaz and George Rickets Mayers. When a man of substance and character in this city closes his eyes in death, he leaves no representative behind to assume his station and position in society. In most other countries the son inherits with his father's dignity and station in society, and so the body social (like the body politic) maintains the even tenor of its way through a long series of generations. But in Madras we never see the son of a respectable man succeed in attaining the position of his father. This too is a sad discouragement.

Nevertheless we see no reason for sitting down disheartened, with folded arms and desponding looks. When we consider, how this charity has been upheld by spontaneous contributions for the last thirteen years; how little efforts were made in its behalf beyond the publication of monthly receipts and an occasional report; how many are willing and ready to contribute when called upon, who in the absence of a personal application are habitually neglectful; how few have ever undertaken the charitable office of collector; and how fewer still the number of those, who (after undertaking it) have persevered in it for any length of time; when we consider these things, and that protestant charitable institutions have their hired peons continually on foot waiting personally upon every one, who may be thought likely to recompense the trouble of an application; when we bear in mind, that until the very last year there was never as much as a public collection made for the East Indian Orphanage: in the face of these facts we can see no reason for despondency, but much encouragement to hope that by some little exertion on the part of the friends of the East Indian Orphanage the subscriptions of the East Indian Community alone may be increased to double the present amount, so as to keep up the orphanage in its present extent without the intervention of hired agency. We recommend one public collection to be made every year, whereby those, who are not regular subscribers, will have an opportunity of giving all at once whatever they may find convenient. We recommend those who now take the trouble to apply to their friends for contributions to persevere. We recommend those who have grown tired of the charitable work to return to it again with an assurance that God will make it light for them. We recommend mutual co-operation to all for the upholding of an institution, in which no less than 310 children have hitherto found shelter, and upwards of sixty on an average have been educated and supported continually during the last thirteen years.

Whilst we are upon this subject, we may be permitted for the information of those, who reside at a distance from the presidency, to take a passing notice of the improved accommodations lately provided (not without considerable expense to the mission) for the male orphans in the addition to their premises of a room for the

sick, and a large terraced hall 15 feet high by 48 feet long and 22 feet wide. Not many years ago the premises occupied by the female orphans were similarly enlarged at an expense of more than two thousand Rupees. These premises of course may be turned to better account by the Mission in the event of the orphanages being at any time given up—an event which we look upon as merely possible, and not likely to occur in the present generation, except in the way of partial reductions, which have already swept away one sixth of this establishment.

*Abstract of the Account of the EAST INDIAN ORPHANAGE, under the Patronage of the Vicar Apostolic of Madras from 1st June 1851 to 31st May 1853, being a period of two years.*

### THE DISCHARGE.

Support of 101 children as boarders at 3 Rupees a month each, and 12 children as day-boarders at 1 Rupee a month each, some for a greater and some for a lesser portion of time, making an average of 63 boarders and 6 day-boarders, from the 1st of June 1851 to the 31st of May 1853, being a period of two years ... ..	Rs. 4709	12	5
School Masters allowance at 40 Rs. a month for the same period ... ..	960	0	0
Medicine and medical attendance ... ..	308	11	9
Clothes and sundries ... ..	1050	15	10
Total expenditure of two years ended 31st May, 1853, being an average of Rs. 54 a year for each boarder after deducting Rupees 144 for 6 day-boarders ... ..	Rs. 7,029	8	0

### THE CHARGE.

Balance to credit on the 31st May 1851 as per account published in the <i>Madras Catholic Expositor</i> in Sept. 1851 ... ..	Rs. 130	12	4
Contributions received in 2 years ended 31st May 1853, as per statement hereunto annexed ... ..	2101	2	7
Amount received for children borne on the institution within the period of this account ... ..	756	3	6
Allowance from the Mission ... ..	2520	0	0
	5,508	2	5
Balance deficient on the 31st May 1853 ... ..	1,521	5	7

### THEOLOGICAL QUACKS.

"We acknowledge the celebrity of Dr. Cuming—at least his notoriety. He deserves it. It has been fairly earned by faith in the power of that against which journalists should certainly be the last to take exception—since 'by this craft have we our wealth.' The reverend polemic believes in advertisements, and verily he has reward. His secret of becoming great is the same as Lord Palmerston's, and much more honestly put in practice. The political minister smuggles paragraphs and purt Circular notices of his whereabouts, his reactions, re-unions and soirees, arrivals in town, and select circles in Hampshire, without paying for them. The theological minister keeps the public in mind of him by advertisements honestly paid for. He is as regular as Moses and Son, as constant as Morrison, as various as Holloway. It is Apocalyptic Sketches one day, Sunday evening Readings the next—the Duke of Wellington the day after—here a little of 'Barnes's No.'—there a little of the Prophecies of Daniel. But it is always something, whether lotion, or ointment. When sermons are, in the language of 'the Row,' a 'mere drug,' and 'p' is a decidedly heavy article' in the bibliopolic market the intrepid doctor manages to make clear 1,500 pounds a year out of the printing press, besides his pulpit pay for beating the 'dr ecclesiastic;' and in this age of 'testimonies' the rigidly righteous could not decently escape the pleasure of making up a heavy purse to his master in Israel, 'as a slight acknowledgment of his services in the cause of Evangelical Christianity. But as Holloway himself sometimes palls upon the sense of the jaded journal reader and Morrison is driven to insert 'a doctor waken up the dulled wonder of duping upon the reader under the an anecdote about Waterloo, in the heart of a paragraph on the Amazon, so the rival advertiser is constrained to betake himself 'common,' to prevent his private from palling upon even the credulity, like a twice-told tale, of a drowsy nation. On the run of his new Hall has seldom repented a spectacle, and perhaps enterprising manager it.' The plot is the copal divine enters the notice, with a Scotch pommel Popery at length Cardinal Wiseman of the merits of their ly of his own. For 'se and decorations,' they form, a raised throne cloth, and a call for his canonicals. They and the floating goblet shilling a head; and v ments that they have crowded houses, no few or £150 worth of credit this 'manager's last kick

merit deserves all the encouragement it can receive from what Morron would enviously call 'a too confiding public.'

"The celebrated sceptical philosopher, Doctor Brown, advertised that he would prove the non-existence of the devil; and when his audience was assembled, he took his watch out, and gave his 'eternal majesty' twenty minutes to appear. On his failing to come to the scratch' at the expiry of the time, 'the doctor protested, and took instruments in the hall of a notary, that Satan should not, hereafter, pretend to have any nature of things! Popery is evidently taken in and done for.' *De non abnitibus et eadem est ratio* Exeter I is to make a man does, answer a city proclaims him outlaw. If he refuses to take the least tismement, the doctor takes the denying its place. It is to such keen philosophical sportmen proposition and a couple of most perverse, declined to rise. If they have thought of other's minds they could have game. In the instance, 'the M'Ghee, Rector of might, indeed ought, Church, challenged ate for the, without a l of episcopal ordination—w called on the name of not his colleague's er lated back prelacy't sol. Of all the s lld in the larg 1853, Admi ir, we are sur retort upon creed of Christend f Holywe tly by ed to a glanc o li

metaphysical philosopher, Doctor Brown, advertised that he would prove the non-existence of the devil; and when his audience was assembled, he took his watch out, and gave his 'eternal majesty' twenty minutes to appear. On his failing to come to the scratch' at the expiry of the time, 'the doctor protested, and took instruments in the hall of a notary, that Satan should not, hereafter, pretend to have any nature of things! Popery is evidently taken in and done for.' *De non abnitibus et eadem est ratio* Exeter I is to make a man does, answer a city proclaims him outlaw. If he refuses to take the least tismement, the doctor takes the denying its place. It is to such keen philosophical sportmen proposition and a couple of most perverse, declined to rise. If they have thought of other's minds they could have game. In the instance, 'the M'Ghee, Rector of might, indeed ought, Church, challenged ate for the, without a l of episcopal ordination—w called on the name of not his colleague's er lated back prelacy't sol. Of all the s lld in the larg 1853, Admi ir, we are sur retort upon creed of Christend f Holywe tly by ed to a glanc o li

resolution number two, those the blind subjugation to any interpretation Pope had given, or that the doctrine itself the Popedom never has Church to any authority the Bible, it strikes us for an episcopal parson is in the face of the doctrine, Henry VIII., in reline Articles, 'requiring to continue in the unity, and prohibiting the said articles—' from endure (how Tudorish!) 'acting in the least degree.'

We are not aware that the Church of England, any more than the Church of Rome, 'has given her sense and interpretation of any one chapter of the Bible.' She has, indeed, given her summary of the scope and tenor of the whole Bible, in her Thirty-nine Articles; but she has not ventured upon any interpretation of these Articles, and, indeed, has distinctly interdicted it, as the following express words of her Pope's declaration aforesaid:—'Though some differences have been ill raised, yet we take comfort in this, that all the clergyman within our realm have always most willingly subscribed to the Articles established (1), and that even in those curious points in which the differences lie, men of all sorts take the Articles of the Church of England to be for them (11). That, therefore, in these both curious and unhappy differences which have for so many hundred years exercised the Church of Christ, we will that all further curious search be laid aside—and that no man hereafter shall either print or preach, to draw the Article aside any way—and shall not put his own sense or comment to be the meaning of the Article—and we will see there shall be due execution upon them.' From all this, it is plain that the clergy of the Church of England are precluded from interpreting their Articles of Religion, just as the Catholic priests are shut out from interpreting the Bible, and are asked by their Pope to be thankful that, although they all differ from each in the sense of the Thirty-nine Articles, they perfectly agree in the propriety of signing them. 'Truly,' as *Puff* observes, 'when they do agree their unanimity is wonderful,' especially when their cordiality is quickened by a notification that they have Pope behind who 'will see there shall be due execution upon them' who shall 'draw the Article aside either way.' We cannot say we see in this any great warrant for Protestant self-glorification, or any conclusive justification of the resolutions which, by the help of its 3,000 shillings, it appears to have carried with such a total absence of diffidence: and we may be induced, 'at a more convenient season,' to examine with an impartiality to which orthodox polemics are little accustomed, the grounds upon which they assume those airs of conscious superiority which have prompted the recent demonstration at Exeter Hall of the British Reformation Society.—*Weekly Dispatch*.

#### REVIEW.

*Memorandums made in Ireland in the Autumn of 1852.* By John Forbes, M. D., F. R. S. Hon. D. C., L. Oxen., Physician to her Majesty's Household, 2 vols. London: Smith, Elder, and Co. 1853.

(Continued from our last.)

I never met with one among them (the Catholic poor) who was not a sincere believer, and with very few, indeed, who might not fairly claim to be both religious and pious. In speaking of their individual misfortunes and distresses they almost invariably comforted themselves with the expression that such was God's will, and with the prayer that they might, by His

grace, be enabled to bear what had befallen them. Even in the ordinary and every day proceedings of life, along with a remarkable freedom from swearing and all other sorts of bad language, they generally exhibited—at least elderly persons did a degree of reverence towards the name of God which is rarely witnessed in Protestant countries—the women curtsying, and the men raising their hats from their heads whenever they had occasion to name that name.—(Vol i, pp. 286, 287.)

#### CONFESSION.

In England, of course we all have heard—and no doubt, many who have heard have believed—that the confessional has, through its purgatorial and exonerating agency, given facility, if not encouragement, to the perpetration of those dreadful public or political murders which have, of late years, so stained the annals of Ireland. But this is a belief which no candid or instructed mind will entertain, and a charge which no man of sober reflection will prefer; it, indeed, stands self-confuted by its very enormity, and by the religious and moral lives—to say nothing of the Christian principles—of the men against whom it is preferred.

Another charge often preferred against confession, in Ireland and elsewhere, is the facility it affords for corrupting the female mind, and of its actually leading to such corruption. The facility, I presume, may be admitted; nor need the fact be denied, that it has been sometimes taken advantage of; but to say that this is a common case, or even a rare case, among the Priests of Ireland, is, I believe, one of the most unjust charges ever made against any body of men. So far from such corruption resulting from the confessional, it is the general belief in Ireland—a belief expressed to me by many trustworthy men in all parts of the country, and by Protestants as well as Catholics—that the singular purity of female life among the lower classes there, is, in a considerable degree, dependent on this very circumstance. No general statements, however strong, unless supported by evidence of the most positive kind, can be admitted against the testimony of facts like these: and if the confessional is to be condemned—and I am far from saying that it is not—its condemnation must rest on something else than its influence in leading to vice and immorality among the Catholics of Ireland.—(Vol. ii, pp. 82, 83.)

#### ILLEGITIMACY IN CATHOLIC AND PROTESTANT IRELAND.

*Total number of the Children of the Inmates of Workhouses in Ireland, England, and Wales, the proportion of Illegitimate to Legitimate in each Country.*

Country.	Legitimate.	Illegitimate	Total.
Ireland (two half-years)	274,786	16,677	607,868
England (four years)	92,820	62,066	154,886
Wales (four years)	2,677	3,070	5,747

These numbers give the following as the proportion between the two classes of illegitimate and legitimate children in the workhouses of the three countries:—

	Illegitimate.	Legitimate.
Ireland ... to.	1	16.47
England ... to	1	1.49
Wales ... to	1	0.87
England and Wales ... to	1	1.46

It seems thus fairly established as a fact, that the lower classes in Ireland are less prevalent among and Wales. It would be an interesting subject of inquiry to endeavour to come at the cause, or causes, of the difference. I formerly adverted to one circumstance, which is regarded the good fame of the workhouse in preserving Catholic religion—viz., that those who profess the religion. Admitting that this practice of confessional cause, as I believe it is really an influential cause, must, no doubt, be the habit of early another, and one probably of also considered as

With the view of testing, the truth of the theory, the influence of confession on this subject respecting the I have obtained, through the courtesy of the Poor Law Commissioners, a return of the number of legitimate and illegitimate children in the workhouses of each of the four provinces in Ireland on a particular day, viz., the 27th November, 1852. The subjoined table contains this return, together with the proportion of Protestants and Catholics among the whole population in each province, and the whole of illegitimate to the legitimate children in the workhouses.\* It is curious to observe how strikingly the results there conveyed correspond with the confessional theory, the illegitimate children coinciding almost exactly with the relative proportion of the Protestant element is large and small where the Protestant element is large and small where the Protestant element is small. Thus, in Connaught, where the proportion of Protestants to Catholics is only as 1 to 45, the proportion of illegitimate children to legitimate is only as 1 to 23; while in Ulster, where the proportion of Protestants to Catholics is as 1 to 42, the proportion of illegitimate children is as 1 to 7.26.

Name of Province.	Proportion of Catholics in the general Population.		Proportion of illegitimate children to legitimate children.
	Prot.	Cath.	
Connaught	1	to 45	1 to 23
Munster	1	to 9.45	1 to 4.5
Leinster	1	to 3.93	1 to 2.5
Ulster	1	to 4.21	1 to 7.26

Although I think it probable that after the evidence of what I have called the really true, I should be

\* The proportional estimate of illegitimate children is calculated from the average of the two returns by the Clergy being adopted. It is more than an approximation to the actual standard, it is sufficiently



any degree, beyond its legitimate bounds. I think, it, therefore, right to observe that there is one other social condition more widely existing in Ulster than elsewhere, which may help to explain the inferior standard of morals among the young women; I refer to the greater prevalence of factory life in that province, a state of society well known to predispose to immorality. — (Vol. ii., pp. 243-46.)

THE TRUTH AND PERVERSIONS—“THE  
RELIGIONS OF THE YELLOW STICK,”

Although well known of the great conversion movement in the north of Ireland, and consequently not desirous to overlook a matter so interesting and important, it is nevertheless true that its existence would have been hardly revealed to me by anything that fell under my own immediate observation as I passed through the country. Anything that I heard and saw indicated the presence of the same Catholic people and the same Catholic institutions which I had seen himself in every district, town, and village visited by me in Ireland. I saw and heard very much more of Protestants or Protestantism than elsewhere, except that I made special inquiries of people specially interested in the question. It struck me more forcibly from the fact of my being previously acquainted with the official statements given above, and because I had read in one of the publications of the Society the following announcement:—

“The Society’s missions in West Galway and Mayo, extending over a district, extremely fertile in breadth, characteristically rich, but for years ago, was attempting to call in question the statistics given by the Society, and though all know the danger of round numbers—I must take saying that the statement just must be regarded rather as the amiable and sanguine enthusiasm of the future with a view of the present, than as of a reality.”

(continued.)

solosome thought, that they may be.—2 Lib. Mac. A. W. B. earnest prayers of the this Mission, the hevalier Cheisslat d Treasurer to the gation of the Faith. es rendered to re ic world, and very Mission, fully enticeased to the pious

tribute of gratitude which the Faithful of Western Bengal are now solicited to offer in behalf of their Departed friend and Benefactor.

B. O. ORPHANAGE, FREE SCHOOLS  
AND WIDOWS’ ASYLUM.

Mrs. H. O. Lackersteen, for July,	Rs. 5 0
„ R. J. Carbery, for ditto,	... 2 0
Miss D’Rozario, for ditto, ...	... 6 0
„ Lackersteen, for ditto, ...	... 5 0
Mrs. L. D’Souza, for ditto, ...	... 2 0
Mr. P. S. D’Rozario, ditto, ...	... 32 0
Messrs. T. D’Souza and Co., for ditto, ...	... 8 0
Mr. R. J. Carbery, for ditto, ...	... 4 0
„ N. O’Brien, for ditto, ...	... 2 0
Edward and Harry, thro’ Brother Francis, ...	... 30 0
M., through Rev. Mr. McCabe, ...	... 20 0

Collected by Mrs. Glover.

Mrs. Macvitie, ...	... 1 0
„ Glover, ...	... 5 0
A. Friend, ...	... 2 0
Ditto ditto, ...	... 2 0
Ditto ditto, ...	... 2 0

Subscription to provide an outfit and passage to the Seychelles for Rev. Father Leo, Copuchin Missionary.

His Grace the Most Rev. Dr. Carew,	50 0
The Loretto Community, ...	... 10 0
P. S. D’Rozario, Esq., ...	... 25 0
J. Corcoran, Esq., ...	... 10 0
Mrs. Carbery, ...	... 25 0
Mrs. P. Bond, ...	... 10 0
A. Friend, ...	... 15 0
A. Friend, ...	... 30 0
M. D. O’Sullivan, Esq., Manbhoo, ...	... 15 0
Mr. Cornelius, ...	... 10 0
Mr. E. O’Brien, ...	... 10 0
Mr. P. Fitzpatrick; thro’ Sergt. Cunningham, ...	... 15 0
Major Tyles, ...	... 50 0
W. R. Lackersteen, Esq., ...	... 10 0

ST. XAVIER’S CHAPEL.  
BOW BAZAR.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, Aug. 7th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

NOTICE.

To the Members of the General Committee, for the Orphanage and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, Aug. 7th at 10 o’clock.

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

Calcutta: SATURDAY, AUG. 13, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD. Calcutta: Saturday, Aug. 13.

ON THE OBLIGATIONS OF  
PARENTS, PHYSICIANS, AND CATHOLICS  
IN GENERAL, TOWARDS ALL UNDER  
THEIR CHARGE, WHEN THESE ARE VISITED  
WITH ANY DANGEROUS SICKNESS.

"If any man," says St. Paul, "have not care of his own, and especially of those of his own household, he hath denied the faith, and he is worse than an Infidel." Assuredly, if ever there be a period, when the care, of which the Apostle speaks, becomes more than at any other time especially incumbent on a parent, it is, when a beloved child of his is visited with dangerous sickness. In that trying moment, the Catholic Parent, if his faith be not dead within him, if a long career of worldly prosperity joined to an habitual indulgence in dissipation and pleasure, accompanied as such a career invariably is, by an equally habitual disregard of all the duties and restraints of religion, if, we repeat, these fatal influences do not interfere in that trying moment, nature and religion will then combine their united strength in the Catholic father's breast and cause him, even though otherwise of an apathetic temperament, to lay aside at least,

for the occasion, his indifference, and exert all his energies, to procure for his dear child, all the consolations, spiritual and corporal, which only the ingenious fondness of a father can devise.

Thanks to the goodness of the Almighty Creator, his omnipotence has so framed and disposed Man's constitution, that in spite of the depravity of our fallen nature, cases but very rarely occur, in which the yearnings of religion and humanity, implanted in the parent's heart, are not exhibited towards his sick child, in such a way, as to edify and console all who are the witnesses of his conduct.

But the more unfrequent and ordinary those melancholy cases the more must we mourn or excessive religious insensibility and hardness of heart. alone such painful exertion could derive their origin.

The occurrence lamentable occurrence must suffice to with sorrow eternally alive our Holy spect to Christ end, cep H

Speaking of a pauper who dies from hunger, through the neglect or hardness of heart of one, who, having had it in his power to save the poor man from starvation, did not do so, St. Ambrose says, "*si non pavisti, occidisti.*" "If you did not give him food, you are guilty of having killed him." And yet, the homicide spoken of by St. Ambrose, was not connected by any special tie of kindred or relationship with the victim of his inhumanity. This poor person had no other claim on him for corporal food, than that which the sacred laws of the Gospel give to the poor at large on their brethren in affluence.

Nevertheless, in the judgment of one of the greatest Saints and Doctors of the Catholic Church, the man who suffered his fellow creature to die of hunger, whilst Divine Providence had left it in his power to prevent that evil, is pronounced to be a homicide. What would the same illustrious father of the ancient Church, have said of a parent, who through a continued religious insensibility and indifference of some days' duration, would allow his child to depart from life, in utter want of the sacraments, the spiritual food, destined by Jesus Christ, both for the nourishment and consolation of the Christian's soul, and also to prepare it, to appear pure and holy in the presence of its Almighty Judge. Assuredly, in the estimate of St. Ambrose, human language would not supply words, by any means strong enough, or adequate, to portray the awful guilt and responsibility, which would be thus incurred. What a reprehension to present itself, were only for a moment, to a Catechist's mind, that through his neglect, when called to the aid of heaven, may have been the fatal garment, for want of which the guest was cast out, where there is no room for the teeth.

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an infant child or ward to die without Baptism, if they could by any means prevent this misfortune. For, if those of whom we speak knew their religion as they are bound to know it, they would find, that in Catholic faith, the sacrament of Penance is as necessary for the adult Christian who has sinned, as the Sacrament of Baptism is for the unregenerated infant. On this grave subject, the Catechism of the Council of Trent, a treatise of Standard, unquestionable authority throughout the Catholic Church speaks thus:—

"Nor let it be supposed that confession, although instituted by our Lord, is not declared by him necessary for the remission of sin: the faithful must be impressed with the conviction, that he, who is dead in sin, is to be recalled to spiritual life by means of sacramental confession, a truth clearly conveyed by our Lord himself, when, by a most beautiful metaphor, he calls the power of administering this sacrament, "the keys of the kingdom of heaven." (\*) To obtain admittance into any place, the concurrence of him to whom the keys have been committed is necessary, and therefore, as the metaphor implies, to gain admission into heaven, its gates must be opened to us by the power of the keys, confided by Almighty God to the care of his Church. This power should otherwise be nugatory: if heaven can be entered without the power of the keys, in vain shall they to whose fidelity they have been entrusted, assume the prerogative of prohibiting indiscriminate entrance within its portals. This doctrine was familiar to the mind of St. Augustine: "Let no man," says he, "say within himself; 'I repent in secret with God; God, who has power to pardon me, knows the inmost sentiments of my heart:' was there no reason for saying: 'whatsoever you loose on earth, shall be loosed in heaven,' (†) no reason why the keys were given to the Church of God?" (‡) The same doctrine is recorded by the pen of St. Ambrose, in his treatise on penance, when refuting the heresy of the Novatians, who asserted, that the

(\*) Matth. xvi. 19.

(†) Lib. 50. hom. 49. (‡) Matth. xviii. 18.

power of forgiving sins belonged solely to God: "Who," says he, "yields greater reverence to God, he who obeys or he who resists his commands? God commands us to obey his ministers; and by obeying them, we honor God alone." (§)

Confession for the sinner who has attained the use of reason and has been baptised, being as necessary for salvation as Baptism is for the unregenerated child of Adam, a Catholic Parent or Head of a family is as strictly bound to procure for those under his charge, who are Christians, most especially in time of sickness the sacrament of Penance, as he would be to procure Baptism for a dying infant, who had not been baptised. No Catholic, assuredly, whose head and heart have not been perverted either by an immoral life, or by dangerous familiar intercourse with infidels or heretics, will presume to plead in justification of those under his care, who have attained the use of reason, that the sacrament of Penance was not necessary for them, as they were free from sin. St. John, the beloved Virgin Apostle of our Lord, an Evangelist and a Martyr, speaking of himself and of the faithful at large, says.

If we say that we have no sin; we deceive ourselves, and the truth is not in us.

If we confess our sins; he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.

If we say that we have not sinned; we make him a liar, and his word is not in us. 2<sup>d</sup> Ep. 1<sup>st</sup>, cap. 1, ver. 8, 9, 10.

The old Scriptures confirm the truth here laid down when they tell us, "that the just man shall fall seven times."

Moreover, when there is question of eternal salvation, it is our strict duty always to follow in practice that opinion, which more securely provides for our welfare in eternity, rather than that, which, however theoretically probable, might if practically adopted, prove insufficient to conduct us to salvation. This is the rule which the children of this world always follow, when there is question of consulting for the preservation of their temporal life, character or

property, and it is the rule which the common sense of mankind acknowledges as just and reasonable. If this be so, why should the children of light, the children of the Catholic Church, permit, that the children of this world should be wiser in their generation, than themselves. Why should it so often happen, that whilst the children of the world adopt in regard to the concerns of time the golden maxim just laid down, the children of the Church follow in practice the very opposite rule of conduct.

But besides the sacrament of Penance, our Divine Lord in the superabundance of his love for us, has ordained moreover for our support and consolation in our time of greatest need, the time of sickness, the Holy Sacraments of the Eucharist and of Extreme Unction. In the reproaches chaunted in the church on Good Friday, the Saviour is beautifully described, as upbraiding his people for their ingratitude and insensibility with respect to the wonders he had wrought in their regard, in their deliverance from Egypt, in their having been fed with Manna from heaven, during their sojourn of forty years in the desert &c. &c. May not these same reproaches be still more justly addressed by the divine author of the sacraments to all those, who, in what regards either themselves or those under their care, irreligiously and ungratefully neglect to profit of those sanctifying ordinances! May not the Saviour reproach them, as he did the Jews, through his Prophet. "What was there that I could have done for my vineyard, that I have not done? and now, adds the prophet in the Saviour's name, I will show you what I will do to my vineyard, (the house of Israel) because of its ungrateful stupidity, I will break down its fences, and will cause the heavens to rain no rain upon it and it shall become desolate. And again, the Saviour, in his own life upon earth, in the same spirit, in order to proclaim a second time the woes that their ingratitude to God, for his mercies to them would bring upon his once chosen people, on occasion of his entry into Jerusalem, seeing the city, wept over it saying; If thou hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden

from thy eyes. For the days shall come upon thee; and thy enemies shall cast a trench about thee, and compass thee round; and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation.

In the Gospel parable of the Marriage Feast, the Saviour intimates, in language not be mistaken, the fearful consequences of neglecting to comply with the gracious invitations of the Divine Master of the Feast, to partake of the sacred Banquet prepared for the faithful in the Holy Sacraments, and especially in the august institution of the Eucharist. "Not one of those that were invited and did not come shall, says our Lord, even taste of my Banquet." Now in no circumstances is our Lord's invitation "Come to me, all you that labour and are heavy burdened, and I will refresh you" more urgent than in the time of sickness, when this world begins to fade from our sight and death and eternity begin to be in view. Oh! what consolation, must not this sweet invitation to come to Jesus in the Holy Eucharist, afford in time of sickness to the pious Catholic, who then calls to mind the cheering assurance uttered by our Saviour, on the very first occasion, when he promised to give his flesh to eat and his blood to drink "He that eateth my flesh and drinketh my blood, hath everlasting life and I will raise him up in the last day.. This is the bread that came down from Heaven.... He that eateth this bread shall live for ever." And if this be so, as God himself assures us that it is, what a grievous responsibility must not Pastors, Parents, Superiors and Physicians be under in regard to those under their respective charge, not to suffer them to die without partaking of this true fruit of the tree of life.

Not less weighty is their obligation also of providing, that the sick under their care should receive the Holy Unction, to which such extraordinary spiritual and corporal benefits are, in our belief, attached by our Saviour. "In any man sick among you," says the Apostle St. James, let him bring in the Priests of the Church, and let them pray over

him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man and the Lord will raise him up; and if he be in sins they shall be forgiven him."

With that tender solicitude, which always animates our Holy Mother the Church, in all that concerns the eternal salvation of her Children, the Fourth General Council of Lateran teaches, that it is the duty of Physicians to admonish their Patients, and even to induce them by their advice to call in the Priests, the Physicians of their Souls. The Saintly Pope, Pius the Fifth, filled with the same holy zeal for the spiritual welfare of the sick, forbade any Physician to visit a sick person, after the third day's illness of the Patient, unless he were first satisfied that the sick person had made his confession. Never does the Character of the Physician appear more exalted, than when he exhorts his Patient to place his Confidence, in time of sickness, in God and seek for his corporal recovery, by becoming reconciled to his Creator, by the pious reception of the Holy Sacraments. The Physician who acts thus is indeed worthy of the honor which God himself commands to be paid to him. "Honor the Physician for the need thou hast of him, for the Most High created him" and the inspired writer immediately adds, that God hath made known to men the virtue of Medicines, that the Creator might be honored in his wonders. Ecclesiasticus cap. 38. If God then ordains, that the Physician should be honored by men, he likewise requires on the part of the Physician, that he should exercise his profession in such a way, as will redound to the honor of the Creator. And this can be done only by the Physician, whose example and advice, in his intercourse with his Patients, evince his own deep sense of Religion, and of all the awful truths it teaches upon death and upon eternity.

## CATHOLIC MALE ORPHANAGE.

ON Sunday, the 7th instant, immediately after the conclusion of the usual Monthly meeting of the Vestry Board, we, at the request of our venerated Archbishop, paid a visit to the Catholic Male Orphanage, attached to the Cathedral. His Grace, Lt. Flamstead, of H. M.'s 18th Regt., together with his lady honored us with their presence on the occasion; the children were all assembled in the Hall of the new building, and their happy and cheerful faces gave indubitable proofs of the care taken of their health and comfort. On inquiry we found, that although there are at present 74 Orphans boarded\* in the Institution, there is not a single boy in the infirmary, notwithstanding the sickness which has prevailed in all parts of Calcutta, during this inclement Season. The Catholic Community of Calcutta cannot be sufficiently grateful to Brother Francis and his excellent colleagues for their unremitted attention to the interests of those in their charge, and we take this opportunity of according to the Christian Brothers our acknowledgments for their invaluable services. On leaving the School Hall we were taken to the Refectory, Washing, dressing Rooms, and Dormitories: in all these the arrangements were in perfect accordance with good taste, and we need not add, that cleanliness pervaded the whole establishment. We were particularly struck with the appearance of the sleeping apartments, which are on the 2nd and 3rd floors of the new building. They are both lofty and spacious, and the neat little iron bedsteads are so arranged, as to admit of free ventilation. After we had inspected the Dormitories, we were ushered into the Reception-room, where we found some of the boys of the Institution assembled, practising a piece of Sacred Music. One of the lads presided at the Piano, and the rest sang the parts assigned to them, in perfect harmony; the performance was alike creditable to the youths themselves, and their teachers. We were highly delighted at what

we saw and heard, and cannot but congratulate the Catholic Community of Calcutta upon the success which has crowned the efforts of His Grace the Archbishop, in establishing an Institution, which is now an Asylum for the Children of so many indigent Catholics.

J. PIAGGIO.

CHAS. D'CRUZ.

P. S. D'ROZARIO.

R. J. CARBERT, JR.

Calcutta,  
August 10, 1853.

## INGENIOUS FALSIFICATION AND CALUMNY IN RE "THE IRISH CATHOLICS."

"*Dolus an virtus quis in hoste requirit?*"  
"Against Catholics, Protestants may make use of all sorts of lies and calumnies."—Free Translation.

A very distinguished Divine of the English Protestant Church, "Whitaker" observes, "Forgery, I blush to say it, is the crime of Protestantism: In vain do I look for any such examples of fraud and calumny in Catholic Writers, as are to be found in Protestantism." If Whitaker were now living, he would find a thousand illustrations, in our times, of Protestant calumny and misrepresentation, far exceeding even those grievous falsehoods, which he describes as characteristic of Protestantism, from the period of the Reformation to his own days.

A Calcutta contemporary journal quotes an extract from the English Protestant journal "*the Weekly News and Chronicle*" of June 18th, 1853, in which it describes, in a manifest spirit of anti-Catholic hatred, the rare language used by an Englishman, formerly a Protestant Minister, and now a Catholic Priest, and once also a distinguished Graduate of the Oxford University, at a merely local Parochial Meeting, as having been uttered at the Grand Aggregate Meeting of the Catholics of Ireland, lately held in Dublin against the then gross contemplated legislative outrage of the Nunneries Invasion Bill.

Now at the Aggregate Catholic Meeting in Dublin, not a single Priest was permitted to take a part, or even to speak. In the *Dublin Tablet* of June,

\* Besides the 74 Boarders there are 136 Day pupils in attendance at the Cathedral Schools.

18th, now before us, in which a full report of all the proceedings of that Meeting is contained, it is expressly stated, that a very talented Clergyman, the Rev. Mr. Kenyon, P. P. rose from his seat and asked, the Chairman, the Right Hon. Sir T. Esmonde, Bart, if he would be permitted to speak on the occasion. The Right Hon. Chairman at once replied, that the Meeting was convened solely for the Laity, and that, hence it would be inexpedient, that any Priest should take a part in it. This alone proves to demonstration that the Rev. Dr. Marshall did not utter at that Meeting the imprudent language, which the *Weekly News and Chronicle* asserts that he did.

Again at the merely Parochial meeting of St. Michan's, Dublin, where Rev Dr. Marshall is stated by the same number of *Tablet* to have been present, and to have given expression to the sentiments complained of, Sir T. Esmonde was not present, and yet the above-quoted Protestant journal, three or four times in the article we allude to, speaks of him as Chairman of the Meeting, when in point of truth and fact, the Ven. Archdeacon Hamilton was the Chairman. But even with Calumniators "*Magna est veritas et praevaleret.*" And so it happens with the Protestant Journal now referred to. For the Chairman who as we have seen, was not Sir T. Esmonde, is represented by that same Journal, as saying, that he deemed it absolutely necessary, upon leaving the chair, to protest on the part of himself and of the Meeting against the language used by Dr. Marshall, and to declare that Dr. Marshall's sentiments were not those of the Meeting.

In speaking thus, we are confident, that the Chairman spoke the truth. But it ought to be kept in memory, that Dr. Marshall is an Englishman, and that he had been instructed from his youth upwards to admire and approve of the doctrine of Revolution or, in other words of successful rebellion. Dr. Marshall grew to maturity in a country, where the late Prime Minister, Lord Derby, declared openly in the House of Commons, that he would resist to the death the concession of certain deviations from

the then existing enactments, which deviations he disapproved of.

Dr. Marshall had learned from another Prime Minister, when, for example there was question of the Parliamentary Reform Bill, that to attain an object of Ministerial policy, it was proper to evoke the demon of rabble faction, and to call up to London the mobs of Birmingham, of Manchester, and even the savage ferocious miners of Cornwall, in order to keep his party in power and thus pander to vulgar, popular prejudice. No wonder then, that nursed as Dr. Marshall was in the religion and Politics of Revolution, and Rebellion, he should when transplanted as he has lately been to a Catholic soil and people, have, in a country oppressed for its fidelity to the ancient Faith, a Faith ever hostile to disobedience and ever the upholder of submission, in all things lawful to the powers that be, have, for a moment, forgotten, that Catholic Ireland would not listen approvingly to language, uttered even against a most impious proposed enactment against its Religion, language which Protestant England would have applauded to the echo, if spoken by some clap-trap orator, in behalf of some popular, or fanatical prejudice.

#### PRIMACY OF THE HOLY SEE, AND ON THE NECESSITY OF BEING IN COMMUNION WITH THE ROMAN PONTIFF, THE SUCCESSOR OF ST. PETER.

*Testimonies collected by St. Francis of Sales on the above named Catholic tenets.*

It occurred to him ingeniously to collect the different titles which ecclesiastical antiquity bestowed upon the Sovereign Pontiffs and their see. This catalogue is piquant, and cannot fail to make a powerful impression on right-thinking minds.

The Pope, then, is called :—

The Most Holy Bishop of the Catholic Church.—Council of Soissons of 330 Bishops.

The Most Holy and Most Happy Patriarch.—Idem.

The Most Happy Lord.—St. Aug., Epist. 95

The Universal Patriarch.—St. Leo, Pope, Epist. 62.

The Chief of the Church of the World.—Innoc. ad P. P. of Cologne.

The Bishop raised to the highest Apostolic dignity.—St. Cyp., Epist. 3, 12.

The Father of Fathers.—Council of Chalced., Sess. iii.

The Sovereign Pontiff of Bishops.—Idem, in p. 101.

The Sovereign Priest.—Council of Chalced., *Sess. xvi.*  
 The Prince of Priests.—Stephen, Bishop of Carthage.  
 The Prefect of the House of God and the Guardian of the  
 Vineyard of the Lord.—Council of Carthage, Epistle to  
 Damasus.  
 The Vicar of Jesus Christ, the Confirmer of the Faith of  
 Christians.—St. Jerome, *pref. in Evang. ad Damasum.*  
 The High Priest.—Valentinian, and with him all antiquity.  
 The Sovereign Pontiff.—Council of Chalced., in Epist. ad  
 Theod. Imper.  
 The Prince of Bishops.—*Ibid.*  
 The Heir of the Apostles.—St. Bernard, *lib. de consid.*  
 Abraham, by the Patriarchate.—St. Ambrose, in 1 Tim. iii.  
 Melchisedech, through holy orders.—*Conc. de Chalced.,*  
*Epist. ad Leonem.*  
 Moses, by the authority of his office.—St. Bernard, *Epist.*  
*190.*  
 Samuel, by his jurisdiction.—*Id. ibid. et in lib. de consid.*  
 Peter, by his power.—*Ibid.*  
 Christ, by unction.—*Ibid.*  
 The Pastor of the Fold of Jesus Christ.—*Id. lib. 2 de con-*  
*sist.*  
 The Key-bearer of the House of God.—*Id. ibid. ch. 8.*  
 The Pastor of all Pastors.—*Ibid.*  
 The Pontiff called to the fulness of power.—*Ibid.*  
 St. Peter was the mouth of Jesus Christ.—St. Chrysos-  
 tome, *hom. ii. in divers. serm.*  
 The mouth, and the Chief of the Apostolate.—Origen,  
*hom. iv. in Matth.*  
 The Chair, and the Principal Church.—St. Cyprian, *Epist.*  
*lv. ad Cornel.*  
 The origin of sacerdotal unity.—*Id. Epist. iii. 2.*  
 The bond of unity.—*Id. ibid. iv. 2.*  
 The Church in which resides the principal power, potentior  
 principalitas.—*Id. ibid. iii. 8.*  
 The Church, root and mother of all others.—St. Anaclet.,  
*Pope, Epist., ad omnes Episc. et Fideles.*  
 The seat on which the Lord hath founded the Universal  
 Church.—St. Damasus, *Epist. ad univ. Episc.*  
 The cardinal point, and the Chief of all the Churches.—  
 St. Marcellin, *R. Epist. ad Episc. Antioch.*  
 The refuge of Bishops.—Council of Alex., *Epist. ad Felix.*  
 The supreme Apostolic seat.—St. Athanasius.  
 The presiding Church.—The Emperor Justin., in *lib. 2 eod.*  
*de sum. Trinit.*  
 The Supreme See which cannot be judged by any other.—  
 St. Leo, in *nat. SS. Apostolorum.*  
 The Church set over and preferred to all others.—Victor  
 d'Utique in *lib. de perfect.*  
 The First of all Sees.—St. Prosper, in *lib. de Ingrat.*  
 The Apostolic Fountain.—St. Ignatius, *Epist. ad Rom. in*  
*subscrip.*  
 The most sure Haven of all Catholic communion.—Council  
 of Rome, under St. Gelasius.

The bringing together of this variety of appellations is a task altogether worthy of the luminous mind by which the great Bishop of Geneva was distinguished. We have already seen what a high idea he entertained of the Roman supremacy. Meditating on the numerous analogies of the two Testaments, he insisted on the authority of the high priest of the Hebrews. "Ours," also says St. Francis of Sales, "bears on his breast the *urim* and the *thummim*, that is, doctrine and truth. Assuredly, all that was granted to the servant Agar, ought to have been so likewise, and on still better grounds, to the wife Sarah."\*

Enumerating afterwards the various figures by which it may have pleased the inspired writers to shadow forth the Church: "Is she represented as a house?" says he; "behold her seated on her rock, and on the foundation of her ministry, which is Peter. Is she spoken of as a family? See our Lord pay tribute, as head of the house-hold, and first after him St. Peter as his representative. Is the Church likened to a *barque*? St. Peter is its real patron, and this the Lord himself teaches me. Is the congregating of men which the Church brings about represented by a fishing? St. Peter there appears first, and the other disciples only fish after he has done. Is the doctrine preached to us in order to rescue us from the *great waters*, compared to the net of a fisherman? St. Peter lets it down; St. Peter draws it up; the other disciples only act as his assistants; St. Peter also presents the *fishes* to our Lord. Would you liken the Church to an *embassy*? St. Peter is at its head. Would you rather compare it to a kingdom? St. Peter bears the keys. Would you, in fine, have it figured by a sheepfold of lambs and of *sheep*? St. Peter is the shepherd and the general pastor, under Jesus Christ."\*

I have not been able to refuse myself the pleasure of making this great and amiable saint instruct us for a moment, because he presents one of those general observations so valuable in works where details are not allowed. Examine, one after another, the great doctors of the Catholic Church; in proportion as the principle of holiness has prevailed among them, you will find them always more fervent towards the Holy See, more sensible of its rights, more careful to defend them. And why? Because the Holy See is never opposed but by pride, which is sacrificed by sanctity.—*De Maistre.*

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## Selections.

### THE AGGREGATE MEETING.

### PROTEST AGAINST THE NUNNERIES BILL.

The aggregate meeting of the Catholics of Ireland, called to petition and protest against the insulting and infamous bill of Mr. Chambers

\* Controverses de Saint Francois de Sales, disc. xl. p 247  
 J'ai cit  les sources d'apr s lui. On ne peut avoir de doutes  
 sur un tel transcrit; et d'ailleurs une v rification  
 d taill e m'en  t impossible.

\* Controverses de St. Francois de Sales, disc. xlii.



for placing Catholic convents under the inspection of government officials, was held on Monday last in the Round Room of the Rotundo, in this city. The meeting was in every respect a most successful and important demonstration, rivaling in numbers and warmth of feeling the memorable meeting held in the same building nearly two years since shortly after the passing of the Ecclesiastical Titles Act.

The requisition on which the meeting was called was one of the most influential we have ever seen. It embraced the names of a vast number of the Catholic nobility, gentry, professional and mercantile classes of Ireland, including five peers, four sons of peers, nine baronets and knights, nearly fifty members of parliament, thirty seven deputy-lieutenants, upwards of one hundred and fifty magistrates, and fifteen Queen's Counsel. Considering the short time within which the preparations for the meeting had to be made, and the signatures to the requisition obtained, its magnitude and importance, it affords the strongest evidence of the intense feeling which pervades the Catholic mind on this question, and leaves no room for doubt that this gross insult would be resisted with a degree of resolution, firmness, and perseverance which perhaps the promoters of the bill little anticipated.

Long before twelve o'clock—it which hour it had been arranged that proceedings should commence—the Round Room was thronged with gentry and citizens of all classes. The platform was filled with a distinguished assemblage, including several members of the Catholic nobility, gentry, Ecclesiastical dignitaries, and professional men, &c. The reserved seats, immediately in the vicinity of the platform, were occupied by groups of ladies, whilst the wide promiscuous space outside the barrier was densely crowded with numbers of respectable tradesmen, also numerous groups of the farmer class, who came to witness and participate in the proceedings of the day, fraught with such deep interest to the entire Catholic community. By twelve o'clock the spacious interior of the Round Room was crowded to its fullest capacity. The various doorways and avenues leading to it were blockaded by anxious groups of late comers who had not been able to secure timely places inside. However, owing to the excellent arrangements of the committee, no inconvenience or interruption took place from pressure or lack of room. Outside the barrier we perceived several groups of Clergy and lay gentry, who, having got in at the side entrance, were enabled to reach the platform. The meeting, in point of numbers, was certainly one of the largest we ever remember to have seen assembled in this room, whilst it was obvious that it represented fully and amply the opinions and feelings of Irish Catholics of all grades and classes, assembled for a purpose of solemn and vital import. The scene outside the building was hardly less impressive. Crowds of people were gathered around the main entrance in dense groups, and as each well-known friend of religious freedom arrived and was recognised, loud cheers burst forth from the crowd.—*Tablet.*

## DR. CAHILL'S LETTER.

CORRESPONDENCE BETWEEN REV. DR. CAHILL  
AND FIVE PROTESTANT CLERGYMEN, WITH  
THE PROTESTANT ARCHDEACON OF RAPHAEL.

Letterkenny, June 2nd' 1853.

Rev. Sirs—I have the honour to acknowledge the receipt of your polite note, dictated in a spirit of great courtesy, and having stamped on it the clear impress of the distinguished character of the gentlemen whose names it bears. I shall then at once proceed to give a hasty reply to those passages in your respected communication which demand commentary from me.

Firstly, then, I solemnly deny, and I conscientiously protest, against your unauthorised assumption of calling yourselves "the Ministers of God and the ambassadors of Christ; and I complain loudly of your most unjustifiable intrusion in designating your modern local conventicle by the name of 'the Catholic Church.'" Gentlemen, I assure you I do not mean, even remotely, to utter one offensive sentiment to you personally by telling you that you are libelling God and condemning the Apostles in using this language. You are, on the contrary, the Ecclesiastical Ministers of the British parliament—you are the Clerical ambassadors of the Queen of England and you are the rebel children of the most terrific papistcy the world ever saw. The Thirty nine Articles of your creed (which learned Protestants call contradictory and incongruous) are the accidental result of a majority of voices in the British senate house of that day. This Act of Parliament forms the Preface of your Book of Common Prayer, and the decision of that parliamentary session are avowedly the very basis and the theological title of the Anglican creed, as expressed in these Articles. In point of fact and according to the language of the English parliament, that creed should be appropriately called "a bill," like any other parliamentary bill passed by a majority in that house. Beyond all doubt, its proper name should be "the Protestant religion bill" or some other such designation, proceeding as it does professedly, and originating officially, from the decision of the senate house, and from the authority of the crown. This authority does not even pretend to be derived from Christ, as it acknowledges itself to be fallible, and, of course, progressive and human.

And the Prime Minister of England can set aside any of your present opinions, when he thinks fit, as was recently proved in the case of the Rev. Mr. Gorham; and the Queen can annul the united doctrinal decision of your national convocation at her pleasure.

Argue this case as you will, and call this authority by whatever name you please, there it is, the supreme arbiter of your Church, the essential sanction and source of your Faith. Thus, in point of fact, you pray to God as the Premier likes, and you believe in God as the Queen pleases, and you multiply or diminish the articles of your "Religion Bill" as the parliament decides. You are, therefore, judicially and officially, the very creatures of the state, and you wear your surplices and preach by precisely the same authority, with which a midshipman wears his sword or a Queen's Counsel appears in a silk gown—you derive your jurisdiction from an authority, at which the very Mahomedans stand in stupid amazement, viz.—an authority which places a child in a cradle, a young girl in her teens, or a toothless old hag, in the place of the twelve Apostles, standing in the footsteps of Christ, the seat of wisdom, the oracle of Divine truth, and the expounder of revelation. Except that we know this statement to be a fact, from undeniable evidence, no man living could ever think, that any man in his senses would submit to such an outrage on the human understanding. Sir Thomas More, the Chancellor of England, with thousands of others, preferred to die at the block, sooner than submit to this mockery of God. This is the ludicrous jurisdiction under which you teach and preach; but to call yourselves "the Ministers of God, or the ambassadors of Christ," is an act of such reckless forgetfulness of your position (in reference to jurisdiction) as to set all the delicacies of truth and fact at defiance, in a matter of the most public and palpable notoriety; in truth, it is unbecoming effrontery.

Again, all Christians of all denominations admit, that the repeated pledges and promises of Christ guarantee the indestructible existence of a true Church for ever on the earth. The word of God the Father, fixing our sun in our skies for ever, is not more clear and emphatic than the word of God the Son, in placing the true Church in a permanent unclouded existence on the earth for ever. At the time of your separation there was only this one universal Church on the earth; there being but one in existence, it must have been this true one so guaranteed. You have avowedly separated from this Church: and at that time in order to mark the doctrinal character of your conduct, you called yourselves by the appropriate name of Protestants. You, therefore, at that time resigned your title to the Catholic Church, which you abandoned. You rebelled against her authority, and from that hour to this you stand ex-

pelled from her spiritual territory, and excommunicated by her judicial penalties. On that occasion you severed yourselves from the source of all her spiritual power, and broke the link that bound you to the long chain of Apostolic jurisdiction. Will you kindly inform the world when and where did you become reunited to that Church, that you now call yourselves "Catholic?" Or are you now beginning to be ashamed of the word "Protestant?" You see that this word argues the want of legitimate title to the Christian inheritance, and you are trying to insert a word by fraud into your forged deed. Why do you not use the other three marks of the true Church, and call yourselves "One, Holy, Catholic, and Apostolic." Ah, reckless as you are in your assumptions, you are afraid of the jibes of the historian to assume the other three marks. As long as your interminable (750) changes in faith are recorded, it would be injudicious to invest your Church with the attribute of unity—as long as the public reads the plunder of the abbeys, and hears the universal spoliation of the poor—while the red gibbet of Elizabeth surmounts your communion table, and while your modern towners publish your recent origin, it would be drawing rather too largely on the public credulity to stifle this glaring evidence of your sins and character, and to call yourselves One, Holy, Catholic, and Apostolic. No, no, you are too clever and discerning to attempt this palpable imposture, and hence you are content to assume slyly the single term "Catholic;" and thus you endeavour to regain the place you have forfeited, and repair the connection you have broken. But, gentlemen, this dodge will not do—you may, impose on your own flocks, who don't know you as well as we do: but as long as I am placed as a sentinel at the ivy doors of the old Church you shall not enter under false colours. Come in your own clothes as Protestant Ministers, parliamentary ambassadors, modern Biblemen, from a petty district, but you shall not assume the mark of the universality of time and place while I am present. Like sparrows hatched in an eagle's nest, I shall teach you, that, although you have been born near us, you have neither the shape, colour, or genealogy of the royal breed of the apostles under whose wings your Church has been fraudulently introduced and nurtured into an illegitimate existence. Whenever, therefore, you may in future honour me with any communication, may I beg you will announce yourselves in your Protestant profession; appear in your own modern dress—assume your own parliamentary titles—and do not add to your for-

mer prevarications to the living by coming now in the end of time laden with the spoils of the dead? Dress yourselves like Luther, and Calvin, and Knox, and Crammer; come with the sword in your hands like Zuinglius, and with an axe like your first apostles; do not assume the holy Cross; do not put on the robes of Jerome or Chrysostom; do not, for shame, rob the dead of their hoary honours; do not appear in the unsullied robes of the Apostles whom your ancestors have betrayed; do not wear the crowns of More and Fisher, won on the block, which your Gospel had erected. This passage brings me in presence of the second part of your noise.

In consequence of the existence of an infallible authority framing our laws and promulgating our Faith, it would be clearly an act of the most palpable inconsistency to subject to your decision or to the award of a public meeting of fallible men the doctrines already fixed by an unerring tribunal. You are true to your principles in seeking and yielding to this decision, since private judgment is your first principle; but I cannot subject my Faith to such a standard, believing, as I do, that a living authority has been permanently appointed in the Church of Christ, invested with a command from Heaven to teach all men, and sustained by the official presence of the Holy Ghost, as a legislative guarantee for the immutable truth of its decisions. There are no passages in the Scriptures on any subject of Divine Faith put forward in stronger or more emphatic language than these parts of revelation which enforce the permanent unchangeable existence and practical agency of this tribunal. The existence of Christ, or the facts of the Cross, the Resurrection and Ascension, are not expressed in a clearer official enactment than the record of this living court of infallible decision. I can no more doubt the existence of the Saviour than disbelieve this official prerogative of the Church of Christ. I believe, the one with the same precise amount of evidence I believe the other, and if you bring a doubt on the authority of this court, you necessarily call in question all the other parts of the record of salvation. So perfectly logical is this inference that history sustains my assertions on this vital point; and it is quite true to say that since the fatal period of your separation, and since you preached the overthrow of this first principle, you have opened the floodgates of infidelity, and filled every Protestant country in Europe with wild rationalism and naked infidelity. In a thousand years hence, when Protestantism will be only recollected in name, like

Arianism, or any of the other varieties of human wickedness or folly, the future Ecclesiastical historian will write the thrilling record—namely, that of all the phases of irreligion which have appeared on the earth, the Anglican heresy has inflicted the deepest wound on revelation from its encouragement to human pride, and its official flattery of human passion. Human reason in its practical workings has never been the same in the same country, the same age, or even the same man. If we except the truths of mathematical science, human reason is ever changing, and I think it ought to be readily admitted that a God of rigid justice and truth could never build the unerring enactments of revelation and salvation on a shifting basis of such a variable construction.

Within the last twenty-five years I have seldom read the proceedings of any Protestant assembly on matters of religion, in which the principal topics have not been, viz., "The usurped infallibility of the Church of Rome and the new articles of Faith of the Roman Church." The ancient Protestant Clergy of Ireland did not utter these falsehoods—they lived contented with their titles, and enjoyed their glebes, and drank their claret without this eternal calumny of the plundered Catholics. But within the last quarter of a century a swarm of young Clerical aspirants invade all the public places, stand in all the thoroughfares, and are heard on the four winds roaring and bawling, wherever you turn, against the Church of Rome. They are to be seen at all the Protestant printshops, bookstands, railroad stations, bazaars, excursion trips, botanical reunions; and, I dare say, you will admit the powerful fact, that they have no conversation, no entertainments, for all who have the misfortune to come within the range of their Clerical contact, save one ceaseless indecent abuse, misrepresentation, and calumny of the principles of the Catholic creed. And I am quite willing to admit, that these gentlemen are persons of finished education and of delicate truth, and of elegant courtesy in their Social character on most other points; but, in reference to Catholicity, they are not ashamed to utter statements too foolish to be noticed, or too gross to be told. Having apparently no parochial duties to discharge, their sole occupation seems to be calumniating their Catholic neighbours, and forging mis-statements of the Catholic Clergy, who never speak a word of offence to them either in their public or private social intercourse. We cannot in these days instruct our people without public insult, nor can we defend our doctrines from misrepresentation, without

sickening challenges from schoolboy declaimers, raw *jeune* Clerical graduates seeking notoriety in the service of God (?) by falsehood, malignity, and sedition. This is a painful state of society; the conduct of your brethren on this subject has long since formed the topic of public condemnation, even throughout Europe, and has, by its excess and extravagance, nauseated the public taste, and, beyond all doubt, has raised the spirit of inquiry in the detection of this indecent imposture and now universal exposure.

I am led into these observations by your remarks on the creed of Pius IV., in which you assert that novelties have been introduced into our Faith.

Gentlemen, in all the public speeches and writing of your brethren, they all (I hope not through calumnious design) make one common mistake, viz.—you call “a new decision of a council” by the name of a new act of Faith, an addition to the creed. It is not so. The new decision of a council is rather a proof of an old doctrine than the evidence of a new one; it is the collected expression of the old belief of the Church embodied in a new decree; so that, so far from being an evidence of a new thing, it is, on the contrary, an inevitable demonstration of an old thing. It is the official application of an old truth and principle to some new heretic or some new error; so that, while the heretic is new to whom it is addressed, and the case is new to which it is applied, the principle and the truth so applied is *ipso facto* already known as the statute law of the Church, and ten thousand new cases may be settled by one old principle, just as the Chancellor settles the unnumbered new cases of his court, without adding one tittle to the old statute law of England. When Moses brought down from Mount Sinai the Ten Commandments, embodied in a written decree from God, will any man assert that this was the first time for twenty-five centuries that men received the Commandments of God? Certainly, it was the first written decision of God that men ever saw; but will any man say that this was a new Faith or morality received under the Theocracy, and that this was the first time when God forbade the crimes of murder, adultery, robbery, perjury, and idolatry, &c.? If, then, our doctrine of an infallible tribunal be true as it is, it follows that a general council, directed by the Holy Ghost, stands in similar circumstances (as far as revelation goes) with this Theocracy, and hence, that these new decisions, so far from being new acts of Faith, are, on the contrary, the best evidence of the already universally received opinions on the

point decided. All the new decisions of the Church against Arianism and Pelagianism, and the decisions on the consubstantiality of the Son with the Father, and all the decrees on the nature and person of Christ, are all nearly expressed in one sentence in the Creed—“I believe in Jesus Christ, His only Son, who was conceived by the Holy Ghost, and born of the Virgin Mary, was crucified, dead and buried, and rose again on the third day from the dead and ascended into Heaven. I believe in the Holy Catholic Church, &c., &c.” This short sentence, with some few additional texts, form, if I may so speak, the statute laws on the varied decisions alluded to. In fact, all the new decisions, such as your Brethren allude to, and such as you have referred to in the point at issue, are merely so many legitimate deducibles from the record of revelation subjected to this competent authority, and settled and published by a decree founded on the ancient truths of Christ’s Gospel as taught by the Apostles.

The Catholic rule of Faith, therefore, is the Word of God, interpreted and taught by this living authority, as it was from the beginning; and this rule is so clear, so obvious, so comprehensive, and so easily attainable that, with a penny Catechism in your hand, and in the society of a Priest, the accredited officer, you can learn, to your perfect satisfaction, our entire Faith, its construction, plan, and indefectible legislative guarantees, within the short space of one hour: and the authorised version of any portion of Holy Writ is to be learned, not so much from its philosophical or philological construction, or from its inferential adjustment, and its substantial agreement with the known truths already believed and taught in connection with the passages under the examination referred to. We do not receive our Faith from disputing, contentious schoolmasters, but from ordained Priests; we are occupied with the substance, not the names of things; we take our Faith from the guaranteed inspiration of the Holy Ghost, not from the inflections and the rules of grammar; and as the Incarnation and the Death of Our Lord are beyond our reason, we have no idea of consulting that same reason, in laws beyond its reach, no more than in mysteries which it cannot comprehend.

In conclusion, I beg to assure you that I have felt much complimented by your attendance at my lecture on the Holy Sacrifice of the Mass, and I have felt rather honoured by the united note of five Protestant Clergymen, transmitted to me through the courtesy of the Protestant Archdeacon of Raphoe, and

the brother-in-law of our late Viceroy. I have not, I hope, in any word which escaped me at that lecture, uttered any sentiment which could offend, and I here disclaim again intending to say one word in this note (beyond my professional duty) to give the smallest uneasiness to gentlemen towards whom I feel much personal respect, and to whom I beg unfeignedly to offer the expression of high and distinguished consideration.—I have the honour to be, Rev. Sirs, your obedient servant,

D. W. CAHILL, D.D.

P.S.—As you have gratuitously originated this correspondence, you can have no claim on me for its continuance, and therefore I respectfully decline taking any further notice of any letters which you may do me the honour to send to me in future.

#### REVIEW.

*Memorandums made in Ireland in the Autumn of 1852.* By John Forbes, M. D., F. R. S. Hon. D. C. L. Oxen, Physician to her Majesty's Household, 2 vols. London: Smith, Elder, and Co. 1853.

(Concluded from our last.)

Even if the statistics were rigidly accurate, and we were to take for granted that the number of actual converts was 5,000 or 6,000, how could we distribute such a small number as this over a space of fifty miles, so as to give the district the character attributed to it in our *italics*? or how could we reconcile this statement with the actual population of the district. I do not know how large a portion of the county of Galway may be comprehended in the fifty miles mentioned, but it must be a considerable portion, as I see, by the *Gazetteer* that its greatest length is only eighty miles, its greatest breadth forty-two and a half, and its smallest breadth thirteen and a half while by the last census it shows a population of no less than 298,564. The statement seems equally at variance with what I have just noticed as the general aspect hitherto presented to us by the people of the country, and seems in no way borne out by our subsequent experience.

In the same missionary document quoted from above, it is stated that, in addition to the five or six thousand converts, "nearly five thousand children of converts or Romanists daily attend the Scriptural schools of the Society." It would be interesting to know what was the relative proportion of the two classes of children. Judging from the few positive statistics I was myself able to obtain (manifestly too few), it might be inferred that the great majority of these children are not only of Catholic parents, but are in no other way Protestants except as attending such schools, and a certain portion of them going to the Protestant church. I learnt from various quarters from Catholic parents of some of the children themselves, that they persecuted their chil-

dren to join these schools chiefly for the sake of the food and clothing supplied to them.

At present they (the Protestants) certainly give nearly as good grounds to their enemies for bestowing on Protestantism the nickname of "I he Strabout-Creed," as the honest Laird of Rum, in olden times, gave to his Catholic subjects for bestowing on it the nickname of the "Religion of the Yellow Stick." I give the history of this transaction in Dr. Johnson's own words:—"The rent of Rum is not great. Mr. Maclean declared that he should be very rich if he could set his land at twopence-halfpenny an acre. The inhabitants are fifty eight families, who continued Papists for some time after the laird became a Protestant. Their adherence to their old religion was strengthened by the countenance of the laird's sister, a zealous Romanist, till one Sunday as they were going to Mass, under the conduct of their patroness, Maclean met them on the way, gave one them a blow on the head with a yellow stick, I suppose a cane, for which the Erse had no name, and drove them to the kirk, from which they have never since departed. Since the use of this method of conversion, the inhabitants of Egg and Canna, who continued Papists, call the Protestantism of Rum the religion of the, Yellow Stick."—(Vol i., pp. 244—257.)

#### CHINA.

MARTYRDOM OF THE REVEREND JEAN-LOUIS BONNARD, MISSIONARY IN WESTERN TONQUIN.

(Concluded from our last.)

When his cangue and chains had been removed the mandarin presiding at the execution slighted from his elephant and proceeded to arrange his hair whilst addressing some words to him that nobody ever heard. The martyr likewise spoke a few words to him, which nobody has been able to report. When the mandarin remounted his elephant the cymbal changed three times and the head of our friend fell beneath the sword's stroke; the executioner beheaded him with one blow of the sabre. Our Christians were only able to collect a little of his blood, for the officers drove off with ratsans all those who ventured on approaching. The pagan soldiers appropriated to themselves the new dress which Rev. Mr. Bannard wore when going to execution; as to the under garment which he still remained at the moment of his death, and which was saturated with blood, the pagan soldiers divided it among each other, with a view of selling the pieces to the Christians. They also made away with three rings of his chain, and the iron rivets of his cangue. Several among them dipped paper in his blood. They also cut his beard, his hair, and a portion of his pantaloons; they still continue to offer these objects for sale.

The mandarin had paraded an extraordinary

A large number of elephants, horses, and soldiers at this execution. It is stated that there were at least five hundred men, armed with matchlocks, spears and sabres, exclusive of a number of mandarins, with their large yellow, green, or blue umbrellas. But how was his body disposed of? We thought that it would have been interred at the place of execution, as the body of Rev. Mr. Schœffler was, and that his head alone would be cast into the water. We had already taken measures to inter his relics; our anticipation were deceived. Immediately after the execution, the mandarins caused the soil that had been tinged with his blood to be dug up with a view of hindering the Christians from collecting it; and both his body and head were deposited in a large boat, manned with a detachment of soldiers. Another boat received the high mandarin, with several armed police. They took with them three days provisions, hoisted their sails, plied their oars, and bore down the river, as if to undertake an important and distant expedition.

But a canoe belonging to one of our Christians and containing my Deacon and two of my Christians, rowed at some distance in front in order to observe them. Towards evening, several finishing boats stationed near our community were likewise directed to proceed towards the sea. At eight or nine o'clock the sky wore a lowering aspect, and it began to rain. The mandarins in their boat had dropped down a little below Tamto; they moored here, and after performing sundry manœuvres that were not discernible, they hoisted sail, to ascend the river and return homewards. The spot had been remarked by the Christians in the canoe. Presently the finishing boats arrived. A youth dived down into twenty-five feet of water, and came straight upon the holy martyr's body, the hands and feet of which he felt. He then rose in triumph to the surface, saying, "I have found it."

The mandarins had secured to the body of Rev. Mr. Bonnard a huge stone for grinding rice, and disposed of the head in a small bag, which they fastened under the arm. Once discovered, the precious treasure was promptly extricated from the deep. One hour after midnight our fishermen returned with this pious burthen to the gate of our community. It was immediately robed in full sacerdotal ornaments, and with the face exposed in a very neat coffin which was the gift of a Christian family. It remained exposed and surrounded by torches in the middle of our college chapel until the ensuing evening; we then interred it with all the ritual ceremonies. I, myself, officiated, and was assisted by Rev.

Mr. Legrand, two Annamite Priests, one Deacon, and all our pupils. Some of the principal neophytes of the village were admitted to the funeral ceremonies, performed chiefly in a low tone.

Consequently, his entire body now remains in our college. Oh! what a lovely sight to see him stretched upon his bier, and robed in his sacerdotal ornaments; you would have fancied you beheld a statue of the most beautiful ivory. His head being closely adjusted to the neck, as if slumbering in peaceful sleep, or rather it seemed in an ecstasy, and beaming with the smile elicited by a heavenly vision.

✠ Peter, Bishop of Acanthus, Vicar Apostolic of Western Tonquin,

ART. IX.—*Nunneries. A Lecture delivered in the Assembly Rooms, Bath, on Wednesday, April 21, 1852. By the Rev. M. HOBART SEYMOUR, M.A. London: Seeleys.*

Mr. Seymour is very pathetic on this subject of hard imprisonment. He enumerates, as we have seen, the resemblances between a convent and a prison. But he has omitted one difference of some importance, that the doors are all locked from the inside. It is not customary to intrust the inhabitants of bridewells with their own keys. But those of a convent are kept by a portress, elected from their own members, by the votes of the community. To the religious themselves is committed the jealous guardianship of their own seclusion.

But putting aside all Mr. H. Seymour's appeal to English Protestant feelings, in his second lecture, let us further observe, that he carefully shuts out from view what is the real subject of proper investigation. Are English or Irish convents, even where enclosure is strictly observed, like prisons or bridewells? If this gentleman's object be, as he shows throughout, to excite the feelings of our countrymen, but more still those of our countrywomen, against the conventual system here, should he not have rather proved or illustrated his theory of imprisonment, by something that exists amongst us? Convents must be abolished or visited, because they are prisons, and this is proved by appealing to the bars and walls of Italian or Spanish convents. At the same time it is notorious, that not a single religious house in England, though belonging to what is called an enclosed order,\* is secured against easy

\* By enclosed orders we mean such as have no external duties, that require going beyond the convent precincts, such as visiting the sick.

escape, through windows or doors, should it be desired. Indeed, almost every such house has ground attached to it, in which the religious walk, without any enclosing wall; and a discontented nun might really run away at no greater risk, than a few scratches in getting through a hedge.

Not only is this the case in England, but it is so equally in France, where religious communities are newly established. At Boulogne, a house of the Visitation has recently been settled: the nuns came from Paris, bought the ground, built a beautiful church and house, themselves had a high wall erected round the whole place. What, then, becomes of Mr. Seymour's impertinent and malignant remarks, about the suspicious cast by such a circumvallation upon the morals of the inmates? Did we want proof that it was no outward compulsion, but a spontaneous love of separation from the world, which suggested this expensive means of securing it, we could appeal to a large party of English gentlemen and ladies, who lately obtained the rare privilege of breaking the seal of this solitude, and invading its domains. There were, indeed, no barred windows, no iron-bound doors, to prevent a determined egress, but there were abundant symptoms of that happiness and joy which bind faster than iron or brass. Our declaimers forget, that

"Strong walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for an hermitage,  
If they have freedom in God's love,  
And in their souls are free,  
Angels alone that soar above  
Enjoy such liberty."

The decree of the Council of Trent which orders all convents existing out of towns to be brought within their walls, as a protection against the depredation and violence of lawless men,† explains the origin of those severe precautions, which are relaxed in, and dispensed from, in proportion as the power of legal authority is strong.

#### "AN HOUR IN A CONVENT"

The following is the principal portion of an article under this heading, by a Protestant, which appears in the last number of *Mackenzie's Quebec Weekly Messenger*:—

"What I saw at the Hotel Dieu, when on a visit to Mr. Cameron, now in the hospital there, made me anxious to know more of the lives of those religious women who spend the morning and noon of life in works of unobtrusive but active charity. Concerning different opinions or creeds I offer no remarks. This is not a proper vehicle for polemics; and if it were I am not the man to meddle in such controversies;

but all can understand and agree upon—all can readily appreciate—works of entire Benevolence.

"I accompanied the visiting physician to the general hospital, about a mile and a half from the legislative palace, last Friday forenoon, and, strange to tell, went in a sleigh; the face of the earth being covered with snow, which not even a warm April sun has had strength to melt. The convent buildings are extensive—more so, perhaps, than the asylum west of Toronto—and very ancient—they are close by the little river St. Charles. The convent chapel, ornamented with beautiful pictures, is by far the oldest church in or about Quebec.

"In a ward of great extent, well lighted, and which for cleanness, neatness, and the sweetness of the air one breathed in it, left nothing to be desired, I found, on the ground floor, many persons—old, decrepid, bedridden; the frail, the sickly, the infirm, the helpless; those who had none to care for them, none to aid them; not a few to whom life must surely be a burthen, and a messenger for eternity a desirable relief. Some of their beds were in the same ward, and neatly curtained; the dormitories of others were up one and two stairs, in the main house.

"The lady who presides over the convent is called the Superior; she was accompanied by six of the religious ladies called Nuns; they allowed me to see the several wards, answered my questions frankly, and in good English, showed me the school, where there are forty-eight young pupils, boarders, receiving their education within the convent. They had in one of the rooms some ten or twelve pianos. The Nuns and the Lady Superior were dressed in pure white; and they cannot at any time pass without the convent or its garden walls; nor could I enter the school. To see them sitting among the poor and infirm, whose pains and privations their lives are spent in lessening, was to me a really pleasant sight. If their charity is not active Christianity, what does the term mean? At the General Hospital I saw some of the finest women in America, who had abjured the world and its allurements in the morning of a blissful existence, and are constantly employed either in devotional exercises, or in spreading contentment among the dependent class whom misfortune sends to seek the shelter of their hospitable mansion. There was an air of contentment and resignation among the aged boarders that spoke volumes as to the treatment they got."

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# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 8.] CALCUTTA: SATURDAY, AUG. 20, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Aug. 20.

ON THE OBLIGATION OF PARENTS AND SUPERIORS TO TAKE CARE, THAT THOSE UNDER THEIR CHARGE, SHOULD NOT BE ALLOWED TO READ BOOKS OF A BAD OR DANGEROUS CHARACTER.

WE began the remarks offered in our last issue on the obligations of Parents, Guardians and Physicians towards the sick under their charge, by quoting the terrific explicit declaration of the Holy Ghost, uttered by the mouth of the Apostle, St. Paul: "If any man have not care of his own, and especially of those of his own household, he hath denied the Faith and he is worse than an Infidel." The same awful denunciation is as fully to our purpose on the present occasion, as it was, when we treated upon the duties of Parents and others towards the sick under their care. In a certain point of view, it may be even said with truth, that these words of St. Paul deserve more attention in

reference to the subject we now purpose to touch upon, than they did when applied to the matter dwelt upon by us in our preceding issue.

For in what regards the sick under our charge, such, as we then observed, is, providentially, the constitution of our nature, that we are impelled so strongly by it, to procure every comfort both Religious and Corporal for them, that it but rarely happens in a Christian Community, that this impulse, so much in accordance with the dictates of reason, is unheeded or rejected.

Not so, however, with the subject, to which we now call the attention of our readers. Here, unhappily, the dictates of our fallen nature and of our duty often come in conflict, and it too frequently happens, that our duty is postponed or made to succumb to the yearnings of a rash, proud and inordinate literary curiosity.

To this dangerous indulgence, we are often incited by too much self-confidence. We flatter ourselves, that our faith and our morality are robust enough to resist and overcome the temptations, which the reading of bad books may occasion to us. And not rarely too, if not openly, at least in our own interior, we claim, as a right and a prerogative of our liberty and independence, permission to read



whatever we please, without being constrained or controlled by the rules of our Religion, or the advice of our Pastors. In spirit and in heart, we allow the Devil to say in substance to us, when we wish to indulge in reading books prohibited by our Religion, what he said to Eve, when he so successfully lured her to eat of the forbidden fruit: "Why hath Religion commanded you, that you should not read every book?" And like our unhappy First Parent too, instead of instantly fleeing from, or at once rejecting all dalliance with the tempter or the temptation, we listen with complacency to the specious sophistry, by which disobedience to Religion is disguised, under the flattering appearance of a laudable thirst for Knowledge, and thus, but in too many melancholy cases, is the ruin of our faith and morality accomplished.

No, said the Serpent to Eve, you shall not die the death by eating of the forbidden fruit. For God doth know, that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as Gods, knowing good and evil.

It was the unlawful desire to attain a knowledge like that of God, a knowledge not allowed to the creature, it was this plea so flattering to our pride of intellect and our foolish love of independence, that overcame Eve first and afterwards Adam, and caused them to commit the fatal transgression, which brought into the world Death with all its train of evils and afflictions. It was this rash indulgence that opened, indeed, their eyes, but in a sense very different from that, which Satan had predicted. "And the eyes of both of them, continues the Holy Scripture, were opened and when they perceived themselves to be naked, they sewed together fig-leaves and made themselves aprons."

Such was the first unhappy result of the indulgence of an inordinate desire to attain to a height of knowledge, which was not permitted or rather which was prohibited to man by his Creator. In the subsequent history of the human race, we may meet with numberless other instances, in which an ill regulated thirst for knowledge proved to those who indulged in it the occasion of grievous ritual evils, of pride, heresy, schism,

and sometimes even of great temporal misfortune.

There are then boundaries fixed by Divine Providence for all our attributes of mind and body, and it is only within these limits, that our attributes can be exercised in such a way as will be really conducive to our true welfare.

The wisdom of the discipline of the Catholic Church, in prohibiting to her children, the use of books dangerous to faith or morality, is attested and sanctioned by the most venerable authorities of antiquity, Sacred and Profane. Among the people of God under the ancient dispensation, it was not permitted to young persons, until they had attained maturity to read even certain portions of the Old Scriptures, lest they should accept in a carnal or corrupt sense, that which the Holy Ghost intended should be understood only spiritually.

In the very opening of the Christian dispensation, the acts of the Apostles make mention of numerous converts at Ephesus, brought over to the faith by the preaching of St. Paul. These Converts came, says the Holy Scripture "confessing and declaring their deeds, and many of them who had followed curious arts, brought together their books, and burnt them before all: and counting the price of them, they found the money to be fifty thousand pieces of silver. So mightily grew the word of God and was confirmed."

It is wholly unnecessary, for the purpose, we have here in view, to delay in enquiring what was the nature, or the subject matter contained in the books, which were thus destroyed. It suffices for us to know, that in the case just mentioned, the books were destroyed, because they were judged to be bad by the Pastors of the Church of Ephesus of that day, and were therefore forbidden to be used by the faithful under their charge.

From the same memorable instance it is manifest, that the Pastors and faithful of whom there is now question, did not deem it sufficient for the converts to the Gospel, to promise that they would not read any more the bad books, they possessed. No, it was furthermore, as what happened, clearly shews, indispensably incumbent on them, to remove

effectually and for ever from them, what had been in their regard the occasion of sin. Neither was it permitted to them, to sell their books, lest by doing so, they might be the occasion of sin to others. So that rather than run the risk of being thus accessory to the sins of others, they felt it to be their duty as obedient children of the Church, to sacrifice their property, to the value of fifty thousand pieces of silver.

The earliest records of Ecclesiastical History contain numerous instances in which, writings judged dangerous to Religion, either in what regards faith or morality, were condemned by the church and interdicted to be read by the faithful, even under the censure of excommunication.

In every Christian Government, the principle, thus recognised and acted upon by the Catholic Church, has been adopted and acted upon to a greater or lesser extent, according as the maintenance of the welfare of civil or religious society in each country was deemed to demand.

For a long time after the introduction of the Protestant Reformation into England, the disciplinary regulation which makes it necessary, that printed books should not be published or circulated, without the sanction and approval of the Ordinary of the Diocese in which they were printed, was strictly enforced.

#### FEAST OF THE ASSUMPTION OF THE B. V. MARY, PATRONESS OF THE B. C. ORPHANAGES, &c.

MONDAY last having been the Feast of the Assumption of the B. V. Mary, under whose holy and powerful Patronage our Orphanages and other charitable Institutions have been placed by the Archbishop, Vicar Apostolic, a Solemn High Mass was celebrated at the Cathedral, and after Mass, benediction of the Most Holy Sacrament was given by the Archbishop.\* The choir and organ were conducted by the pupils of the male Orphanage exclusively, with such excellent skill and effect, as to afford great satisfaction to all present.

After these devotions had terminated, those of the subscribers who were pre-

sent on the occasion were invited to breakfast by the Archbishop. Breakfast was served up in the spacious and well ventilated school room, which has been just completed in the Cathedral compound. Among those present, we noticed Mr. W. Moran, Mr. T. Safe, Mr. Jas. Rostan, Mr. C. Cornelius, Chev. C. R. & W. R. Lackersteens, Mr. E. O'Brien, Mr. W. Carbery, Mr. R. Carbery junr. Mr. C. Shanahan, Mr. Laroche and those of the Clergy, whom the duties of the festival allowed to attend. After breakfast, the Archbishop after having proposed the usual Toasts, of His Holiness the Pope, of our own most Gracious sovereign, the Queen, and that of the Emperor Louis Napoleon to whom religion and society are so deeply indebted, proposed, also, with a well merited eulogy the health of Mr. P. S. D'Rozario, and of the Catholic Laity of Calcutta. Before rising from table the Archbishop, on the part of the religious Ladies placed over the Entally Institutions together with the female Orphanage, invited the gentlemen present and also the ladies and other members of their families, to assist on the evening of the Assumption at Entally, at the benediction and procession of the Most Holy Sacrament. His Grace then called upon Mr. C. D'Cruz to read aloud the statement prepared by the Honry. Secy. to the Orphanages, of the total outlay incurred for the purchase, the enlargement and fitting up of the Entally Premises, and also that incurred for the erection and fitting up of the Cathedral male Orphanage and Schools. In this statement, the amount of the several sums contributed for the above-named purposes by the community, and also by the Archbishop, both on his own part and that of the Mission was given in detail, and printed copies of the statement distributed to all present. The several apartments of the Institution were then visited by the Archbishop's guests, and the Orphan Wards were also assembled in one of the Halls, in order to afford the visitors an opportunity of judging of the care taken of their health and general welfare. On these points, there was but one opinion, and that of unqualified delight and approval unanimously expressed by them.

\* About 150 persons received the Holy Communion at the Cathedral on the morning of the Assumption.

In the evening, in compliance with the Archbishop's invitation, the same Gentlemen with their families, together with several other Friends, and supporters of our Institutions, assisted at Entally at the Benediction and Procession of the Most Holy Sacrament. As usual, the arrangements made by the Nuns and their beloved Wards for this beautiful ceremony were, in every respect, in perfect accordance with good taste. During the performance of the solemnity the canopy was carried by children dressed appropriately in white, and the *Pange lingua* &c. were admirably sung partly by the Orphans and partly by the Clergy and Students who were present. The Archbishop presided and gave Benediction at the three altars, which were very neatly fitted up and decorated for the ceremony. After the solemnity, all the visitors were invited to partake of the refreshments, which were served in the spacious Hall set apart for the Entally Convent School.

It is almost superfluous to add, that all present showed by their conduct and conversation their heartfelt gratitude, first to God for the large blessing he has in his mercy poured upon our Female Orphanages, Asylum &c., and next to the Religious Ladies, under whose kind fostering care, these Institutions have attained, in a short time, their present admirable order and perfection.

**REMARKS OF THE LATE LEARNED AND PIOUS COUNT JOSEPH DE MAISTRE, ON THE PRIMACY OF THE HOLY SEE, AND ON THE NECESSITY OF BEING IN COMMUNION WITH THE ROMAN PONTIFF, THE SUCCESSOR OF ST. PETER.**

"It is a very remarkable thing, that, every Christian being obliged to acknowledge, in the Apostles creed, that he believes in the Catholic Church, no dissenting Church has ever dared to decorate itself with this title and call itself Catholic, although nothing would have been so easy as to say: '*It is we who are Catholic*;' and that, besides, truth should be evidently connected with this quality of Catholic. But in this case, as in a thousand others, all the calculations of ambition and of policy gave way to the

invincible power of conscience. No innovator ever ventured to usurp the name of the Church; whether it was that none of them considered that, by a change of name, they condemned themselves, or whether they perceived, although indistinctly, the absolute impossibility of such an usurpation.

Like to that one book of which she is the only depositary and the only legitimate interpreter, the Catholic Church is invested with a character so great, so imposing, so thoroughly inimitable,\* that none will ever think of disputing her name in opposition to the conscience of mankind.

If, therefore, a man belonging to one of these dissenting churches takes up his pen against THE CHURCH, he ought to be stopped at the very title-page of his work, and thus interrogated: "Who are you? by what name are you known? whence came you? for whom do you speak?"—"For the Church," you will say.—"What Church? Constantinople, Smyrna, Bucharist, Corfu, &c.?" No church can be heard against THE CHURCH, any more than the representative of a particular province can be heard against a national assembly, presided over by the sovereign. You are justly condemned before being heard; you are put in the wrong without examination, because you are isolated."—"I speak," he will perhaps say, "for all the churches you name, and for all which follow the same faith."—"In this case, show your commissions. If you have no special commissions, there still exists the same difficulty; you represent, indeed, several churches, but not THE CHURCH. You speak for provinces; the state cannot listen to you. If you pretend to act for all, by virtue of a mandate emanating from unity, name this unity; make known to us the central point which constitutes it, and tell its name, which ought to be such as that mankind may recognize it without hesitation. If you cannot name this central point, there remains not to you even the resource of calling yourselves a Christian republic, for there is no republic that has not a common council, a senate, and chiefs

\*These expressions of Rousseau in relation to the Gospel are well known.

who represent, and govern the association.\* Nothing of all this is to be found among you, and consequently you possess not any kind of unity, of hierarchy, or common association; none of you has a right to speak in the name of all the rest. You believe you are an edifice; you are nothing but stones."

We are rather far, as may be seen, from discussing with one another questions of dogma or of discipline. There is question, before all, on the part of our most ancient adversaries, of making good their legitimacy, and of telling us what they are. So long as they have not proved to us that they are **THE CHURCH**, they are in the wrong before having spoken; and, in order to prove that they are **THE CHURCH**, they must show a centre of unity that may be seen by all eyes, and bearing a name at once positive and exclusive, listened to by all ears, and received by all parties.

I resist the impulse which would hurry me into a polemical discussion: it is sufficient that I state principles; they are as follows:—

1. The Sovereign Pontiff is the necessary, the only, the exclusive basis of Christianity. To him belong the promises; with him disappears unity, in other words, the Church.

2. Every church that is not Catholic is *Protestant*. The principle being everywhere the same,—*an insurrection against sovereign unity*,—all the dissenting churches can only differ by the number of dogmas they have rejected.

3. The supremacy of the Pope being the capital dogma, without which Christianity cannot subsist, all the churches which reject this dogma, to the importance of which they blind themselves, are agreed, without knowing it; everything else is merely accessory, and hence

their affinity, the cause of which they are ignorant of.

4. The first symptom of the nullity which has struck these churches, is observable in the sudden and simultaneous loss of the power and the will to convert mankind, and to forward the work of God. They make not any conquests, and they even affect to disdain them. They are barren, and justly so, having rejected the *bridegroom*.\*

5. None of them can maintain, in its integrity, the creed which they possessed at the time of their separation. *Faith* no longer belongs to them. Habit, pride, obstinacy, may assume its place, and deceive the inexperienced. The despotism of an heterogeneous power which preserves these churches from all foreign contact,—the ignorance and barbarism resulting from it,—may still for some time maintain them in a state of stiffness, which represents, at least, some forms of life; but our languages and our sciences will reach them at length, and we shall behold them passing with accelerated motion through all the phases of dissolution which Calvinism and Lutheranism have already exhibited.†

6. In all these churches, the great changes I announce will begin by the clergy.

## AFRICAN INSTITUTE

*For the Abolition of Slavery in Africa, and for the civilisation of the people of that Country.*

We publish to day for the second time our Notice upon the African Institute in Paris, for the purposes mentioned in the heading of this article. The subject to which that Institute has reference is one, which must deeply interest every Friend to Religion and Humanity. In an enterprise, of such vast moment to the moral and temporal well-being of so many millions of our fellow-creatures as Africa contains, it is most gratifying to find, that so many of the Sovereigns

\* This is of the highest importance. A thousand times may we have heard it asked in certain countries, "Why could not the Church be presbyterian or collegiate?" Let it be granted that it might be so, although the contrary has been demonstrated; it is necessary, at least, to show it such before asking whether it be legitimate under this form. Every republic possesses sovereign unity, as well as all other forms of government. Let the Photian churches, therefore, be what they will, provided they be something. Let them point to a general hierarchy, a synod, a council, a senate, as they may choose, of which they declare that they all hold, we shall then treat the question whether the Universal Church may be a republic or a college. Until that time, however, they must be considered null as regards universality.

† We have even heard them boast of this sterility. + All this is said without pretending to affirm that the work has not already begun, that it has not even made great progress. I desire to be ignorant of it, and it is of little consequence. It is sufficient for me to know that things cannot proceed otherwise.

of Europe, as well as such a large number of the highest of the Nobility and Aristocracy of all Countries and of different religious persuasions have so edifyingly united together, without any regard to the dictates of politics, or prejudices. This happy circumstance, considered in connection with the cordial co-operation, which, doubtless, the French Government will lend, towards the accomplishment of an enterprise, the success of which would so greatly redound to the glory of France, gives grounds for entertaining sanguine hopes, that the noble efforts of the Institute for Africa will be eventually crowned with the most gratifying results. We trust, that among the Calcutta Community many will be found, to evince a useful and practical sympathy for the success of the grand undertaking we now speak of. We are authorised to state, that the Archbishop will be happy to remit to Paris any benefactions, which may be sent to him for the Institute of Africa.

#### BENEFACTORS.

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Admiral Hay, the Virgin isles.  
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The Marquis de Fregeville.  
Lindoe, M.D.  
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Sir J. Brisbane, Baronet.  
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The Baron de Heeckeren, Brandenburg.  
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The honorable B. Baldwin, Canada.  
Major General J. Fraser, East Indies.  
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His Excellency G. Popsian, Smyrna.  
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Rev. H. Fardelo.

(To be continued)

#### HISTORY OF ABYSSINIA.

THE EFFORTS MADE BY CONSTANTIUS TO INTRODUCE ARIANISM INTO ABYSSINIA. THE VICTORIES OF TAZENA AND CALEB.

By the Rev. Father Leo, M. A., Translated from the French, for the Bengal Catholic Herald.

[CONTINUED.]

THE Church of Axum, being subject to that of Alexandria, from which it was to receive its Bishops, like it, soon lost the purity of its faith. Dioscorus, the Patriarch of Alexandria, having embraced the opinions of Eutyches, who taught, that there was only one nature in Christ, this heresy after a time divided this Church into two parts: the Catholics, known by the name of Melchites, maintaining the two natures of the Saviour, God and man, the Jacobites, teaching one simple nature, without approving of all the er-

rors of Eutyches. They however declared anathema against the Council of Chalcedon and the Pope St. Leo. Each party had its Patriarch and prevailed alternately one over the other, that of the Catholics was the more frequently supported by the Emperors of Constantinople. But the Arabs, having made themselves masters of Egypt, united with the Jacobites in persecuting the Catholics. This persecution was so violent and of so long duration that for 97 years the Catholics were left without a head. During this space of time, the Jacobites, supported by the Arabs, seized upon all the Catholic Churches and had Bishops consecrated for all the vacant sees. It was thus heresy spread itself over Upper Egypt, Nubia, Ethiopia and Sennaur. There remained in upper and lower Egypt only one Catholic Church, that of St. Michael at Kasserel, where the few remaining Catholics used to assemble to perform their devotions. In the 7th century, the ecclesiastical provinces of Axum passed under the Standard of the heresiarch Dioscorus, the Patriarch of Alexandria, and the Christian religion deprived of the purity of its faith, surrounded by all the vast resources of Mahometanism, and weakened by Schism gradually yielded to the Alcoran, which, but for the exertions of the Portuguese, would be now the only law of the ancient empire of Axum. The history of the empire of Axum, before the year 1268, is filled with many fables. The annals of this Kingdom make mention of a Queen of Jewish extraction, named Judith, who in the year 925 overturned the reigning dynasty, by massacring a great number of the Royal family and thus ascended the throne. Among those of Solomon's dynasty that escaped the general massacre, one member settled in Choa, where he had a Son, who afterwards became the founder of the Kingdom of Choa. After Judith's death, a celebrated Abyssinian monk succeeded in placing the ancient dynasty upon the throne of their ancestors. The only prince, mentioned in history before the year 1268, is remarkable in the Ethiopian annals for his attempt to turn off the course of two rivers, flowing into the Nile, with the view of reducing Egypt to famine, it being at this time occupied by Maho-

metans, but it is said, that he was discouraged in his enterprise by the fear of seeing the kingdom of Adel become too powerful. The ruins of this immense undertaking are described by Alvarey, chaplain to the Portuguese embassy in Abyssinia. There is also attributed to this prince, the construction, or rather the excavation of the numerous churches, still to be seen in different mountains of Abyssinia. Scon Amlac reigned from 1268 to 1282, under the reign of this prince, the Mahometans or Arabians extended their conquests from Arab to Melinda. Amda Sion reigned from 1312 to 1342. This prince had violent wars to sustain against the Mahometans, but victory every where accompanied his colors. Zara Jacob reigned from 1434 to 1463. This prince's reign was greatly disturbed by a desperate struggle with the kingdom of Adel, but he always came off victorious. Boda Mariam reigned from 1468 to 1478. It was during this Prince's reign, that the king of Portugal banished the Moors from his dominions. Henry the king's youngest son, being greatly devoted to scientific pursuits and the welfare of his country, resolved to discover, if possible, a passage by sea to the Indies. This enterprise which appears very easy now, was in those days a most difficult undertaking. His brother Don Pedro, having sent him from Venice, a map on which was represented the Atlantic Ocean and a cape at the Southern extremity of Africa, surrounded by a sea, communicating with the Indian Ocean, his mind could have no repose until he attempted a passage by sea to the Indies. Some vessels were therefore manned by his orders. The first expedition was confided to John Gonsalves who, went as far as Porta Santa. In a second voyage, the isle of Madeira was discovered; under the reign of king Edward, son of John the first, Nugrio Tristan doubled cape Blanco and reached the banks of Rio del oro. In 1445, Denis Fernandez discovered a river, taking its rise in Senegal, soon after he reached the gulf of Benin, where he learned that a great Christian king reigned in the interior of Africa. Marcus Paulus, sometime before, upon his return from the Indies, had spoken of this prince, designating

him priest John. Prince Henry succeeded in prevailing upon his nephew, the king of Portugal, to send an embassy to this famous priest John. The ambassadors were Pedro Covillan and Alphonsus De Parvo, they received orders to go to Egypt to enquire about this Christian king. Prince Henry having still at heart his ancient project, charged him in a particular manner, to penetrate, if possible into the Indies, by doubling the Tempestuous Cape, the name given at that time, to the Cape of Good Hope. The two ambassadors repaired to Aden by land, there they heard that the Christian king, whose history was a problem to them, reigned in a country of ancient Ethiopia, named Abyssinia. The better to fulfil their Mission, the two ambassadors separated, Paivo set out for Soûakim but died on the way, Covillan, after having visited many places on the African coast arrived in Abyssinia in the year 1470, where he was obliged to remain, not being allowed to return to Europe. He however contrived to send letters into his native country, giving a description of the places he had seen and acquainting Prince Henry with the facility he could have of discovering the Tempestuous Cape from the places he had visited.

## CORRESPONDENCE.

### ROME.

*Translation of a letter lately received by the Archbishop, Vicar Apostolic, from Monsignor Barnabo Pro-Secretary to the Sacred Congregation for the Propagation of the Faith.*

The object of the above named distinguished Official in addressing his Grace is to return thanks to the pupils of our Female Orphanage for a handsome stole, which they wrought and presented to him through the Rev. Mr. Marmet, who not long since went from Calcutta to Rome.

The second part of Mgr. Barnabo's letter has reference to a trifling sum of Rs. 70: the result of the sale of the Books and other moveables belonging to a deceased Catholic Armenian Priest

the Rev. E. Shanian, Missionary Apostolic. This sum Rev. Mr. Marmet also brought to Rome, to be placed at the disposal of the Sacred Congregation, by whom it has been given towards the support of the Armenian Convent in Rome, in which the lamented deceased was educated.

MY VERY DEAR, MOST ILLUSTRIOUS AND REV. LORD,—I have lately received and accepted, from the hands of an Evangelical Labourer of the Institute of S. Viator, a present of a really very beautiful stole, which your Grace with peculiar kindness, got sent to me on the part of the Children of your Female Orphanage, worked most elaborately by them, in gold.

I take the earliest opportunity of returning your Grace and those Orphan Children my most heartfelt thanks, and I entreat you, by your Grace's well known kindness, to express to them in my name, the feelings of an attached and grateful mind.

The same praiseworthy labourer has also presented to me, some money belonging to a deceased Armenian Priest and Monk, which as a Missionary's remains, and thus being property of the Sacred Congregation, you gave him to convey to it.

This, his eminence the Lord Cardinal Prefect is aware was truly done according to the decrees of the Apostolic See, and is deserving of all praise, yet considering the wants of the Convent and Community house and family of the Armenians, he judged it should be bestowed as previously and has so given it, as I do not suppose your Grace is unacquainted with that proof of His Eminence's goodness and charity.

Once more I express to your Grace the sentiments of a most grateful mind and with all respect

Remain,  
Most devotedly your's,  
ALEXANDER BARNABO.  
Pro-Secy. to the Sacred  
Congregation.

Rome, from the Hall of the Sacred Congregation for the Propagation of the Faith, 21st day of June, 1853.

*Letter of Rev. Father Leo Des Avranches to His Grace the Archbishop V. A. W. B.*

MY VERY DEAR LORD ARCHBISHOP AND MOST REV. FATHER,—I cannot leave Calcutta without expressing to your Grace, my very sincere thanks for all your Lordship has done for me during the time I remained in this Mission.

Your Grace's virtues, your real Apostolic disinterestedness have truly excited my profound admiration. But your charity, kindness and affection for all, and particularly for me have captivated my

heart and soul, and so in leaving your Grace, I lose a good Father, a kind Prelate under whom it is so easy to work in the Vineyard of Christ.

But soldier of the Gospel as I am, I am obliged to be obedient till death and to break with the feeling of my heart. So my dear Lord, receive my sincere thanks and if I have in any way offended your Grace, I pray you to forgive my faults with the charity of Christ.

I thank also very sincerely all the Catholics of this Mission, who by their charitable alms have given me the means to proceed to Seychelles. I beg them to be charitable enough to join to their temporal charity, the spiritual *viaticum* of their prayers, in order that God may remove every kind of difficulty and give me the Grace to do always His Holy will.

In my poor prayers, my dear Lord, I will remember every day my benefactors of Calcutta, in order to discharge myself of the spiritual debt, which I have contracted there. And if a glass of water given to a poor person in the name of the Lord shall be rewarded, what will be the recompense and merits of the pious persons who have contributed in my ministry to the propagation of the Gospel.

*Benedicat me Dextera tua*, my Lord, and bless also my poor flock, whom I recommend to the prayers of your Grace and the faithful.

I remain, my Dear Lord Archbishop and Most Rev. Father,

Your very obedt. and devoted son,  
F. LEO DES AVRANCHES,  
*Miss. Ap. Ord. Cap. and pro Praef.*  
*Apos. of Seychelles.*  
Calcutta, 17th Aug. 1853.

## • Selections.

### ASSOCIATION FOR THE CONVERSION OF ENGLAND.

TO THE EDITOR OF THE TABLET.

Jesu Christi Passio.

St. Joseph's Retreat, June 21st, 1853.

Dear Sir—I send you a copy of a form of admission to an association which was formed last November in London, for the object which has occupied me so many years, and on which I wrote several letters in the *Tablet* two or three years ago, that is, the conversion of England to

Catholicity. Will you have the kindness to assist me again by publishing the form in the *Tablet*? I have often repeated what I never felt more strongly than I do now that I conceive the great work of gaining this country back to God and His Holy Church is the work for the Irish people; and that the Irish are the people for this work, if they will fairly take it in hand. I am living in hopes, which the length of time during which I have been proposing it to them does not at all cool, that the ardent spirit of the nation to to whose service you have devoted yourself will at last be directed to this enterprise, and, under the influence of these hopes, I again address them through you. With your permission I will, in some future papers, explain more at length the circumstances which, during these last two years, have occurred to bear upon this subject, and by which I conceive my invitation to the Irish nation to make this work their own will be greatly recommended to them.

With regard to the present association I am not solicitous to engage great numbers as members. I am urgent now, as I always have been, on all to pray for England, and to help the cause of our holy religion in our country by their good example; but the form in which this association is proposed seems to require that entering into it should be a deliberate, well-reflected act. I wish to collect a chosen band of devoted, persevering helpers, who will lead the masses of the people to the right point. Nevertheless, let it be understood that by entering this association it is not understood that a person places himself under any sort of responsibility or obligation. What I should wish is, that books of this association should, with permission of the diocesan Bishop, be opened in any or every church and religious house, in which the names of members should be registered, so that, from time to time, I may receive a report of their numbers and progress. I do not wish for lists of names to be sent to me, only the number in each locality where a book is opened. The papers, which are to be inscribed by some Priest, are to be had from Burns book-seller, Portman-street, London, who will forward them by post. I have generally asked from members one halfpenny at their entrance, which will more than meet the cost of the papers, and will leave a surplus to admit any one who cannot well pay even that trifle, and for little incidental local expenses. If more is contributed it may form a fund to spend on charitable and religious objects in the intention of drawing down blessings on the cause.—I am, dear Sir, your faithful servant in Jesus Christ.

IGNATIUS OF ST. PAUL. Passionist.

“His Holiness Pope Pius IX., in the month of November, 1851, approved of the formation of an association of all Catholics throughout the world, to obtain of God the return to the Holy Church of all those who are separated from it, and granted to this holy work his special benediction.

“As the work of the conversion of the heathen is nobly carried on through the Association for the Propagation of the Faith, founded at Lyons, in France, the present association takes



for its special object the recovery of all those nations which have been lost to the Church by heresy or schism; and since it cannot be doubted that England, as at present disposed, is the greatest obstacle to the spread of Catholic truth, and would become, if once brought back to the Faith, its most powerful support, all Catholics are invited to direct their efforts in a special way to this point, in order that the kingdom of England, having been gained to God and His Church, the way may be opened to the extinction of all heresies, and to the spreading of true religion throughout the whole world.

"The following propositions are made to those who will enter on this great enterprise.

"1. That each should devote himself to the work of the conversion of England to the true Faith, with the fixed resolution of never declining from the holy purpose till it be happily and fully accomplished.

"2. That he should make the conversion of England the daily object of his prayers, according to the exhortation addressed to all the Faithful by the Prelates of England, assembled in synod at Osgott, at the close of their synodical letter, dated July 17th, 1852, in these words:— 'Pray then daily, though it be but one short Hail Mary, for the return of your fellow countrymen to the one fold of Christ; that we may all be one, even as He and His Father are one.'

"3. That as it is the continual prayer of the just man which, as we read, availeth much with Almighty God, and since, next to the efficacy of holy prayers, it is by the virtuous lives of those who profess the Catholic Faith that others will be brought to acknowledge its truth, all who enter this association are called upon to renew daily the solemn purpose of sanctifying their lives by the practice of all the duties enjoined by our holy religion, and by continual efforts to advance in all Christian virtues.

"4. As Our Divine Lord has made special promises in favour of united prayers, and as we can hardly expect a general return of those separated from the Church while so many Catholics remain wholly indifferent to the extension of their Faith, and while so many dishonour it by their scandalous lives, the members of this association are expected to exert themselves, as their zeal and prudence may direct, to engage all Catholics, not only in their own country, but throughout the world, to take part in this holy enterprise, at least by their daily prayers and good examples.

"5. On the 9th of March, 1851, his Holiness granted a plenary indulgence, to be gained once a month on any chosen day, on condition of confession and communion, and saying every day three Hail Marys, for the conversion of England, adding to each Hail Mary, Help of Christians, pray for us."

"Besides the above, in May, 1850, he granted 300 days' indulgence to all who shall offer a devout prayer—as, for example, one Hail Mary—for the conversion of England. This grant has been since extended to those who shall pray for all in general who are separated from the Church, and a further indulgence of 100 days has been granted for every good work done in

favour of the association thus extended. This last favour was requested especially for the encouragement of zealous efforts to engage others in the holy enterprise.

"For admission to the association, it is requisite that the name of the party should be inscribed by a Priest on one of these papers, and likewise entered in a book of the association.

IGNATIUS OF ST. PAUL, Passionist.  
(Permissu Superiorum.)

## SANCTITY THE ONLY TRUE GREATNESS.

A brief Address made at St. John's Church, Islington, on occasion, of a Funeral, on the 3rd of March, 1853. Printed by request. London: Dolman. 1853.

A most interesting and beautiful sermon of Father Oakeley's on the funeral of one of those holy and devout Catholics in humble life, of whose number, as he truly remarks, even Catholics, except Priests, have but little idea. The subject of this discourse was a keeper of the church at Islington, named James Somers, whose memory this sermon will keep in remembrance, to the edification of the Faithful in general. We hesitate making quotations from a sermon which every one who reads this notice could afford to purchase, but this journal should not fail to place before its readers an example of such saintliness, so persuasively described, and the passages we give will probably tempt many readers to purchase the tract for distribution among their poorer brethren:—

"The corpse which lies before you is, as most of you are aware, that of one who, for some time past, has been so constantly and so closely bound up with our church, that it seems to have lost one of its main features and chief ornaments in losing him. His meek demeanour and placid countenance are so familiar to our memories that it is hard to fancy that he has gone from our sight. Early and late, and all day long, with such brief intervals only as were required for his hurried and scanty meal, was he to be seen at his post, or at his devotions.—The assistant, long after his declining health might have furnished a valid excuse, at every Mass and office of devotion; the communicant of thrice or oftener in every week, he lived, not spiritually alone, but literally, in the presence of God. His work was his delight; his only recreation was in prayer; his changes of place were but from altar to altar. Now at the shrine of St. Francis, whose cord of austerity he constantly wore; now at the feet of Our Lady, whose devout client he ever was; now accompanying his Lord along the sorrowful Way of the Cross; but oftener, still oftener, in adoration before the Blessed Sacrament, he seemed to find in this alternation of devotion a never-ending variety of interest, and an inexhaustible fund of consolation. What was the consequence? Called to a post of no ordinary difficulty and trial, the post which holy David coveted more than the privileges of royalty, and which the Church has elevated into the rank of an order—the doorkeeper in the house of God, he discharged his office with that firmness and

forbearance which nothing but the power of Divine grace can bring into perfect combination. During two years in which he has thus been brought into contact with persons of all sorts and tempers; such as are apt to press for admission into our churches, I have heard of but two complaints against him. And what, think you, were they? The one was from a Protestant, whom he had rebuked for irreverence to the Blessed Sacrament at Benediction; the other is a long tale, which was thought worthy of being printed, published, and circulated in this neighbourhood, and this is the substance of it: that he of whom I am speaking, a year or two back, observed a youth coming time after time to this church, and manifesting a remarkable interest in the offices of Catholic worship, whom at length he accosted and invited to come to Rosary in the evening, and, in the end, offered to introduce him to one of the Priests.

"He whose remains are before us was one of the poorer members of our flock. He was one of the very best specimens (and such specimens, thank God, are anything but rare) of the body of the Irish Catholics. He had all the burning zeal, all the heroic faith, of his country; but the one was tempered by a discretion—in his line of life very remarkable—and the other was deepened by a most unwearied and most tranquil, and, I must add, most enlightened, spirit of devotion. Born in days when the education of the humbler classes was less popular than at present; or, at any rate, precluded from the opportunities of it, he had never learned even so much as to read and write. Yet, that he did not undervalue acquirements which he wanted, is plain from the fact of his having been careful to give his children a good Catholic education. But the disadvantage (such as it was) under which he laboured in this respect was no obstacle whatever to the practice of meditative devotion. He prized his beads far more than the most enthusiastic student his books; and if his countenance, always beaming and placid, might be taken as an index of his mind, I doubt not, but in his visits to the Blessed Sacrament (which often extended over hours), he received lights and consolations, of which the former as far outshone the most brilliant discoveries of science, as the latter exceeded the brightest and purest joys of the world.

"As it was, he was what the world calls a 'man of one idea; but that idea was, the saving of his immortal soul. He was bound up, I repeat it, heart, and soul, and mind, with God and His Church. The Church, this church, was in every sense his home and delight. When he fell ill and could not visit it, it was, I am told, the theme of his talk; when he became worse and his mind failed him, it was the burthen of his innocent and happy delirium.

"One longs to bury such an one, if it were permitted us, with the burial of a little child, with garments of innocence and hymns of thanksgiving. We offer for him the Holy Mass; for who of us can dare pronounce that even his many privations and great sufferings, his early risings and late watchings, through cold and weakness, his trials of patience in his arduous and thankless office, the mockeries and insults to which

he was often (as I know) exposed at the hands of heretics and scoffers, a breath oppressed and a tearing cough, through which he continued his duties without intermission and without murmuring; who can tell that even these heavy sufferings—the heavier because withdrawn from sight—were sufficient to expiate all vestiges of sin and to purify him, without other preparation, for that vision which is granted to none but the perfect? I have inquired of those who remember him through a long course of years, and their account is, that even in youth he was 'much such a man as when I knew him,' always calm, always devout. Still we must pray on, as though he still needed our prayers. But yet, beloved brethren, and you his sorrowing friends, I think the time cannot at any rate be far off, even if it have not ere now come, when a soul so pure, so humble, so peaceable, so childlike, so elevated by devotion, so trained by discipline, so purified by suffering, will have passed to the kingdom of the little children and such as they, and be refreshed with the multitude of peace in the presence of that chaste Virgin and before the throne of that adorable Lamb, whom here it was his chief joy to honour or worship—the one, under a poor representation; the Other, under the still humbler form in which He shrouds His Majesty and forces upon us nothing but His love."—(P. 6—10.)

#### NEWSPAPER ANONYMOUS CORRESPONDENCE.

One of the evils of the Indian Press, which must strike every person who has paid much attention to the subject, is the quantity of abusive anonymous correspondence which it publishes. We are of opinion that no *anonymous* letter, containing charges either against Government, or an individual, should find admittance into the columns of the Public Papers. If the writer appends his name and address to the letter, it is a different matter. We have strong, old fashioned prejudices against anonymous attacks. We consider them unmanly, and cowardly, like striking a man unawares in the dark, or behind his back. In England they are nearly harmless. A civilized people, long accustomed to a Free Press, perfectly well know their value. In India, this is not the case. The higher classes of the European Community, if they ever think it worth while to read anonymous letters at all, probably dismiss them immediately from their thoughts after so much exclamation as "contemptible trash!" "disgusting falsehood!" &c.

But they are calculated to have a mischievous tendency upon many East Indians and Natives, who are not so capable of forming an accurate judgment on productions of this kind as Europeans. We have conversed frequently with Natives who expected that we should admit, as true, certain statements for

which they had no authority, but the assertion of anonymous writer, *which they had seen in print in an English newspaper, and which therefore they supposed must be correct*, and who were astonished beyond measure at our telling them, that we never believed any statement whatever, *even in print*, which had no other title to credit than the affirmation of an anonymous writer. We have a drawer half full of anonymous letters, complaining of something or of somebody or other, but being unauthenticated we do not choose to publish them.—*Calcutta Morning Chronicle*. 22d July.

### THE IRISH CATHOLIC MEMBERS OF PRESENT GOVERNMENT—WITHDRAWAL OF THE "RESIGNATIONS."

We copy the following correspondence from the *Times* of Monday:—

TO THE EDITOR OF THE TIMES.

25, Chapel-street, Grosvenor-square,  
June 5th.

Mr. Monsell presents his compliments to the editor of the *Times*, and would feel obliged by his giving insertion to the following correspondence, which explains the reasons that have induced Messrs. Keogh, Sadler, and himself to withdraw the resignations which they forwarded to Lord Aberdeen on Thursday, the 2nd of June.

"MR. MONSELL TO LORD ABERDEEN.

"25, Chapel-street, Grosvenor-square,  
June 2nd.

"My Lord—I was not present in the House of Commons on Tuesday night, and only learned from the newspapers what had passed in the debate.

"It appears that in a course of a discussion upon the Ecclesiastical revenues of Ireland, Lord John Russell, who is the organ of the government in the House of Commons, spoke of the Roman Catholic Church in a manner which could not fail to be most offensive to the members of that communion. His lordship described, not individual members of the Roman Catholic Church, but that Church itself, 'under the direction of its head,' as hostile to free institutions and disloyal to civil governments, and, therefore, the qualification which his lordship added to his censure could not apply to any who, like myself, are in deep and thorough unity of sentiment and spirit with that Church and its Head.

"No other minister expressed dissent from the opinions of his lordship; they have, therefore, gone forth as the opinions of the government, and of a government publicly professing such opinions I cannot, with honour, remain a member.

"Of the votes given upon the question before the house I do not complain. But sentiments so thoroughly hostile to the civil equality of the communion to which I belong, I cannot pass by.

"Acknowledging, therefore, as I am on many

accounts bound to do, the great and consistent liberality of your lordship, and of many members of your government, and the great personal kindness which I have received at your hands and at theirs, I beg respectfully to tender my resignation of the office which your lordship has hitherto thought me worthy to fill.—I am, my lord, your obliged and faithful servant,

"WM. MONSELL.

"To the Earl of Aberdeen"

"LORD ABERDEEN TO MR. MONSELL.

"Downing-street, June 3rd, 1853

"My dear Sir,—It is with great concern that I have received your letter, in which you tender your resignation, in consequence of the proceedings which took place in the House of Commons on Tuesday last.

"I have to inform you that while the vote on that occasion had the sanction of the Government, the reason for that vote given by Lord John Russell, and the sentiments of which you complain, are not shared by me nor by any of my colleagues. I wish this to be distinctly understood, as I might otherwise be justly charged with a departure from those feelings which, both in and out of office, I have held, and still hold, with regard to the Roman Catholic body, and the open avowal of which had appeared to several Roman Catholic gentlemen to justify them in accepting office under the government.

"Words spoken in the heat of debate are liable to be misapprehended, and Lord John Russell desires me to say that he did not impute want of loyalty to the Roman Catholics, and that he expressly said that political and social equality ought to be maintained.

"I have made a similar communication to Mr. Keogh and Mr. Sadler; and, after the explanation, I confidently trust that you will not persevere in an intention which would be to me the cause of sincere regret.—I have the honour to be, my dear Sir, very truly yours,

ABERDEEN.

"W. Monsell, Esq."

"MR. MONSELL TO LORD ABERDEEN.

"25, Chapel-street, Grosvenor-square, June 4th.

"My Lord—I beg to acknowledge, with many thanks, the receipt of your lordship's letter.

"That letter puts it beyond doubt that the basis upon which I accepted office remains unshaken, and that the sentiments of which I complained are not those of your lordship's government.

"It is, indeed, deeply to be lamented that a circumstance should have occurred which required so imperatively the reassertion by your lordship of the principles which you have so long professed; and I cannot conceal from myself that even the frank and generous consistency with which your lordship has met the occasion may prove insufficient in some quarters to allay apprehensions which have been excited.

"With me, however, it is otherwise. I have trusted, and I do trust, your lordship, as a high-minded statesman, resolved to deal justly and liberally with a religious communion which long suffered from opposite treatment; and henceforth, unless I shall learn from your own lips, or

from formal acts, that the policy of the government is changed, I shall accept every fresh difficulty which attends its course as a fresh reason for offering to your lordship a continuance of the services, humble as they are, which I am capable of rendering.

"Under these circumstances, I can have no hesitation in acceding to your lordship's wishes, by withdrawing my resignation.—I am, my lord, your faithful and obliged servant.

"W. MONSELL.

"To the Earl of Aberdeen."

### ANNIVERSARY OF THE DEATH OF O'CONNELL.

The last tribute which religion renders to the memory of her faithful children was accorded to the departed Liberator of Ireland on Tuesday last, the sixth anniversary of his decease. A Solemn Office and High Mass were celebrated in the cathedral church for the eternal repose of his soul, at which, his Grace the Archbishop of Dublin presided and a numerous body of the Clergy of the diocese service. Since the first anniversary of the melancholy day of his death, now five years ago, this is the only public religious service which has been celebrated for the eternal repose of the soul of the illustrious dead. We are happy to learn this celebration was the spontaneous act of our beloved and revered Archbishop, and wholly unexpected by the family of the Liberator. The country will owe to our great Archprelate a lasting debt of gratitude for thus reviving the memory of the great leader of the Irish people in these days of festivity, by exciting afresh in his behalf the charities of the faithful, and calling them together to unite in offering up for him the great propitiatory Sacrifice, and the solemn service in which the Church invokes the Divine mercy for her departed children.

Amongst the very numerous body of Clergy present we observed—Very Rev. Dean Meyler, P.P.; Very Rev. Dr. Gore, V.G.; Very Rev. Dr. Renshan, President of St. Patrick's College, Maynooth; Very Rev. Dr. Whitehead, Vice-President St. Patrick's College, Maynooth; Very Rev. Dr. O'Connell, P.P.; Very Rev. Dr. Spratt, Rev. Mr. Esmonde, S.J.; Rev. Mr. Haly, S.J.; Rev. N. Roche, P.P.; Rev. H. J. Rorke S.J.; Rev. Dr. Woodlock, Vice-President of All-Hallows College; Rev. Professors Furlong and Barry, Rev. P. J. Galligan, Rev. Messrs. Keogh, Doyle, McCabe, Hickey, Dixon, Heffernan, Gowan, Kelly, Burke, Duff, Mehan, McCann, O'Keefe, Dempsey, Parsley, Delany, Farrington, Hamilton, McMahon, Bell, O'Connell, Dunne, Doran, Collier, Hyland, O'Brien, Gaudon, Coyle, Dungan, O'Reilly,

Barr, Crotty, Fernando, Hogan, Donovan, Russell, Conway, Smith, Doherty, Murphy, Fay, Mulhall, Wood, Brady, Cosgrave, &c., &c.

The solemnities commenced with the chanting of the Office for the Dead, during which the Rev. Dr. Laffan, P.P., and the Rev. Messrs. Harold, Mullaly, Cavanagh, and Flood, acted as leaders of the choir.

At the conclusion of the Office Solemn Pontifical High Mass was celebrated by the Right Rev. Dr. Whelan, for whom a faldstool was placed, according to the Rubric, at the Epistle side of the altar. His Lordship was assisted by the Venerable Archdeacon Hamilton, who officiated as Archdeacon, the Rev. Mr. Irwin, Deacon; the Rev. Dr. Quin Sub-Deacon; the Rev. Mr. Mulligan, Master of Ceremonies. The Right Rev. Dr. O'Connor, Lord Bishop of Saldaes was also present.

Throughout the solemnities his Grace the Archbishop of Dublin presided, robed in cap and baretti, seated on the Archiepiscopal throne, or at the foot of the altar. After the High Mass his Grace robed in cope and mitre, and the Solemn Absolution was given, first by the Archbishop, and then by the Right Rev. Dr. Whelan, which terminated the sacred proceedings.

A numerous congregation attended and took part in the solemn ceremonies, amongst whom we observed Mr. and Mrs. John O'Connell and family; Mr. M. J. O'Connell, Mr. Daniel O'Connell, Mr. and Mrs. Christopher Fitzsimons and family; Mrs. Monihan (sister of the Liberator), and Miss Monihan, Mr. T. M. Ray, Mr. T. Arins, and many of those who had been associated with the Liberator during his public career. May he rest in peace.—*Tablet.*

### THE HUNDRED AND FIRST REFORMATION!

Under the head of "The Evangelisation of Ireland," the London *Morning Advertiser* of Saturday publishes the following "spicy" paragraph:—

"THE EVANGELISATION OF IRELAND.—A plan has just been formed for attempting, on a gigantic scale, to evangelise the sister country. When the particulars are known, but especially when operations have been commenced, a very great sensation will be produced on the other side of the Channel, and no small consternation be created among the Popish Priesthood. It is proposed to send, in the course of a few weeks, no fewer than one hundred Ministers of various religious denominations to preach the Gospel in all parts of Ireland. They are to be distributed, two and two, all over the country, each two locating themselves in particular districts, and preaching the great truths of

Evangelical religion, every day, throughout those districts. Their labours, when the state of the weather will permit, will be almost entirely in the open air. Committees have been formed in London, Edinburgh, and Glasgow, for the purpose of raising the necessary funds, and carrying the scheme into effect. There can be no doubt that this is the right way of dealing with Popery in Ireland, and as we happen to know that the men who will be sent on this great mission of evangelisation will be men alike remarkable for their piety, their zeal, and their judgment, we anticipate the best results from the movement. It is due to the Rev. Dr. Steane of Camberwell, to mention that the idea originated with him.

"I read that, too, in the *Tiser*," says Betsey Prig to her friend Saires Gamp; but what Betsey read, wonderful as it was, bore no comparison with the extra wonderful announcement that after all the reformati— "second," "third," "twentieth," and "fortieth," which have been introduced into Ireland with flourishes of trumpets, and which have expired within the year of their nativity in most inodorous smoke, we are about to have a speck and span new one, which is to throw all the past into the shade, and to create nothing less than "consternation!" amongst "the Popish Priesthood!"

Goodness gracious! what will become of us? "A hundred Ministers of various religious denominations!" about to be let loose "to preach the Gospel in all parts of Ireland." To be "distributed two and two all over the country." That is, of course, two representatives of "various religions," in order that "converts" from Popery may have their choice of the new creeds "never before preached upon any stage;" and that when the little children and grown disciples ask—"Please, Sir, which is the true religion?" the "Evangelists" may be able to answer promptly, like the raree showman—"Which ever you please, my pretty dear—we gets the money, and you takes your choice!"

"Committees have been formed in London, Edinburgh, and Glasgow for the purpose of raising the necessary funds." Aye, there's the rub. The daughter of the horse leech ever crying "give." And on the committees, Lutherans, Calvinists, English Churchmen, Socinians, Jumpers, Seekers, Muggletonians, and a few dozen other fancy creedmasters harmoniously agree in the very praiseworthy object of converting the mere "Hish." A motley group, a ragged gathering, indeed, to strain "consternation" into any one. Why Sir John Falstaff would refuse to march through Coventry with such a crew!

But there are people enough to fulfil the

old adage about "a fool and his money," and for those who are ready and anxious to part with their cash for "Evangelising" purposes, we would suggest the propriety of their establishing a "committee of Clerical inspection," with a well-paid corps of officers, including standing councils and proctors, to look after the Bishop and Clergy of the Established Protestant Church, and compel them to perform the duties which they are so extravagantly paid out of Catholic pockets for not doing. The inspection committee may be managed expensively enough to swallow any amount of funds, and a few suits promoted in the Ecclesiastical Courts will materially forward the pious expenditure. Some of the scandals which hang about the Establishment might be thus removed, and people in search of a religion might be induced to look with a more favourable eye towards it. But at present it really looks awkward that the Bishop, the Provost, and Vicar of Tuam, with the other Protestant Clergy, should be squabbling with their Catholic neighbours and neglecting their own flocks.—*Freeman*.

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# THE BENGAL CATHOLIC HERALD.

*One body, and one spirit—one Lord, one Faith, one Baptism.*

No. 9.] CALCUTTA: SATURDAY, AUG. 27, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Aug. 27.

ON THE OBLIGATION OF PARENTS AND SUPERIORS TO TAKE CARE, THAT THOSE UNDER THEIR CHARGE, BE NOT ALLOWED TO READ BOOKS OF A BAD OR DANGEROUS CHARACTER.

It is a universally acknowledged maxim of morality, that we should carefully avoid all familiar conversation and intercourse not only with men of openly unsound or dangerous principles, but even with persons who are justly suspected of being favorable to such principles. In civil Society every one knows the great caution, with which every subject, who desires to be reputed faithful to his Sovereign, shuns even the very appearance of all intercourse with persons of suspected loyalty. But a short time since, when only a mere rumor reached England, that in the Queen's Ship of War, which conveyed Smith O'Brien and his Companions in his very foolish riot, mis-called rebellion, as Exiles to Van Dieman's land, some of the Officers invited

the Captives to the mess table, an immediate outcry against this conduct was raised in the House of Lords, and the Government of the day was called upon, to order an immediate enquiry into the matter, and evince its marked displeasure, at so unbecoming a deviation from the duty, which Officers wearing Her Majesty's Uniform owed to their Sovereign.

And yet the misguided Exiles, to whom we have just alluded, were Gentlemen of Education and of otherwise untainted moral Character, their sole crime being the political offence, for which they had been sentenced to transportation. They were also, at the time here spoken of, wholly removed from all intercourse with any one, who could be reasonably supposed to sympathise with them in their political sentiments—they were Captives on board a Ship of war, separated by an immense distance of Sea, from the political arena with which they had been connected, and, yet, nevertheless, the exhibition towards them of the trifling and transitory courtesy above mentioned, drew down upon those who exhibited it, the animadversion of the House of Lords, and also of the then existing administration.

And so universally did this feeling of disapproval prevail in their regard, throughout the British Empire, that not

even a single Member of Parliament, or even any one leading English Journal attempted to defend their conduct. Alas! how pregnant with truth are the words of the Saviour, that the children of this world are wiser in their generation than the children of light? In the narrative just given, we see this truth strongly illustrated. We see in the case of the three or four unfortunate Exiles, to whom our narrative has reference, that the representatives of the highest portion of British Society, acting in unison with the feelings of the English Press, and by consequence of the English public at large, condemned, as with one voice, the manifestation towards the captives, of any familiarity or intercourse, however much this communication might be confined to matters, totally disconnected from all relation to the political conduct or sentiments of the Exiles.

And, doubtless, the principle on which, the condemnation of the courtesy exhibited towards these exiles rested was sound and just. It was nothing more than a strong, although perhaps, an ill-timed and uncalled—for expression and application of a universally-admitted maxim of civil Society, that it is the duty of good subjects, not only to be individually faithful to their lawful sovereign, but also to discountenance by their conversation and conduct all friendly or familiar intercourse with disaffected persons, or even with those whose loyalty is justly suspected.

Such is the wisdom of the policy, which civil Society everywhere upholds, and deems indispensable for its preservation and welfare. And it is in virtue of this principle, that civil Society in all countries, punishes not only any attempt to subvert by violence the established government, but also the use of seditious language, or of language inciting to sedition, whilst it visits with still greater severity, the printing or publication of writings, tending to promote the disturbance of the public peace, by inculcating principles dangerous to the maintenance of order and obedience.

Now if the reason and experience of mankind, in every age and Country, demonstrate, that the assertion of the principle of which we have been treating, is essential for the permanent well-being

of civil Society, must not common sense dictate, that the unity, peace, and welfare of the Kingdom of Christ upon earth, viz., his Church, cannot be upheld, except the Rulers of that Kingdom be authorised, to enforce by the assertion of the same principle, both all that appertains to what she teaches to belong to the code of Faith and Morality, revealed to her by Jesus Christ, and also all that regards her own discipline.

If in civil Society, it be the exclusive prerogative of its tribunals, to pronounce upon the merits or demerits of the conduct, the language, or the publications, which concern its maintenance and well-being, and to award accordingly temporal rewards and punishments, must it not be equally within the exclusive domain of the Rulers of Christ's Church upon earth, to decide upon the merits or demerits of the conduct, the language, or the publications, which concern her maintenance and well-being, and to award also, accordingly, spiritual rewards or punishments to those, whom she may judge to deserve the one or the other retribution.

In our preceding issue, we noticed the remarkable fact recorded in the 19th chap. of the Acts of the Apostles, namely, that certain Converts, gained over to the Faith by St. Paul, came confessing their deeds, and that subsequently, these same Converts brought the bad books which they had, previously to their conversion, held in great esteem, and burnt them, in order thus to cut off at once, effectually and for ever, both from themselves and from others, the occasion of sin, which these books were calculated to supply.

In treating of that fact, we remarked, that for our purpose, that is for the establishment of the principle, which we laid down, it was by no means necessary for us, to enquire into the subject matter of the books thus destroyed, because for the attainment of our object, it sufficed, that the Converts, to whom these books belonged, acknowledged by their conduct, in consigning them to the flames, the authority of the Church to forbid to her children the use, or even the retention without the use, of such books, as she pronounced to be either dangerous to their faith or morality, or likely to bring into discredit her disciplinary regulations.

The Holy Scriptures abound with

examples, which evince evidently the unceasing solicitude exhibited in every age by the faithful servants of God, both clergy and laity, in order to cut off all dangerous familiar intercourse between those under their care and all others, of open, or suspected unsoundness in theory or practice, in what relates to religion. And, what is specially worthy of note in this particular is, that St. Paul exhibits far greater solicitude to warn the virtuous of his flock against any intercourse with Christians of depraved faith or morals, than he shows in what concerns their intercourse with the unconverted gentiles amongst whom they dwelt. In giving this warning the Apostle thus distinguishes between the unconverted Gentiles, and the Converts from among them, whose conduct was disedifying—"I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols: otherwise you must needs go out of this world.

But now I have written to you, not to keep company, if any man that is named a BROTHER, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such an one not so much as to eat.

For what have I to do to judge them that are without? Do not you judge them that are within?

For them that are without, God will judge. Put away the evil one from among yourselves." Cor. i, Cap. 5, ver. 10 to 13.

In the same way, when there is question of familiarly associating with one of unsound faith, the Apostle makes use of equally peremptory language, in order to warn the faithful against such intercourse "A man that is a heretic, after the first and second admonition avoid: knowing that he, that is such an one is subverted, and sinneth, being condemned by his own judgment (Ep. Tit. ver. 10, 11.) The same truth we find inculcated even still more explicitly by him, whom the faithful in all ages and countries honour as the Apostle of charity, St. John the Evangelist. Instructing the faithful of his day, and through them the faithful of all future times, how they were to regulate their conduct towards those who had fallen away from the true faith, and had become teachers of some new error or innovation, St. John says, them: "If

any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you. For he that saith unto him, God speed you, communicateth with his wicked works." John 2 Ep. ver. 10, 11.

The reason assigned by St. Paul for this sternness of discipline, which though so clearly maintained by the first Pastors of the Church, is now spoken of not unfrequently by some presumptuous persons calling themselves Catholics, as inconsistent with the boasted enlightenment and liberality of modern times, is satisfactorily expressed in the following words "and their speech spreadeth like a canker: of whom are Hymeneus and Philetus, who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some." 2. Tim. vv. 17, 18.

St. Paul had learned from our Lord, that false teachers, in order to succeed the better in their impious efforts against the true faith, would conceal their real character, that of ravening wolves, under the clothing of sheep. And as the Saviour had warned the faithful in this way not to let themselves be imposed upon by such a specious exterior, so, in like manner, St. Paul warned the Corinthians against "false teachers, deceitful workmen, transforming themselves into the Apostles of Christ. And no wonder, adds the same Saint: for Satan himself transformeth himself into an Angel of light. Therefore, he continues, it is no great thing if his Ministers be transformed as the Ministers of justice: whose end shall be according to their works." 2. Cor. cap. 11.

It is evident to every reflecting person, that every principle laid down in the Holy Scriptures for the purpose of admonishing the faithful, and putting them on their guard against indulging in familiar intercourse, in Society and conversation, with persons, and still more with teachers of unsound faith or morality, is clearly applicable to the faithful, in all that relates to the reading of books, or other publications of a bad or irreligious tendency. For, besides, that what is read by any one makes, ordinarily, a deeper and more lasting impression on his mind, than would have been produced on him, if he had merely heard the same



narrative orally recited, the person who, for his own gratification, or for the indulgence of an inordinate curiosity, deliberately engages in reading any publication of an evil tendency, becomes a co-operator in the crime of the author, and by consequence, a participator in his guilt. For by the very fact of reading such a production, the reader not only gives encouragement to its author, but even assists in accomplishing the sinful object which the writer had in view, viz. the dissemination of principles or remarks injurious to civil or religious Society, or the defamation of the character of individuals.

In effect, in the case we now speak of, the reader, not in mere words, but in deed and by fact, receives the guilty Author into his house and says to him, "God speed you." Hence, by doing so, he, according to St. John, communicateth with his wicked works.

The soundness of this reasoning is recognised by civil Society, in all that regards the publication of writings injurious to the welfare of the public, or the character of Individuals. For not only is the original author of any such publication deemed by British Law guilty, and deserving of punishment, but so too is every other person, who may republish the\* obnoxious writing, even in a country remote from the locality, where the first publication of it took place.

The Legislative wisdom which sanctions this severity, is clearly grounded on the same principles, on which Religion forbids her Children, to have any participation in the encouragement or circulation of writings dangerous to Faith or Morality. Thus not only the Church but the State also concurs, first, with St. John in holding those, who afford countenance to the authors of bad publications, as communicating with them in their wicked works, and next with St. Paul, in regarding not only evil-doers as worthy of death, but they also that consent to them. Rom. chap. 1 v 32.

\* Not long since a verdict and damages were awarded against the Proprietors &c., of a Journal at Singapore or its Vicinity, for the republication on the Character of a private Individual of some injurious remarks, which first appeared in a London Newspaper, and this, although previously to the trial, the Proprietor &c., of the Journal had made such reparation for the alleged offence, as to those not concerned would appear sufficient.

## CALCUTTA CATHOLIC EDUCATIONAL AND CHARITABLE INSTITUTIONS.

A few days since, the respected Consul of France in Calcutta, E. de Valbesen Esq., expressed to the Archbishop, Vicar Apostolic, a wish, to visit the several above-mentioned establishments. His Grace at once assented to the request, and offered to accompany him on the occasion. Two distinct days were accordingly fixed upon, and nearly four hours on each day were spent by Mr. Valbesen in listening to the examination of the Pupils in the several classes, and in inspecting the arrangements made for their accommodation in the Dormitories, Refectories &c. &c.

At each of Mr. De Valbesen's visits, the Archbishop, in compliment to the distinguished Official who so kindly honoured our Institutions by his presence, took care to invite a few of the Members of our community, who take an interest in the welfare of our establishments to meet Mr. De Valbesen. Among those who attended at the Loretto House and St. John's College were W. Moran Esq., and Lady, A. H. Matthews Esq., and Lady, Doctor Ridgway H. M. 98th Regt., Capt. Henry P. and O. Co.'s Service, Lieut. and Mrs. Flamstead H. M. 18th Regt. At the Orphanages and Free Schools, the Examinations comprised the usual subjects taught in such institutions. At the Loretto House, besides in Music and singing, some of the young Ladies exhibited proofs of their proficiency in painting, embroidery, history, French, &c. &c.

At St. John's College the Examinations commenced with Plane Trigonometry, and from thence proceeded to Geometry, Algebra, Arithmetic, Chemistry, Logic, the ancient Classics, History, the French language &c., pleasing specimens of the drawing and writing of some of the Pupils were also submitted to the Visitors. At the entrance and retirement of the Consul and visitors from the Examination Hall, the Choir and Organ sent forth some appropriate and well executed anthems. We subjoin the Consul's letter to the Archbishop, thanking his Grace for the gratification afforded to him by

his visit to our Institutions. We are enabled to say that all the other visitors concur with Mr. de Valbesen in the sentiments, which his letter gives expression to.

CONSULATE OF FRANCE, AT  
CALCUTTA, CHANCERY.

TO THE LORD ARCHBISHOP, CALCUTTA.

MY LORD,—I have to thank you for the kind introduction, which enabled me to visit the Educational Establishments of Calcutta under your Patronage. It was with the most lively interest, that I visited the Orphanage at Intally, the College of St. John, the Convent attached to St. Thomas' Church, &c. &c. In every point of view, both in what regards the Education and the comfort of the Pupils, these Institutions leave nothing to be desired, and I feel, that I am only strictly discharging my duty, by joining my suffrage in their favor to that of the entire Catholic Community of Calcutta.

I have the honor to be,

My Lord,

With profound respect,

Your very humble and obdt. Servt.

E. DE VALBESEN.

23d Aug. 1853.

### ST. THOMAS' CHURCH.

ON last Wednesday, the Archbishop, V. A. W. B., ordained Priest, at St. Thomas' Church the Rev. Mr. Flanagan, lately an Alumnus of the Missionary College of All-Hallows, Dublin, and now attached to St. John's College, Calcutta. During his course of studies at All-Hallows, Mr. Flanagan merited and obtained the friendship and esteem of his Superiors and Professors, both by his edifying conduct and his proficiency in his ecclesiastical studies. We hence feel confident, that through the Divine mercy, his Ministry here will, in due time, receive a large benediction from Heaven.

### CONVERSIONS TO THE CATHOLIC FAITH.

ON last Sunday, the respected Curé of Chandernagore, received into the Catholic Communion, in the Parish Church of that locality, three young Ladies, Sisters, who had hitherto belonged to the Protestant persuasion.

### Selections.

### POETRY.

#### THE NEW CRUSADE.

"The Evangelization of Ireland—A plan has formed for attempting on a gigantic scale to evangelize the sister country. When particulars are known, but especially when operations have commenced, a very great sensation will be produced on the other side of the channel, and no small consternation among the Popish Priesthood. It is proposed to send in a few weeks no fewer than 100 ministers of various religious denominations to preach the Gospel in all parts of Ireland. . . . Their labours, when the state of the weather will permit, will be almost entirely in the open air. . . . There can be no doubt that this is the right way of dealing with Popery, in Ireland, and as we happen to know that the men who will be sent on this great Evangelical mission will be men alike remarkable for their piety their zeal, and their judgment, we anticipate the best results from the movement," &c., &c.—*Morning advertiser.*

I.

O'er the Pope's Irish garden, so fresh and so blooming,  
A storm is impending terrific in hue,  
And Priests of the Papist! destruction is looming—  
A black thunder cloud—in the future for you.

II.

'Twill burst, it is said, in gales of Invaders—  
A terrible white choked body of men—  
One hundred long-winded fierce parson crusaders!  
St. Patrick, oh! what will become of us then?

III.

The marrow and cream of Evangelist spouters  
Are coming to clear (so the newspapers say)  
All doubts from the minds of us poor Popish doubter  
And sweep superstition completely away.

IV.

The great ones of Exeter Hall armed, by Jingo!  
With Bible and tub'stead of musket and pike,  
Such fellows at using the weapon called Jingo,  
That Rome in her glory could not show the like.

V.

In Dissenters of all kinds in numbers alarming,  
The ranks of these modern crusaders rejoice,  
Taking hint from the proverb "Variety's charming,"  
Affording thus plenty of room for a choice.

VI.

The High Church is there for the aristocrats,  
For half crazy folks there are Jumpers and Shakers.  
The Low Church is there for all folk democratic,  
For the prim and precise there are two sorts of Quakers

VII.

A sight better far than the Great Exhibition,  
Or even the Dublinite one of the day.  
The white choked folk of this Great Expedition  
Marching along through the land in array.

## VIII.

Their Bibles in hand and their tubs on their shoulders,  
Their terribly glum Evangelical air  
Will strike terror into all Popish beholders,  
And make their opponents fall back in despair.

(By Electric Telegraph.)

## IX.

There's a rumour abroad which from all things historical  
So takes the shine, that we're greatly in fear  
'Twill quite cow our priests, and, tis so diabolical  
Scarce have we courage to mention it here.

## X.

'Tis said (the Lord save us) Sir Culling proposes  
To have them in beautiful fighting condition,  
By feeding a month beforehand on Popes' noses  
All the grim parsons picked out for the Mission.  
Mallow.—*The Nation*.

W. V. W.

## ALL HALLOWS COLLEGE, DRUM- CONDRA, DUBLIN.

To the Editor of the *Rambler*.

Sir—At a time when so many things combine to invite my fellow-countrymen to Ireland, when the Great exhibition, so auspiciously inaugurated last week, is drawing its crowds to Dublin, and the just completed railway is carrying them on to the wild and romantic scenery of Killarney, I hope that those of your readers who intend to avail themselves of this combined attraction will not be unwilling to hear something of a place which has special claims upon their attention, which it will not take them out of their way to visit, but which, if not thus brought before them, might escape their notice. Nor let those who cannot come among us suppose that they have no concern in what I am going to write, because I am sure that no good Catholic can be indifferent to the history of a work so fraught with the college which trains the greater portion of those who are sent forth on the foreign missions by the Catholic Church in Ireland.

About ten years ago a humble and zealous Priest in Dublin was moved by the sight of so many of his poor fellow-countrymen leaving their Catholic homes for a land in which the means of grace were as scanty as those of this world were plentiful, and undertook the arduous task of establishing a college for the training of foreign Missionaries. He had no rich friends to assist him, no commanding abilities to bring to this work; but he had what was far better and more precious, an unhesitating faith and an untiring zeal, so, with the cordial assent of his Archbishop, he started for Rome, and cast himself and his cause at the feet of Christ's Vicar, Gregory XVI.; the Holy Father approved of the work, and commended it to the support of the Faithful. Strong in this encouragement, the zealous Priest collected, with fair success, the alms of the Faithful in Rome and at Prætor; and returning to Dublin, he completed the collection of sufficient funds wherewith to begin his college. Sufficient I mean, in the eyes of one who worked in faith; enough to hire a house and make a beginning with but very insufficient the whole amount would seem to those who far to do anything before they can do all. He joined with

himself three other Priests, and began the college with one student! This was in 1842; and now, in ten years, the staff of directors has increased to ten, and that of students to near ninety, while the college can boast of having sent forth Missionaries into each quarter of the globe to the number of one hundred and thirty.

The founder, Father Hand, now rests in peace; his body lies in the little cemetery attached to the college. He lived but a few years after the work was begun, but long enough to impart his spirit to the place, and long enough to observe the seed he sowed so carefully, and in such generous faith, spring up and bear fruit abundantly. And so the good work has gone on. Year after year young Missionary Priests have been sent forth to every new settlement, whither their Catholic fellow-objects have gone before them, while the number of candidates for admission into the college has not only filled the places thus vacated, but has driven the directors to every possible contrivance to accommodate them. The fine old mansion was filled to overflowing—then the very stables were brought into requisition—then new buildings arose; but all will not suffice: the stream still flows in with augmented force, and so nothing else will do but we must build upon a large scale, for which the necessary drawings are being now made; and then the outward form will accord better with the inward spirit, and Holy Church will raise another trophy to her triumph in this our day over the false creed which has usurped her property, her name and place in the land. But already is there one feature which marks the religious destination of the place, and distinguishes it from the country seats which surround it, and that is its fine Gothic chapel, designed in true Catholic spirit by M'Carthy, one of Ireland's best architects, and a worthy disciple of the great Pugin. At present this stands alone, but soon we hope it will occupy its due place in a noble cluster of collegiate buildings.

The visitor must not come, however, with thoughts of our Cambridge and Oxford colleges in his mind: we cannot look to rival those glorious works of our Catholic forefathers, at least in outward beauty and majesty; but if, with wiser scrutiny, he inquires into the discipline and rule of our house, he will find that which Protestantism has driven out of our ancient homes, that without which college life ceases to be anything better than literary leisure or refined idleness.

There are no salaried officers. President and directors alike, "having food and raiment," have learned to "be therewith content." And thus all the funds are spent upon the college itself. The students pay each a half-pension of 10*l.* annually, and the foreign Bishops pay the other half for the students destined for their missions. Of course the sum thus raised is not sufficient to support so large an establishment, containing as it does upwards of 110 persons; hence the need of annual subscriptions, donations, and legacies, without which the good work must come to an end; but these, thank God! have not been wanting; poor Ireland has done in this, as in so many other instances,

what the Christian poor invariably do, it has given generously, unstintingly, and beyond its power. I could tell of instances, neither rare nor much regarded—for in this truly Catholic country heroic charity shows itself almost as a rule—in which the careful savings of years among the poorer classes have been brought to the college, and giving to its funds in a quiet matter of course way, as though it were no great thing to do; and with an expression of joy at God's mercy in accepting the offering. Again, I could relate, were it right to do so, what I cannot think of without thankfulness and pleasure, the hard toil of years and of self-instruction and self-denial which have in many cases preceded the entrance of students into the college, by which they have raised sufficient means to pay their small pensions; and I could tell of the sacrifice of their little comforts—in some cases of the very necessities of life—which parents and kindred have made to enable a son or a brother to follow his vocation, and to go through the course of study which prepares him, by God's grace, for the life-long toil of the foreign mission.

It is, indeed, a high privilege to share in such a work; and those who can aid us with money will rejoice eternally in having done a good work, which must have its fruit now and hereafter. By a rule of the college, any one by paying annually ten pounds obtains the right of sending a student into the house, or else he may affiliate a student already there to any particular mission.

I need not stay to speak of the importance of supplying these foreign missions with zealous workmen; the people they minister among are our fellow-countrymen, our fellow-subjects, whom an honest zeal for the welfare of their families (sometimes, alas! I fear a miserable and bigoted persecution at home) has driven into other lands. New temptations beset them where means of grace are most wanting. Alas! how many fall a prey to Satan's snare, infidel Mormonists, or Protestants of some other denomination. And when God's mercy raises up men fit and willing to do the work of preserving and guiding these poor emigrants, shall we withhold the means which will enable them to enter upon their labour of love? Rather let us meet sacrifice by sacrifice, and thereby help forward God's cause, and bless Him for permitting us in any measure to do so.

I am in a position to write unhesitatingly and frankly on this subject; for my connection with the college is too recent to give me a claim to any share in its merits, while it is long enough to enable me to speak with confidence of the system, whose working I have watched closely. It is a system in which no self-indulgence is endured, and from which men go forth and do the Lord's work to the salvation of souls, and are a comfort and blessing to the Bishops under whom they labour, as several of the Missionary Bishops have themselves assured me.—I remain, Sir, &c.,

HENRY BEDFORD, M.A., Cantab.

All Hallows' College, May 19th, 1853.

## EDUCATION, SCHOOLS &c. &c.

### PASTORAL ADDRESS OF THE BISHOPS OF THE PROVINCE OF DUBLIN ASSEMBLED IN SYNOD.

We address you with the more confidence, being well aware, dearly beloved, of the feelings of reverence and affection with which you respond to our Pastoral care, and knowing that with the instinctive discernment of the sheep mentioned in the Gospel, you recognise in the words which we address to you the accents of the Divine Pastor, uttered by His representatives; and directing you to the pastures of eternal life. You thus prove yourselves to be deeply impressed with that important lesson taught by Our Lord in His Gospel, that those who hear the words of His Minister with respect and attention reap the same merit as if they had rendered that tribute of honour and obedience to Himself in person. We need scarcely, therefore, exhort you to continue, as you have always done, to listen with respect to your Pastors' words, and to seek lessons of wisdom from his lips. Ignorance of religious duties is the occasion of the ruin of innumerable souls. Of how many may it be said with the Prophet: "Because they had not wisdom, they perished through their folly."—Baruch, ii. 28.

But it is not enough to be diligent in seeking religious instruction for yourselves; you should also be zealous in procuring for your children the knowledge of Jesus Christ, which you so highly appreciate, being careful to imbue their infant minds with the odour of that life-giving name, and to blend its virtues and its sanctity with their entire system of education, domestic and eternal. Of all the duties that bind you to your fellow-creatures, this is the greatest and most responsible. Appointed by Divine Providence the guardians of the souls of your little ones, that have been made to the image of the Living God, and redeemed by the blood of Jesus Christ, the first and most onerous of all your obligations consists in securing their religious training and instruction at all pains and sacrifices. Your children's destiny is not limited to that narrow space which passes between the cradle and the grave; we are but pilgrims and strangers upon this earth, tending to an everlasting home, for which our brief existence here below is but a preparation. If we live religiously here, we shall be eternally happy with God; whilst, if we do not fulfil our duty in this life towards the Creator, we shall be miserable for an entire eternity. Should you not, then, when there is question of the education of your children, keep these maxims continually in your mind, and regulate so im-

portant a business with a view not merely to the interest of this world, but also to the concerns of eternity? Should not the sanctification and salvation of their immortal souls be your first and most anxious thought? For what doth it profit a man if he gain the whole world and lose his own soul?

Though these maxims are clear, and freely admitted by all, yet we find it necessary to repeat and inculcate them, because they are at variance with the spirit of the times in which we live, and are often practically forgotten. The tendency of the world and its votaries is to separate education from religion, to impart the knowledge of this earth and earthly things and to forget the things of Heaven; to occupy themselves incessantly with matter and all its qualities and modifications, and to forget the care of the souls that are made to the image and likeness of God; to spend their lives in running after and examining the creature that passeth away, and never to devote a moment to the consideration of the great Creator of all things, in whom we live, we move, and have our being. What is still worse, under the pretence of education, errors of the most fatal kind are frequently instilled into the tender minds of youth, who are often infected with the worst principles of rationalism, scepticism, and infidelity, before they are aware of their danger. Almost in every country attempts are now made to poison the fountains of knowledge. Defeated on the ground of reason and revelation, the enemies of religion have directed all their efforts to the seduction of unsuspecting youth; so that it would appear that the great question of the present day is education, and that the school is the battleground on which the fate of the rising generation is to be decided.

Under such circumstances, and with all the authority of the Pastor's voice, which should never be absent from his flock, and which should be lifted with peculiar energy in time of trial and danger, we exhort you, dearly beloved, to be most vigilant in preserving your children from the snares that are laid for them, and to be most careful in preserving them from the dangers to which their Faith might be exposed. We are particularly solicitous for the children of the poor, for whose perversion most wicked plans have been devised. Their parents should be most cautious to keep them from those proselytising schools established in great numbers through the country, in which they are provided with food and raiment, on the condition of renouncing the Faith of their fathers. This vile system of proselytism, which carries on a traffic in the miseries of the poor, and calls

on them in the hour of affliction to sacrifice their consciences before relief will be administered, can never be sufficiently execrated. What are its effects? Not to spread Protestantism, but infidelity—not to promote virtue, but vice—not to propagate truth and religion, but lying and hypocrisy. The few unhappy individuals, for they are few—though large sums have been expended by malicious or deluded men in this unworthy traffic—the few unhappy individuals who have sold their Faith have put off all sense of religion, become hypocrites; and have the shame and degradation of apostasy branded indelibly upon them. From their fruits you will know them. If, then, you value the Faith, the religion, the virtue of your children, preserve them from a system disgraceful in its origin and pernicious in its effects. Of its authors the words of Christ in the Gospel may be understood:—"Wo to you, Scribes and Pharisees, hypocrites; because you go around about the sea and the land to make one proselyte; and when he is made, you make him the child of Hell twofold worse than yourselves"—Matt., xxiii., 15.

Whilst calling your attention to the wicked system of proselytism by which our poor brethren are assailed, we cannot but caution you, dearly beloved, who, have been endowed by God with the good things of this world, to avoid the example of the unhappy parents, who, having made a god of this world, give to their children an education exclusively adapted to the idol worship to which they have been devoted, making its riches, honours, and pleasures, the sole or primary objects of their aspirations and affections, or only intermingling enough of religion to satisfy the deccency of exterior forms. Neither should you be seduced from the path of duty by the conduct and representations of those parents who, after having imparted to their children in early life the benefits of religious training, do not scruple to send them at a more advanced age, the most dangerous period of youth, when the passions are strongest, and temptations most numerous and powerful, to finish their studies in institutions professedly hostile to the tenets of their religion, or intrinsically dangerous to their Faith and morals. The sad fruits of infidelity, immorality, and sedition, which such institutions have borne in every country, and must necessarily continue to bear, proclaim more impressively even than the solemn admonitions of the Church the folly as well as the guilt of those who sacrifice the only bright hopes and true happiness of their children, to an expediency as unprincipled in its motives as it is frequently deceptive in its promises.

## THE POPE—THE ARCHBISHOP— AND THE "UNIVERS."

Our readers will see with great interest the happy conclusion of the unfortunate disputes about Church affairs which have recently attracted so much attention in France, and in which Bishops and journalists have equally been mixed up. This whole business is, on many accounts, a source of very great annoyance to those who, in this country, pride themselves on being the enemies of Church. They cannot, or rather they will not, understand what has taken place, and whatever issue the appeal of M. Louis Veuillot to the Holy See might have had, they were prepared with a shifting logic conveniently suited to whatever might turn out to be the facts, to prove that the result was discreditable to the rulers of the Church, and injurious to its interests. The Archbishop of Paris had placed a sort of partial interdict upon the *Univers*. The Holy See has, in effect, reversed that decision. This being the case, our exemplary English journals sympathise deeply and disinterestedly with the French Prelate. With heartfelt grief they deplore the slight which, they say, has been put upon him by this decision. They magnify the triumph of a lay journalist over him; and they invoke the serious attention of the Emperor of the French to the existence of a power which is able to protect a French journal from extinction at the hands of a Catholic Bishop. Such being the fact, such, of course, is the nature of the complaint. But what a different note the complainants would have raised if the facts had been otherwise; if the interdict of the French Bishop had been confirmed by the Holy See; if the Supreme Pontiff had taken upon him to lend his sanction to the suppression of a French journal for the too great freedom with which it was alleged to have discussed matters of public religious interest. Then, truly, we should have heard accusations of another kind. We should have been told of the conspiracy between the Pope and the Archbishop to gag the press; of attempts made by spiritual despots to suppress freedom of discussion in matters of religion; of the scandalous interference of a foreign potentate with French journalism and French property; and of the danger to the rights of the State if such audacious intervention was tolerated for a moment. But the facts being, as we have said, otherwise, the dissatisfied critics of what has happened are reduced to the hard necessity of filling the air with complaints that, in this particular instance, the press has *not* been gagged, that there has been no hostile interference with French

journalism or French property, and that freedom of discussion in matters of religion has *not* been limited and restrained. Seeing the good account to which they have turned the events that have actually taken place, it seems almost a pity that these critics have not had that better and broader field for hostile criticism which would have been supplied by a complete reversal of the *denouement* which now constitutes it the object of their assault. When one hears them complain of what has happened, one would really like to hear the expression of that great and virtuous indignation to which they would have given vent if anything else had happened. These artists, it must be confessed, have been quite equal to the occasion, but, thanks to the wisdom of the Holy See, their scope has been sadly limited. They were bound to grumble, and they have done all that was possible for mortal man; but it is a sad case that they have not had a ruined journalist to bewail, and a defunct journal as the subject of their elegies, lamentations, and epitaphs.

We shall not enter here into the controversy between Gallicanism and Ultramontaniam, between classical and Christian literature, between journalism and Episcopacy, which have formed the grounds of the appeal to the Holy See. The events as they occurred have from time to time been laid before our readers, who are, no doubt, sufficiently familiar with them. What we have now to deal with is the result; and with this we think that every true Catholic cannot but feel very great satisfaction. However it may seem to hostile or indifferent spectators—to a Catholic mind and judgment this unpleasant dispute has ended happily and honourably for all parties. That such disputes should happen, cannot for the nature of things be avoided. But if ever, unfortunately, disputes do arise amongst those who are earnestly labouring to co-operate in serving truth, religion, and the Church, all must wish that they should be as moderately debated, as wisely composed, and as happily ended as this misunderstanding between the Archbishop of Paris, and the *Univers*. No Catholic, in reading the Pope's Rescript, can fail to be struck with the deep and affectionate wisdom and sagacity displayed by the Holy Father in so deciding this case as at once to settle the dispute, and to do so in the way least calculated to wound any feeling that may have been raised during its continuance. The decision carries along with it its own justification. It satisfies one party—it does not offend the other—it does justice to all. It relieves from censure a courageous and

faithful servant of the Church, who has long laboured against great odds, and in the face of great difficulties, to maintain the cause of truth and justice, while it has nothing but praise and kindness for those who thought he had justly incurred a certain amount of Ecclesiastical disapproval. As in every dispute there must be two parties, as of the two one cannot be wholly in the right, and as no Bishop but one that we know of has the attribute of infallibility, so it has happened in this case that the decision has been in favour of the lay litigant—that is of the journalist. The decision is expressed, as we have said, in the least offensive terms that could possibly be used. In fact, the decision can hardly be said to be *expressed* at all. It is hinted, suggested, and may be inferred, but in a formal sense it seems not to be pronounced. This being so, we take it that the Archbishop might, if he pleased, by simple abstinence from any act, have prolonged the discussion indefinitely, have put off the concession he has now made to a distant day. But better, wiser, sounder, and more Christian counsels animated him. In a matter in which his own self-love was as deeply interested as it could be in any human business, he has not taken counsel of self-love, nor listened to the dictates of human pride. He has learned (and he has taught) to conquer by yielding, and to gain immortal honour by a graceful and Christian concession. He has made the expressed wish of the Holy See his law. He has neither murmured nor recalcitrated; but has set an example of sublime obedience to the successor of St. Peter and the Vicar of Christ which covers him with greater glory than even his antagonists have received from so high a verdict in their favour. It belongs to the Church of God to set these great examples, so opposite to the wisdom of the world, and to appreciate them when set. In their due season they cannot fail to produce abundant fruit. When the Princes of the Church bow their heads in humble submission to the authority of the Chief Pastor, who else can refuse to follow their example? And not only to the Chief Pastor; for unlike mere worldly policy and prudence we are persuaded that the Archbishop, by this prompt and efficacious submission, has not weakened his authority, but has immeasurably strengthened it. For a rational and wholesome obedience is the best training for command; and that Bishop is likely to be the best obeyed who shows that he rules not in the spirit of his own will, not in blind obedience to his personal wishes and desires, but in conformity to the spirit of the Church and to the mind of its Chief Pastor, no matter whether that

spirit and that mind be in conformity or in opposition to the dictates of his own individual inclination.

If we take the liberty of felicitating the editors of the *Univers* on this fortunate termination of so arduous and responsible a struggle, it is certainly not in any spirit of partisanship that we do so, though as brother editors we can hardly escape or lay aside a certain fraternal feeling on such an occasion. We can hardly avoid rejoicing in the proof this instance affords us of the freedom and boldness which the Church—allows, even against the authorities of the Church—if such a case presents itself. In defending the principles upon which the Church is founded, and which are the breath of its nostrils. But if we do so it is not assuredly to take what has happened as any license given to intemperance of expression, want of respect, or deference to the immediate Pastors of the Church, or unseemly violence in discussion. Perhaps to no man engaged in ardent public debates has it occurred not sometimes to overstep the limits of propriety, and to be hurried by a zeal, momentarily ill-advised, into a tone assuredly has been our own. If we congratulate the *Univers* on the decision in its favour, we do so because we are sure that its editors regard what has happened, not as a vulgar triumph, but as an occasion in which greater profit has been reaped by the Prelate who has set so illustrious an example of Christian magnanimity than by themselves, even in receiving a decision in their own favour. God grant that we may all have the strength to follow, with simplicity of heart, this great precedent, and to walk in the light which it sets us. God grant that we may have strength to follow the counsels of the Holy Father when, through the Bishops of France, he, in effect, exhorts all the sons of the Church “to cause the entire disappearance of all the dissensions which the old enemy labours to excite “binding yourselves together in the bonds of charity, and endeavouring, with all humility and meekness, to preserve in all things the unity of the spirit in the bond of peace.”—*Tablet*.

#### FRANCE.

DEATH OF MGR. GARIBALDI, NUNCIO AT PARIS.

A painful and unlooked for stroke has just deprived the Church of a worthy Prelate, and the diplomatic body of one of its most distinguished members. His Excellency Mgr. Garibaldi, Nuncio-Apostolic of the Holy See at the court of France, died on Friday last of a stroke of apoplexy, at about two o'clock in the afternoon. Mgr. Garibaldi was holding in his hand a despatch he had just written, when all at once he fell to rise no more. The physicians Mais on

nuevé and Vuiton were immediately called in, but all their pains were unavailing. His Excellency was aged 56 only. His zeal for the service of the Church and the Holy See, his profound knowledge of men and of affairs, his conciliatory moderation, his sweet and kind manners, had gained him the esteem, sympathy, confidence, and respect of men of the world, as well as of the Clergy.

Mgr. Garibaldi had passed the greatest part of his diplomatic life in Paris. From 1826 to 1831 he was attached as Secretary-Auditor to Cardinal Lambruschini, the then Nuncio. After Monsignor Lambruschini's departure he remained at Paris as charge d'affaires till 1837, when he was named Internuncio. He was recalled to Rome in 1843, and soon after was sent as Nuncio to Naples. In 1850 he returned to Paris as Apostolic Nuncio with the dignity of Cardinal. Mgr. Garibaldi observed a few days ago that M. Donoso Cortes was the first ambassador in Paris that had died at his post.

The funeral obsequies of Monsignor Garibaldi were celebrated on the 21st with extraordinary pomp in the Cathedral of Notre Dame. The ceremony, according to strict rule, should have taken place in the Church of St. Thomas of Aquin, to which parish his Excellency belonged; but the Archbishop of Paris made an exception in favour of the representative of his Holiness, and directed the celebration to take place in the Metropolitan Church. At eleven o'clock the remains of the deceased were placed in a magnificently-decorated hearse, drawn by four horses, and the procession began to move from the residence of the Nuncio, the rue de l'Université. The cortege was opened by a strong body of *sergens de ville*, who cleared the way, and by a detachment of infantry. Next came four mourning coaches with the Clergy of the Church of Saint Thomas d'Aquin, within whose jurisdiction the Nuncio died, and then the hearse, four members of the diplomatic corps holding the corners of the pall. Immediately afterwards followed the members of the Nuncio's household; the entire diplomatic corps—at the head was remarked Veley Pasha, the Ottoman ambassador, the ministers, the President and Vice-President of the Senate, Marshall Magnan, Commander-in-Chief of the army of Paris, the principal authorities, and the numerous friends, laymen and Clerical, of the deceased. The Nuncio's carriage, with the Archbishop's mitre and the keys on the panels, immediately preceded two state carriages of the Emperor, in the first of which was General Roguet, principal aide-de-camp, and in the second the Clergymen attached to the Imperial Chapel of the Tuileries. The cortege traversed the rue de l'Université, the rue Belle-Chasse, and the whole length of the quays to Notre Dame, under the porch of which the body was received by the Archbishop of Paris, at the head of the Metropolitan Chapter and the Canons of St. Denis and Paris. Mass having been celebrated, and the benediction pronounced by the Archbishop, the Clergy accompanied the body to the chapel, where it is to remain deposited until the court of Rome or the family of the deceased shall have decided where the remains are to be finally deposited.—*Tables.*

### THE IRISH IN AMERICA.

The American journals have very extensively circulated this interesting sketch of some remarkable Irishmen in the Revolution of 1776:—

Stephen Moylan, brother to the Catholic bishop of Cork, a Brigadier-General in the Army of Independence. George Mead, who subscribed £5,000 to supply that army with food in 1780. Matthew Meade from Strabane, purser to Paul Jones's ship; and his brother James, who gave £5,000 for supplies to the war. General John Shee, partner in commerce with Dr. Franklin's nephew, Richard Bache. Thomas Barclay, Consul-General to Barbary. John Barclay, Mayor of Philadelphia in 1791. John Donaldson, Register and Comptroller of Pennsylvania. Blair McClenachan, M. C. served in the war, and subscribed £15,000 in 1780 to sustain the army, Jasper Moylan, served in the war; a lawyer of eminence; died in 1811 (Robert Walsh, the distinguished author, late U.S. Consul at Paris, married his only daughter). Colonel Sir John Patton, of the Pennsylvania line, served from 1775 to 1783, and was afterwards in partnership with General St. Clair. Oliver Pollock, a wealthy merchant from New Orleans, and an efficient friend of Independence. Brigadier-General Thomas Robinson, from the North of Ireland; he was General Wayne's brother-in-law. General Walter Stewart, of the Army of Independence—a brave officer, native of Londonderry, much esteemed by Washington; he married a daughter of Blair McClenaghan. General William Thompson, a native of the North of Ireland, accompanied Montgomery in his expedition against Quebec, and commanded the American forces at the battle of Three Rivers, Canada, June, 1776; he was an impetuous and skilful officer. Colonel Ephraim Blaine, of Carlisle, Pa. Thomas Fitzsimmons, one of the framers of the United States Constitution, Captain in the war of Freedom, and an extensive merchant of Philadelphia before the Revolution. Dedamus Burke, Judge of the Court of Chancery, S. C., migrated from Galway to the United States at the commencement of the Revolution, in which he took part as a volunteer; he sat in Congress, and died in 1802.

Rev. Samuel Dunlop, of Trinity College, Dublin, taught school at Cherry Valley, N. Y., in 1741; his sweetheart promised to wait seven years for him, and he returned to Ireland within a week of the time, on the day she was to be married to another, bore off the prize to Cherry Valley, where they lived till 1778, when Butler and his loyal Indians murdered Mrs. Dunlop, and their daughter, Mrs. Wells and burnt their dwelling. To see savages, set on by the landlords of England, act thus, was too much for him; he pined away, bowed his head, intreated the Lord to allow him to join in heaven those he had loved on earth, and died broken hearted.

George Hanger, Lord Coleraine, a Captain in the American war, for England. A pleasing author who wrote his own memoirs. Died 1824.

William and John Harper, of Harpersfield, Militia Colonels in Western N. Y. during the Revolution. John prevented an Indian massacre in 1777; William was Judge of Otsego.



county with the father of Cooper, the naval historian, and for some time in the legislature. &c.

Colonel Hazlitt, a revolutionary Irish officer, fought at Princeton by Mercer's side—died at Dover, Del., and his remains were interred at Laurel Hill not long since.

Major John James migrated to South Carolina in 1733; took arms for America in 1775; served under Marion, and was elected with him to the legislature after the peace.

General Edward Stack went from Ireland to France, was an aid-de-camp to Louis XV., embarked with La Fayette to aid the Republicans in '76, went to India and fought for France, was the companion of Clarke, Duke of Feltre, and commanded the regiment of Dillon in the French Revolution. Stack went to Coblenz with Charles X., entered the English service, was taken by Napoleon, and kept prisoner till Louis XVIII. got power; was asked, when made a general officer by England, if he was not a Catholic? To which he replied, "I am of the religion that makes general officers." He died in 1832.—*Quebec, May 13, 1862*

### LAST HOURS OF NAPOLEON.

**LAST HOURS OF NAPOLEON.**—We have seen a man who, in the history of the world, walked in the steps of Nimrod, Nebuchadnezzar, Cyrus, Alexander, Cæsar, and Charlemagne. We have seen Napoleon, the modern incarnation of military and political genius, we have seen him turn his dying eyes towards Rome, and ask of her a Catholic priest, to receive his last confessions and to sanctify his last moments on the rock of St. Helena. On the 27th of April, 1821, he found himself irremediably attacked by the malady of which his father died. From this moment, says the universal biography, he only occupied himself with the duties of piety, and the priest of Vignali was almost constantly with him. "I was born in the Catholic religion," he said at different times; "I wish to fulfil all the duties which it imposes, and receive all the consolations, all the assistance which I hope for from it." One of the companions of his captivity, the Count Montholon, adds: "On the 29th of April, I had passed thirty nine nights at the bedside of the Emperor, without his allowing me to be replaced in this pious and filial service, when in the night between the 28th and 30th of April he appeared to be concerned for the fatigue I was suffering, and begged me to let the Abbe Vignali take my place. His persistence proved to me that he spoke under a pre-occupation foreign to the thought he expressed to me. He permitted me to speak to him as to a Father; I dared to say what I had comprehended; and he answered, 'yes, it is the priest I ask for, take care that I am left alone with him, and say nothing.' I obeyed and brought directly the Abbe Vignali, whom I warned of the holy ministry he was about to exercise. Introduced to Napoleon, the priest fulfilled all the duties of his office. After having humbly confessed, this Emperor, formerly so proud, received the viaticum, and Extreme Unction, and passed the whole night in prayer; in touching and sincere acts of piety. In the

morning when General Montholon arrived, he said to him, in an affecting tone of voice, and full of satisfaction; "General, I am happy, I have fulfilled all my religious duties; I wish you at your death, the same happiness. I had been of it, I am an Italian, a child of rank of Corsica. The sound of the bells affects me, the sight of a priest gives me pleasure. I wished to make a mystery of all this; but that would not be right, I ought, I will render glory to God. I think He will not be pleased to restore me to health; but give your orders, General, let the Blessed Sacrament be exposed, and let the forty hours' prayer be said." The Count Montholon was going out to execute the order, Napoleon called him back: "No, he said, you have many enemies; as a noble they will impute the arranging of this to you, and they will say my senses were wandering, I will give the orders myself." And from the orders given by Napoleon himself, an altar was arranged in the adjoining room, where the Blessed Sacrament was exposed, and the forty hours' prayer was said. The Emperor had still some lucid moments, and he called to mind the good he had done in his life for religion—"At least," he said, "I have re-established religion: It is a service of which no one can calculate the consequences; what would men become without religion?" Then he added, "There is nothing terrible in death; it has been the companion of my pillow during the last three weeks, and now it is on the point of seizing on me for ever. I should have been glad to see my wife and my son again; but the will of God be done!" On the 3d of May, he received a second time the holy viaticum, and after having said adieu to his generals, he pronounced these words, "I am in peace with all mankind, he then joined his hands, saying; "My God!" and expired the 5th of May, at six at night.—From the *Universal History of the Catholic Church* by the Abbe Koberbacher.

### CATHOLICITY IN CALIFORNIA.

At a meeting held by the clergy and laity of San Francisco, on Ascension Thursday, the following preamble and resolutions were unanimously adopted:

Whereas it is a matter of notoriety to the civilised world, that Very Rev. John Henry Newman of England, because he abjured the Anglican heresy, and was admitted into the Holy Catholic Church, and because he raised his voice to repel with the truth the foul slanders uttered against the holy virgins and clergy of that holy church, by a base and degraded apostate, had been subjected to the most undisguised persecution, in the form of an unjust, vexatious, and expensive prosecution, therefore

Be it resolved—That we, the clergy and laity of the city of San Francisco, for ourselves and on behalf of our brethren, the clergy and laity of the State of California, do hereby declare our sympathy with that illustrious confessor, and admiration for his great worth. And secondly,

Be it resolved—That a committee be forthwith appointed to receive contributions, for the purpose of presenting him with some suitable testimonial of our sympathy and esteem—to be

forwarded by same committee by express, or otherwise, to the very rev. victim of religious bigotry of.

On the motion, the following were appointed upon the above committee:—The Right Rev. Bishop Alemany, Very Rev. J. F. Lebaria, Rev. Eng. O'Connell, Rev. H. P. Gallagher, Messrs. Sullivan, Fenton, Oliver, and Derham. —*The Nation*.

### THE INSPECTION OF NUNNERIES.

We have been requested to publish the following "Protest," which has been signed by a number of Roman Catholic gentlemen of high station and character:

"We, the undersigned Catholics of England, seeing that a bill has been introduced into Parliament, founded on the allegations that difficulties exist in obtaining the writ of *Habeas Corpus* in certain cases, and that it is expedient that such difficulties be removed, do hereby protest against the said bill as mischievous, uncalled for, offensive, and injurious.

"1. Because it enables a commissioner, paid and appointed by the Crown, in company with any magistrate, whom he may select at will, and who may be altogether unfit to share in the exercise of so dangerous a power, to enter, even by force, into any private house, to subject each woman found therein to a separate examination, and to institute inquisitorial proceedings of the most novel and intolerable character, without any previous information taken upon oath, without warrant of any judicial officer, and without any specific allegation of facts.

"2. Because we have reason to believe that this measure is aimed at convents, the private dwellings of ladies venerated by us as devoted to the practice of piety, the care of education, the visiting of the sick, the reformation of sinners and other works of charity, and whose undisturbed continuance in their sacred calling is of the greatest importance to the religious, educational, and social interests of the Catholics of these kingdoms.

"3. Because the supposition that there may be cases, or the assumption that cases do exist, in which women are detained against their will in convents, in this country, are the only pretexts put forward by the bill. Because such suppositions and assumptions are entirely destitute of all foundation. Because no facts whatever have been so much as offered to support them. And, because it is contrary to policy and common sense to legislate against a particular evil before the existence of such evil has been proved.

"4. Because the illegal deprivation of personal liberty by the forcible confinement of an individual is an indictable offence, to which heavy punishments attach already. Because ample means exist for bringing to trial all persons reasonably suspected of such crimes. And, because it is unwise and impolitic to create new crimes, new penalties, and new modes of procedure, as is done by this bill, before the existing law has been shown to be insufficient.

"5. Because the majority of the undersigned,

having sisters, daughters, or near relatives in convents in this country, and maintaining with them a constant intercourse, by themselves and the female members of their families, most of whom received their education and still frequently reside therein, are perfectly acquainted with the habits, discipline and mode of life pursued in convents, and are enabled to deny, as they do hereby deny, that any person is imprisoned in them, or that any physical impediment exists to prevent any inmate from quitting them who may be minded so to do.

"Lastly—The undersigned declare that it is morally impossible that cases of unlawful imprisonment or physical restraints on liberty should exist in convent without the fact being known to them and to their families. Therefore, that any assumption of the existence of such cases directly inculcates them as neglectful of their first duties as men and Christians, and as participators in the wrongful detention of those whom, by every tie of kindred and honour, they are called on to protect. And therefore that the present bill, by countenancing the false and injurious suppositions of ignorant and prejudiced persons, that inmates of convents are subjected to unlawful imprisonment, is a libellous insult to the ladies in question, to their families, and to the undersigned."

The above has been already signed by—

Earl of Arundel and Surrey	Englefield, Charles
Lord E Fitzalan Howard	Ferres, Marmion, E, of Bed-
Viscount Fielding	desley Clinton
Lord Camoys	Gorman, Edmund A
Lord Stourton	Hanloke, J, of Wingerworth
Lord Vaux of Harrowden	Leslie, Col. Charles, K H, of
Lord Petre	Balgahain
Lord Arundel of Wardour	MacKenzie, L M, of Findon
Lord Stafford	Maxwell, W C, of Evering-
Lord Lovat	ham
Lord Dormer	Maxwell Henry C, of Scar-
Hon Thomas E Stonor	thingwell
Hon Alfred Stourton	Myddleton, Charles, Myddle-
Hon George Mostyn	ton Lodge
Hon John F Arundel	Monteith, R J, of Carstairs
Hon Simon Fraser	Middleton, F, of Park Hall
Hon F Stonor	Phillips, A L, of Grace Dieu
Hon Charles Langdale	Ranken, G Elliott
Hon James Dormer	Riddell, T, of Felton Park
Sir R Throckmorton, Bart	Riddell, Thomas W
Sir Edward Blount, Bart	Riddell, E W
Sir Edward Smythe, Bart	Sills, W B
Sir Charles Tempest, Bart	Silvertop, Henry C, of Min-
Amherst, W J	ster Acres
Badeley, Edward	Tempest, J, of Nether Hall
Blount, George	Towneley, C, of Towneley
Blount, Alfred	Towneley, John
Blount, Gilbert	Turnbull, W B, D D
Bowden, Henry, of South-	Turville, G F, of Bosworth
gate	Turville Francis F
Bowden, J B, of Plessington	Vavasour, W, of Haslewood
Bradshaw, John J	Castle
Cavendish, Charles W	Walford, Edward
Doyle, Richard	Wallis John E
Doyle, Henry	Walsh, Edward D
Duff, John A F	Weld, E, of Lutworth, Esqrs.
Duff, D French	

[*London Morning Chronicle*.]

### INSPECTION OF NUNNERIES BILL.

The subjoined very pertinent letter on this subject appears in the *London Examiner* of Saturday:—

"Sir—In common with all my sex I ought to feel profound gratitude to Mr. Saunders and to the eloquent gentlemen of the *Times*, who are making such strenuous efforts to free us from oppression. But permit me to ask why these champions of ours restrict their zeal to so narrow a field? For one unhappy Nun who deplotes her fatal and irrevocable mistake, there are in these kingdoms thousands of women bound by vows to a life of degradation, privation, and every kind of physical and moral torture, from which there is no escape. The writers in the *Times*, of all men, can be at no loss for examples of the fearful disgusting, and hopeless bondage to which I refer, for a day rarely occurs in which at least one case of brutal violence on the part of the masters of these wretched slaves does not shock the eyes and the feelings of the readers of that journal. I do not belong to the Church which enjoins or accepts vows of seclusion and celibacy, nor do I approve them; but I have seen something of conventual life, and when I measure the extent of the evil inflicted, or *possible to be inflicted*, by such vows, compared with that entailed on women by vows equally irrevocable made to man, I confess that the affectation of solicitude for our interests, our freedom, and our happiness, so ostentatiously put forth by these gentlemen, appears to me little better than an insult. In what convent in the United Kingdom or elsewhere are women beaten, trodden under foot, dragged about by the hair of the head, reduced to a shapeless mass of bruises, and killed, and all this as the consummation of a life of starvation and drudgery, of perpetual insult and loathsome brutality? Be pleased, Sir, to tell these gentlemen to be more consistent if they would not have us think that it is not our defence that they have at heart.—I am, Sir, A PROTESTANT ENGLISHWOMAN."

#### THE NEWMAN DEFENCE FUND—APPROPRIATION OF THE SURPLUS.

We have to state that Dr. Newman has presented 400*l.* of the surplus of the Defence Fund\* to the Rev. Mother of the Norwood community, in liquidation of the expenses incurred by her in meeting the legal proceedings which were directed against her last year. It is understood to be his intention to devote the bulk of the balance which has come into his hands (that is, as much as 3,000*l.*) to some purpose connected with the Catholic University. Various influential persons have expressed a wish that the whole, or at least a portion of it, should be received for the Birmingham Oratory itself; and several considerable sums, which are included in the balance, were contributed with a knowledge that the necessary amount had been already raised, and with an express desire on the part of the donors that they should be applied to personal or private objects of his own. It seems, however, he has not thought it right to let these

circumstances interfere with the general view of its application, which he had previously formed. He has it also in intention to print and circulate a list of the subscribers, as far as this is possible.—*Tablet.*

#### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. John Spence, for June, ...	Rs. 25	0
" Jas. Ournin, for ditto, ...	5	0
" A. W. Spence, for ditto, ...	5	0
" W. R. Lackersteen, for ditto, ...	5	0
Mrs. M. A. Namey, through Rev. Mr. McCabe, ...	4	0
A Convert, thro' the Archbishop, ...	20	0
Mrs. Shanahan, thro' Rev. Mr. Tracy, ...	10	0
" Young, ...	6	0
" J. B. Cornelius, ...	5	0
Sacerdos, ...	5	0
J. R., ...	2	0
A Catholic, thro' Rev. Mr. Hoynes, ...	15	0

Through Mr. N. O'Brien.

Captain Briton, ...	Rs. 2	0
A Friend, ...	1	0
Mr. T. D., ...	2	0
A. L. Leo, ...	10	0
G. W. Sein, ...	1	0
J. H., ...	2	0
J. D., ...	3	0
C. J. O., ...	2	0

#### BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of July last.

H. M., at Burdwan, ...	Rs. 5	0
Mr. J. Baptist, ..	2	0
E. Pereira, ...	2	0
J. Brown, ...	1	0
Richd. Deefholts, ...	1	0
Robt. Deefholts, ...	1	0
E. Baptist, ...	1	0
J. King, ...	1	0
Chas. A. Pereira, ...	1	0
J. F. Pinto, ...	1	0
M. T. Lepies, ...	1	0
J. Leal, ...	1	0
F. Stuart, ...	1	0
Mrs. R. DeLallana, ...	1	0
" Hobson, ...	1	0
" Speede, ...	1	0
" M. B. Botelho, ...	1	0
" R. Pyva, ...	0	8
Mr. E. Botelho, ...	0	8
" Wm. Salvador, ...	0	8
" P. Gill, ...	0	8
" Wm. Martin, ...	0	8
" J. Andrew, ...	0	8
Mrs. R. Lepies, ...	0	4
" E. Martin, ...	0	4
" E. Ambrose, ...	0	4
" J. Francisco, ...	0	4

Expenditure.

Paid Servants' wages and Contingencies, ...	Rs. 23	3
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\* For the statement of the accounts of the Defence Fund, and minutes of the proceedings at the General Meeting on Friday last, see our advertising columns.

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 10.] CALCUTTA: SATURDAY, SEPT. 3, 1853.

[VOL. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Sept. 3.

ON THE OBLIGATION OF PARENTS AND SUPERIORS TO TAKE CARE, THAT THOSE UNDER THEIR CHARGE, BE NOT ALLOWED TO READ BOOKS OF A BAD OR DANGEROUS CHARACTER.

*(Continued from page 116.)*

WE have already laid before our readers a clear and conclusive exposition of the reasoning, by which it is established, that in Catholic principles, the Church is divinely authorised to forbid her children, to read such books as she may judge dangerous either to their faith or morals, or calculated, by bringing her disciplinary regulations into disregard, to prove injurious to their piety and docility.

We now propose to call attention chiefly, to the testimonies, which may be adduced on the same subject from the writings and the conduct of learned or distinguished persons, separated from Catholic unity, and attached to one or other of the principal sects, into which Protestantism is divided.

In some of the instances to which we shall make reference, it will be seen, that the principle, asserted by the Catholic Church, with respect to the prohibition of the use or retention of dangerous books or publications, has been, in various cases, adopted and acted upon by Protestant sects, with regard to each other, by the Lutherans, for example, forbidding to their adherents to read Calvinistic publications, and by the Calvinists reciprocally interdicting to their followers to make use of Lutheran books.

Speaking of Heresies, and of the contentions, which the upholders of various Heresies have with each other, on those doctrinal questions in which they differ in opinion, St. Hilarius, one of the fathers of the Church in the fourth century, says, "All Heretics advance against the Church; but while they oppose each other, their gain is nothing. It is the Church that triumphs over all—their mutual opposition strengthens our faith." De Trin. L. 7.

The truth, which the illustrious Bishop, here quoted, affirms with respect to Heresies at large, is especially illustrated in the teaching and conduct of the several sects of Protestantism, with regard to the authority of the Church, to prohibit to her children, the use of bad or dangerous publications.

Because for our purpose it is enough

to know, that the leaders of each of these sects exercised against their respective adversaries, and the adherents of those adversaries, Protestant though both parties were, the same authority, in prohibiting to their followers the perusal of doctrinal books composed by their opponents, as the Catholic Church has always exercised, in forbidding to her children the use of any publication of an evil or questionable character.

Luther, the leader of the unhappy rebellion mis-called the reformation, wrote a treatise expressly not merely on the suppression, but even on the abolition or destruction of books containing unsound doctrine. Of course, in Luther's estimate, all doctrines that contradicted his own peculiar teachings were unsound and heterodox. Calvin also deplored the evils which arose from the reading of bad books, and proved not only theoretically, but even practically, in a horrible manner, his detestation of them, for not content with causing Servetus to be burnt to death for his errors, he consigned to the flames the unhappy man's books also. Even with respect to the ancient Roman Classical works, viz., those of Juvenal, Martial, Catullus and portions of Virgil, Luther affirms, that they contain so many obscene and filthy passages, that they should be banished from Schools, as they cannot be read without doing great injury to youth. With respect to the plea so often offered for the reading of dangerous works, namely that the style in which such books are often written, is so pure and elegant, that by familiarity with them, the reader acquires a happy proficiency in the use of correct language, which he could not easily otherwise attain, St. Augustine remarks, that this very recommendation exercises also a powerful influence on the reader's mind and heart, by means of which, he is more easily seduced to imitate in practice, those corrupt actions, which, by the elegance of the language in which they are depicted, are, in his regard, stripped of their grossness and enormity.

The celebrated Gerson writing in the 15th Century against Romances, and alluding to the species of gilding, with which the beauty of their style covers

over and conceals from the readers' view the evils that lie beneath it, remarks, that Fire which is concealed is more dangerous than that which can be seen. The hook does not prove less fatal to the fish who takes it, on account of its being concealed by the bait which covers it. Does, the same learned writer asks, the sword which is steeped in honey inflict a less dangerous wound on that account? Assuredly not.

Amongst the ancient Romans, Livy informs us, it was the duty of the Pontifex Maximus to take cognisance of all publications, and if these were found reprehensible to condemn and burn them. Suetonius relates that Augustus Caesar burnt two thousand bad Books, forbade his Subjects to read Ovid's "Art of Love" and sent its author into banishment.

Alluding to this last mentioned fact; Gerson exclaims "Oh God, alas for the morality of our age, amongst Pagans, a Pagan Judge and an Infidel condemns a Pagan for writing a book which incited its readers to unlawful love, whilst amongst Christians, that same book is upheld, praised, and defended."

In the year 1730, when the restraints upon the printing and publication of irreligious and dangerous works began to be relaxed in England, the then Protestant Bishop of London, in a Pastoral letter issued by him, speaks as follows on the evils which thence ensued. "Such Books, as they fall into innumerable hands, produce infinite evils. And the more so, because they seem at first sight to be got up for a laudable end and from a reasonable motive. Were the incredulity towards which they lead, to be at first made manifest, each reader would at once turn away from them. But these English writers under the appearance of doing homage to Evangelical truth, by the objections which they propose against it, take from under it its foundations, and subvert its principles, omitting nothing that can render suspected the arguments by which its veracity is supported. They vomit forth a poison, which is deadly in proportion to its subtle and concealed qualities. Mankind thus deceived drink of it, for they neither see nor suspect danger. With these writings, much carping criticism and a

great appearance of erudition are mixed up, in order thus to smear over and conceal what is unsound and rotten in them, and as religious instruction is but scantily diffused, and as, whilst novelty is pleasing, man's inclination tends to evil, it is not surprising, that such publications should pervert the mind and heart of those, by whom they are incautiously read. The language of unbelievers makes a strong impression on those who hear it, these become entangled in its meshes—they begin to find their minds disturbed by doubts—when soon after, they unexpectedly become infidels. The unrestrained freedom of thought necessarily begets immoderation and leads to an ungovernable licentiousness of heart—this favors the indulgence of the passions and extends the empire of vice. Hence it can be truly said, that this great city (London) was never hitherto so depraved as it now is. And indeed almost all the states of Europe are also unhappily infected in a similar way; but, doubtless they would be far more corrupted than they are, if they were allowed the same liberty which is here allowed, in thinking in writing and in reading.”

(To be continued.)

### CONVERTS TO CATHOLICITY IN CALCUTTA.

WE have been favored by a Catholic Gentleman of Calcutta, with the following gratifying extract from a letter, lately received from a highly respectable Convert, who about two years since was received here into the Catholic Communion:

“You are not to suppose that I have forgotten my Catholic friends, indeed I value them very much, I hope to be in France in the winter, I shall rejoice to be in a Catholic Country. How often have I thought of God's mercy to me, in bringing me to the true Faith. How unworthy an object of His bounty I am! Will you give my respectful and affectionate remembrances to His Grace, and ask the good Nuns to remember me in their prayers.”

We have learned also on unquestionable authority, that another Convert,

an English Military Officer, who, together with his family, was still more recently admitted here into the one fold of the one Shepherd, has, in the vicinity where he resides in England, devoted his talents and attainments, both of a high order, to the instruction of his Protestant Neighbours in the doctrines of the true Faith. The Son of a Dissenting Minister was the first Convert, whom he thus gained over to the Church, and so well instructed was this Neophyte in the reasoning, by which the truth of Catholicity is established, that he forced his Father to confess, that his conversion to the true Faith was dictated solely by conscience, and a due regard to his own salvation.

### ENTALLY FEMALE ORPHANAGE,

UNDER THE CARE OF THE LORETTO SISTERS.

*Visit to the Entally Institution of Mrs. Turnbull, Miss Turnbull and Mrs. Col. Forbes.*

ON Thursday the 25th August, the highly Respectable Ladies named in the heading of this Article honored our Institutions at Entally with a visit. They were introduced on the occasion to the Lady Superioress by Mrs. Matthews a Catholic Lady, who together with another Catholic, Mrs. Ridgway, the Lady of Dr. Ridgway of H. M. 98th Regt. accompanied them in their tour of inspection to each part of these interesting and now very extensive establishments. The subjoined letter from Mrs. Turnbull will show the high estimate formed of our Estally Institutions by the Lady Visitors named by us in the opening of this notice. The letter we annex was, we may remark, addressed by Mrs. Turnbull to Mrs. Matthews some two or three days, after the visit to the Orphanage now spoken of, had been made. We heartily congratulate the friends of our Institutions, on the daily increasing numerous and most respectable testimonies borne in favor of these establishments by Protestant not less than by Catholic Visitors.

“It affords us the highest gratification to record our opinion of the Catholic

Orphanage, which Institution was visited and found in every way to surpass our expectations; the clean and healthy appearance of the Children and the orderly manner in which every thing is conducted reflecting the greatest credit upon the managers."

A. P. TURNBULL.

A. TURNBULL.

Aug. 31st, 1853.

## ROME.

THE REV. DOCTOR STORCK.

WE publish to-day with much pleasure a letter from Dr. Storck to the Archbishop V. A. W. B. From that communication, the numerous friends of Dr. Storck, both in Calcutta and Chittagong, will be gratified to learn, that he has arrived safely in Rome, and that his health has been already greatly benefited by his visit to Europe. From Rome, it is Dr. Storck's intention to go to England and Ireland, for the purpose of raising pecuniary assistance for the Mission to which he is attached. No doubt, in Ireland, although her unceasing generous contributions to every great and good work in all quarters of the world be sufficient to have exhausted the charity and patience of any less warm hearted and less Catholic people, than the Irish, Dr. Storck will meet with a kind and cordial welcome, as well as proverbial hospitality also, from both Clergy and Laity. As Dr. Storck hopes to accomplish the object of his Mission about next November, his Friends may hope to see him again in Calcutta before the next Christmas.

*Letter addressed by the Rev. Dr. I. Storck to His Grace the Most Rev. Dr. Carew, Vicar Apostolic of Western Bengal.*

MY DEAR LORD ARCHBISHOP.—When I heard, that you left your Mission for Europe, on account of ill health, of course, I was very sorry. And then Dr. Kennedy had to run away also.

My sorrow turned into joy, on hearing that with renewed health you returned so very soon to your affectionate Children; yet I could not help fearing, you returned too soon. But God is great and as merciful; he

will, I trust, preserve you for your all important Mission, for long years to come.

Of my late illness you have no doubt heard. *Si gutta cavat lapidem*, no wonder, if *multa aqua affecerunt cor meum*. During my short stay in Calcutta, of course, your excellent Clergy treated me as their old friend and brother, and I saw well, that I was still beloved by those excellent lay-Catholics, whom I know, you invariably love and esteem.

Without Calcutta charity, of course there was no possibility for me to go even as far as Madras. Scarcely had that Calcutta charity commenced flowing to my aid, when of a sudden and unexpectedly a noble hearted lay-child of your's, a worthy son of his father, enabled me to make a comfortable trip to Europe, without further contribution from other quarters. It was but just and honest, to promulgate this instantly, to stop any further flow of the renowned Catholic Charity of Calcutta.

I am here only eight days; the Sacred Congregation is very kind towards me. To-morrow evening, please God, I shall kiss the feet of our present St. Peter, and on Monday next, also at evening, leave the holy City for Marseilles, and thence through France for London. Being allowed to beg for our Mission only in the united Kingdom, I count, three months will suffice for this, and November should then take me back for Calcutta and Chittagong.

As regards my health, of which I know, you like to hear, thanks to God I am well, so well, that now and then I am taken for 45, whereas I am 54 years old.

Your Lordship's,

Humble Servant,

I. STORCK.

Rome, 16th July, 1853.

P. S.—May I request your Grace kindly to give my best regards to the Clergy, the Lackersteens, &c. &c.

## CONVERSIONS.

### REMARKABLE CONVERSION.

WE rejoice in recording the Conversion of a high-caste Mussulman which took place at Surat on the 10th ultimo. This heaven favoured individual was a Master of Hindostanee and Persian Languages, he was moreover well conversant in English, travelled a great deal and had great experience. Whilst in Seinde a Collector noticing his good dispositions gave him some books treating on Christianity, in these he found, as usual, many declamations against popery; this excited his curiosity to know what popery really

was; he luckily got some books to this effect, and the investigation ended in a perfect conviction that the Catholic Religion nicknamed popery was the only true one and he determined to be one of its members.

As soon as he manifested this his resolution to some of his Mussulman friends, he saw himself under the unpleasant necessity of saving his life by flight. By Divine providence he safely reached Surat, and there after a thorough instruction in the principles of our Religion he was solemnly received in the bosom of the Catholic Church by the Reverend Fr. Thomas C. C.

From Belgium also we have pleasing news. Seven Hindoo adults, and four of their children were baptised on the 12th July by the Revd. J. G. Marchetti, R. C. Chaplain.

On the 8th June, a protestant European Woman abjured the errors of protestantism and was received into the Catholic Church at Kurachee by the Revd. Fr. Andrew, C. Chaplain.

Another European woman was received in the Church at Bombay on the 19th July by the Revd. Fr. John, and an Hindoo female received the same blessing in the church of N. Sa. Da. Esperanza.—*Bombay Catholic Examiner August 2.*

We learn that the Rev. I. M. Beurel, Vicar of the Church of the *Good Shepherd*, has this morning received into the bosom of the Catholic Church, *Edward Paul Gassett*, Esquire, of Boston. This Gentleman, is said, to have taken this important step after long and mature reflections.—*Singapore Local Reporter.*

**BENARES.** Sergeant Thomas Fyrell was received on his death bed, on the 18th ultimo in the bosom of the Catholic Church by Revd. F. Athanasius Apostolic Missionary of that station. The deceased had for some time a mind to abjure Protestantism. How many Protestants have, or had, the same mind. But out of human respect, or some imaginary fear, would wait a little more till they are snatched away by death. St. Austin did bitterly bewail the postponing of his conversion, by quieting his conscience or rather the voice of God with this: "wait a little more."

**DESSA.** The Revd. M. S. Meneses has received three Hindoos in the Catholic Church two in July last, and the other on the 2nd instant.

**BOMBAY.** The R. R. Bishop Michael Anthony baptized two adult Hindoos during this month and also reconciled to the Catholic Church, five Christians of Tanna, who together with about two thousand others some twenty years ago, through the indis-

creet zeal of a Goa Priest, renounced the faith in Christ and lived as Heathens; we hope that their example will soon be followed by the surviving others.—*Bombay Catholic Examiner.*

#### CONVERTS IN THE UNITED STATES ARMY AND NAVY.

It is very clear that our officers, naval and military, have proportionately furnished more converts to the Church during the last years than any other body or class of men in the country. This is creditable to themselves and also, humanly speaking, to the religion they have embraced. There is no class of men, generally speaking, in the whole union so virtuous and honourable as the officers of our army and navy. They do not resemble persons of the same kind of life in Europe, where commissions are bestowed on a degenerate nobility, or shamefully bartered in gold. There is amongst them a generous, fearless, self-sacrificing spirit; a great deal of human social virtue, which needs only God's grace to be made perfect by elevation to the supernatural order. This explains the number of conversions from their ranks to the true Faith. The tradesman or mechanic, though touched by grace, refuses the gift of God, because his mercenary soul, conversant as it is with Protestant intolerance, shudders at the probable loss of business and money from withdrawal of patronage. For the same reason, the professional man closes his ears to the heavenly summons that bids him follow his convictions and yield his heart to what has conquered his understanding. He will not, overcome by cowardly fears, sacrifice his hopes of salvation to the prospect of professional emoluments. So, too, with the Parson. Led by his course of reading to the knowledge of the Church, urged by conscience to secure the welfare of his immortal soul, he hesitates between shame and duty; he glances perhaps at his wife and children, and makes up his mind that he will risk his soul rather than to undergo the peril of starvation. But it is not so with the military man. Brought up in the school of honour, his education and habits lead him to regard the claims of duty and conscience as paramount to all other considerations.—*Cath. Miscel.*

On Wednesday, the 15th of June, Barret Wadden, Esq., was privately received into the true Church by the Right Rev. the Bishop of Southwark, at St. George's. Barret Wadden is now advanced in years, but must still be well remembered by the master-weavers of Spitalfields, among whom he was in many ways distinguished.



We have received from "Anonymoua." Bath, 5s. for the Kilmoeve parish, county Mayo, with sender's earnest desire for prayers for a mother's conversion.—*Tables.*

### ANOTHER OUTBREAK IN THE CHURCH OF ENGLAND.

We extract the following from the (English) Weekly Dispatch,—a Protestant Paper!

Great consternation has been caused in the Church by an open declaration by one of its high officials—and indirectly by one of the bishops—that they admit the Roman Catholic doctrine of transubstantiation, and are prepared to prove, before a properly constituted tribunal, that it is an admitted doctrine of the English Church. The circumstances are briefly these:—Archdeacon Denison, brother of the Bishop of Salisbury, has been for the last eight years examining chaplain to the Bishop of Bath and Wells, an office which entitles him to examine and present to the Bishop candidates for admission into the ministry of the Church. The Bishop of Bath and Wells, being ill, commissioned the late Bishop of Madras to act for him, and a dispute soon arose between the right rev. prelate and the examining chaplain. The Bishop refused to admit to holy orders any gentleman who held the doctrine of "the real presence in the Eucharist!" the archdeacon refused to present any gentleman who did not hold that doctrine. In this state of perplexity, the Bishop applied to the Archbishop of Canterbury, who advised him to ordain the candidate presented by Archdeacon Denison, in order to preserve the peace of the Church. The Bishop acted upon this advice, and immediately afterwards resigned his appointment. The Archdeacon states that his diocesan (the Bishop of Bath and Wells) has never objected to his doctrine of "the real presence," but on the contrary, has always supported him in it, and infers that, if he is unshaken upon that point, the Bishop himself holds the Roman Catholic doctrine. In order to test the correctness of his view, and to show that the opinions he holds are not inconsistent with the plain declarations of the Church of England, Archdeacon Denison has resigned his chaplainship, and the matter will be brought under judicial investigation. In the event of the Archdeacon substantiating his case, it will be proved that the Church of England holds the Roman Catholic doctrine of transubstantiation; if he fails, it will be shown that the Bishop of Bath and Wells, the Bishop of Exeter, and others who hold the Archdeacon's views, are not really members of the Church of England; but

sympathise, at least doctrinally, with the Church of Rome—a pretty fix any way.

### CATHOLIC EDUCATION IN BRITISH GUIANA.

The following interesting details, relative to the state of Catholic education in Demerara, are taken from the report of the Inspector of School (a Protestant) in British Guiana. It is published in an April number of the *British Guiana Colonist* ;—

#### "Roman Catholic Boys' School."

"The School is confined to boys, the girls being instructed by the ladies of the Ursuline Convent. It is held in a room attached to the chapel or presbytery, on the Brick-dam, an apartment about 25 feet by 22, and sufficiently spacious for the number of boys at present under instruction. The Combined Court, however, having last year voted 500 dollars to aid in the erection of a new schoolhouse, that building is now being constructed at the back of the Presbytery.

"The room is not furnished with a gallery, but has six good writing-desks, and is hung round with large maps of the world, of the ancient world, of the quarters of the globe, of England, Scotland, and Ireland, and of the Holy Land at three different periods of Jewish history, all published by the Irish National Society. In this respect the school is better furnished than most of those in Georgetown.

"The master is Mr. William Williams, a native of Barbadoes, long a resident in this colony, and formerly clerk and catechist in connection with the Church of England, but now a convert to the Roman Catholic Faith. He is remunerated by the yearly grant of 500 dollars made by the Combined Court to this school, but receives no fees, the school being entirely free. He professes to teach on the Irish National System and uses the books published by the Irish Commissioners, but without a gallery he cannot give full effect to that system, and he has never seen it in operation at home.

"The school has considerably increased since Mr. Williams took charge of it at the commencement of July last, and now numbers forty-seven on the books, among whom are five Portuguese, one Maltese, and three Coolies. The average daily attendance is twenty-eight. I have seen thirty-one present on one of my visits. There are four classes under the charge of monitors. The first class is reading the sequel to the 2nd Lesson Book of the Irish series; learning geography, with constant reference to the maps, but no history; working sums in the simple rules of arithmetic, and writing in copybooks. As usual in free schools, the parents pay very reluctantly for the books &c. required by their children.

#### Roman Catholic Girls' School.

"In the Ursuline Convent is a poor school for girls, instructed by the ladies of the house. There are 109 children on the list, but the average daily attendance does not exceed forty. A fee is charged of from thirty-two to sixty-

four cents a month, according to the advancement of the children, but all who plead poverty are exempt from payment. The sum thus collected is therefore extremely small; it is applied to meet the necessary expenses of the school.

"The system pursued is the Irish National system, and the books in use are the admirable series published for the schools in Ireland. These are purchased by the parents willingly. The ladies have also, for the use of this school, the entire series of maps published by the Irish National Society, besides a few of other series—some charts of natural history, with coloured illustrations of the animals in comparative size, representations of remarkable natural phenomena, and of sacred rites. Great attention is paid to instruction in needlework in all its branches, and many of the girls attend with no other view than to acquire this useful art; their parents, feeling no interest in their improvement in literary matters, take them from school as soon as they are able to sew, &c., satisfactorily.

"The schoolroom is in a detached building behind the convent. It is low, but well ventilated; contains no gallery, but in the centre of the room are parallel rows of writing-desks, as in the Irish National schools, and the walls are hung with the maps and charts above mentioned.

"Besides this school, the ladies have an orphan school, maintained entirely at their expense, composed almost wholly of the children of Portuguese, who have been carried off during the past year by yellow fever. At the close of the year there were twenty-nine of these orphans, but several having been put out to service, there are at present not more than seventeen. They are taught apart from the other poor children, because, being the offspring of Roman Catholic parents, they are brought up in that Faith; whereas in the poor school there are also children of Protestants, and all distinctive religious instruction is avoided. I was greatly pleased with the cleanliness and neatness of these poor orphan children, and with the anxiety of the ladies for their welfare and comfort. Among them was an infant only two weeks old. The elder orphans have made great progress in English, and are able to read extremely well. Their proficiency in needlework is surprising.

"The ladies of the convent also undertake the education of pupils of the better class, of whom they have at present twenty-four under their care, so that in all about eighty children are daily instructed within the walls. The self-denying zeal with which these ladies devote their lives and fortunes to the arduous work of instructing the young is worthy of all admiration."

From the same paper we extract the following paragraph, as a well-deserved tribute to a family who, we believe, fully deserve all the praise which it gives them:—

"The Catholic congregation of Demerara are indebted to Mr. Heron and his talented family for a pleasure which seldom falls to their lot. With their accustomed liberality and devotion

to their religion, they gave their services gratuitously yesterday, and their singing of Mozart's No 12 Mass will long be remembered by those who had the fortune to be present. Ecclesiastical music is perhaps the best test of the ability of the singer, and certainly it would be difficult to conceive how this splendid composition could have been more beautifully executed. The compass and management of the voice displayed by the ladies gave full effect to the majestic conception of the composer, and the devotional feeling and the absence of all theatrical mannerism enhanced the impression. It was a renewal of old recollections of days when we have listened to the performance of this Mass by a perfect choir, and with the accompaniment of an organ inferior to few in England. On Sunday next it is the intention of this excellent family to give their services again on behalf of the orphanage established by Dr. Hynes, under the care of the ladies of the convent. As this institution proceeds from no spirit of rivalry or of opposition, but is simply an extension of the principle of the general asylum to the particular exigencies of the congregation, and is entirely dependent on the charitable contributions of the friends of the destitute, we trust the appeal to the generous sympathy of the public will not be in vain. The unbiassed testimony of the inspector of schools affords undeniable evidence of the care and attention of the self-denying ladies who have undertaken the arduous duty, and of the success which has blessed their efforts. Many of the elder girls have already been placed out in service with families in the city, and are all receiving instruction, which will fit them to become hereafter useful in their station of society, and to earn their support by honest industry. Apart even from religious considerations, such an institution is deserving of all encouragement."

## \* PROTESTANT BIGOTRY.

(From the Madras Examiner.)

Not long ago a correspondent from Bellary took the trouble of exposing on a small scale the system of injustice hitherto upheld towards Catholics in the Honorable Company's Army in the matter of promotions, by exhibiting a list of all the Staff appointments commissioned and non-commissioned at that station with the enormous disproportion of only one Catholic to fourteen Protestants. Thus was made out a *prima facie* case of gross injustice towards the Catholic soldiers of the Honorable Company's Army. We could not however fail to observe, that our correspondent had taken a very narrow and local view of a very broad and general subject. So we beset ourselves to inquire, how far the charge of injustice towards the Catholic soldiers could be sustained by reference to other stations of this benighted presidency, where bigotry never slumbers, whilst all else (more especially in reference to social progress and

moral and intellectual improvement) is enveloped in one universal lethargy closely resembling the everlasting sleep of death. Our inquiries have conducted us (we are sorry to say) to a grosser and more flagrant case of systematic injustice than our readers or ourselves could ever have anticipated.

First of all, we have ascertained by reference to the rolls of the several battalions of Artillery, that the catholics in the corps of Artillery are 5 ninths of the whole, that is, there are 5 catholics to 4 protestants. Catholics and protestants are nearly equal in the two European Infantry regiments. The catholics are in the majority in the 1st Madras Fusiliers, whilst they are in the minority to pretty much the same amount in the 2nd European Light Infantry.

This statement as to the relative numerical strength of catholics in the Honorable Company's Army,—a statement upon which in a great measure will depend the cogency of our charge of injustice against the military authorities, derives additional certainty from a statement in "the inspection return sent in annually to the Adjutant General of the Army (from every troop of horse, detached company and battalion of Foot Artillery, as also from Regiments of European Infantry, shewing the number of English, Irish, Scotch, Welsh, Manx, and country, borns, in the Honorable Company's Army." The Irish are found to exceed all the others put together by upwards of 50. If there be a few protestants from the North of Ireland, there is at the very lowest an equal number of catholics among the English and Scotch. Hence it cannot be denied by those at least, who are conversant with the Company's Army in this presidency, that the catholics are equal, if not superior, in numerical strength to all sections of protestants put together.

We now proceed to show what even-handed justice has been dealt out to this—the largest—class of the Army, upon whose fidelity in a great measure depends the maintenance of this great Empire under British rule.

Seventy-eight persons (including four with acting appointments) are now to be on the ordnance department as Conductors and Sub-Conductors, of whom 18 only are catholics. These seventy-eight promotions are made, or supposed to be made, by the Adjutant General of the Army from recommendation-rolls sent in periodically (according to regulation) from corps or departments. The odium of abusing so much patronage would (it appears) be too weighty for the shoulders of the Adjutant General without the sustaining aid and cooperation of the heads of corps and de-

partments! They must step in to screen the Adjutant General in his unjust disregard of meritorious services, or take a part in his dishonest exercise of a great public trust. Be the injustice, however, with him, or them, or altogether, there it lies undisguised in all its native deformity. With all their professions of justice and impartiality, there are only 18 catholics out of 78 Conductors and sub-Conductors in the ordnance department. Let him, who can, put the monster of iniquity from his own doors. Either the heads of corps and departments, or the Adjutant General, or both, are guilty of a gross injustice towards the catholics of the Honorable Company's Army—an injustice (in our mind) greatly and insultingly aggravated by the hollow and deceitful professions of justice and impartiality occasionally put forward by the military authorities in the shape of orders and regulations.

Next, we have six Troop Quarter Masters in the Horse Artillery, who are also warrant officers, and of equal rank with conductors; but not a single catholic amongst them. We could turn out of the Horse Artillery at least twice as many catholics of equal, if not superior, qualifications; but the officer commanding the Horse Brigade in his anxiety to do justice, neglected to recommend them to the Adjutant General, or, if he performed his duty, the Adjutant General neglected his. There are also nine Riding Masters in the Horse Artillery. One of them is a catholic. Thus in the Riding Masters and Troop Quarter Masters of the Horse Artillery we have the old Bellary proportion of one fifteenth. Out of fifteen appointments one catholic is chosen by a great effort of liberality, to show that some appointments are not (like others) absolutely closed against catholics.

We must not pass over the Deputy Commissaries, with Assistant and Deputy Assistant Commissaries. There are ten of them—all promoted from the warrant grade, and borne as commissioned officers partly in the ordnance department and partly on the veteran establishment. These appointments are absolutely closed against catholics. We would be glad to see the Adjutant General display his liberality upon one of these instead of bestowing one out of nine riding-masterships upon a catholic. This would seem like beginning at the right end, and would show he was in earnest about it.

So far we have been able to make out but 19 catholics out of 103 appointments. And this is what they call liberality and impartial justice!!! Oh!!! Oh!!! We may bid good morning to justice and liberality, when we meet them: which (God knows) is very seldom. Hypocrisy and canting and

false pretences are to be met, as of old, in the corner of every street.

We now come to the overseers and sub-overseers of the Commissariat Department. There are 26 of them. We include a few acting appointments, and the Head-overseer, a protestant, who bears a commission on the invalid establishment. These promotions are made by the Commissary General, who (it appears) could find only two catholics worthy of promotion to the warrant grade through his influence. We thank him kindly for bestowing the thirteenth part of his patronage on us. We see that he is not unwilling, whilst he gets the long baker's dozen, to give catholics the thirteenth loaf. Come time perhaps he may take into consideration how little is the 13th loaf, while we outnumber those on whom he bestows the other twelve.

Before we pass away from the warrant officers, we shall invite the attention of our readers to a small scrap in Pharaoh's Army list page 145 headed "Invalid and pensioned warrant officers, &c." There are 22 of them and only two catholics. So that it is all the same, whether we go backward or forward, whether we look to the old or to the young. Out of 151 persons promoted from the ranks to the commissioned and warrant grades of the Honorable Company's Army we have been able to find only twenty-three catholics, being only one seventh, where they ought to be one half.

We now proceed to the examination of the Garrison and departmental non-commissioned staff, under which denomination 166 staff appointments have been created in this presidency. As we are dealt unfairly with in the higher appointments, perhaps compensation may be made to us in the lower. But no. Out of 166 there are only 40 catholics. There are 33 Commissariat Staff Sergeants, (including 20 acting appointments,) and only two of them catholics. This is the way the Commissary General makes us compensation in the inferior appointments for having put us off with the 13th loaf, while he was disposing of the higher appointments. The Quarter Master General of the Army has the patronage of 24 Barrack Sergeants and 7 Road Sergeants. Out of the 31 he has appointed only 6 catholics—one Road Sergeant and 5 Barrack Sergeants. The Adjutant General disposes of all the rest of the 166: except the Garrison Staff of Fort St. George, which is the patronage of the Town Major, and the Staff of the Artillery depot at St. Thomas' Mount, and here and there a few Cantonment Staff Officers. But justice has not been done

either in the higher appointments or in the lower: in the latter we can find only 40 catholics in 166, whilst in the former we have but 23 catholics in 161.

We pass over for the present 120 staff appointments for Sergeant Majors and Quarter Master Sergeants in the Company's Native Infantry and Cavalry, because we cannot without too much trouble have accurate information on persons so far distant and so widely dispersed. Hereafter we will be furnished with facts on this point. At present we can only venture a conjecture, that since these are not superior appointments, 30 out of the 120 may possibly be catholics.

We pass over also for want of particulars the regimental staff of the two European Infantry regiments. Our case is sufficiently complete without them; because, if the whole regimental Staff of both regiments consisted exclusively of catholics, adequate reparation would not be made for the injustice perpetrated in other departments.

We proceed to the regimental non-commissioned staff of the corps of artillery. There are 80 appointments. Fifteen only are bestowed upon catholics.

There never has been a Regimental Sergeant Major or Quarter Master Sergeant professing the catholic faith in the Horse Brigade of Artillery. In one instance, one of these situations has been made the reward of apostasy. It is a matter of public notoriety, that the person, to whom we allude, with his whole family abandoned the faith to obtain the rank of Sergeant Major.

The first Catholic Sergeant Major in the European Foot Artillery was appointed in 1844 by a just and independent Commanding Officer in opposition to the expressed wishes of the Brigadier then Commanding, and the Protestant Chaplain of that Station, as well as of several other persons, who remonstrated against the measure on the grounds that the Protestant Church partly should, as was always the case, have the Sergeant Major as well as the Band.

So far we have reckoned up 527 staff appointments, whilst not more than 108 of them have been conferred upon catholics, being little more than one fifth high and low, but rather low and high, though the catholics of the Honorable Company's army exceed in numerical strength all other religious denominations put together.

Though our argument has been already conducted to a very considerable length for one issue of a little paper like ours, we cannot conclude without drawing attention to 21 appointments, from which catholics are wholly excluded, and which (on reference

to the pay and audit regulations and to the G. O. G. 23d July, 1852) we find to be very comfortable births: viz.

Three Head School-Master Sergeants in receipt of Rupees 44-14-4, each per mensem. Two 1st Assistant School-Master Sergeants each in receipt per mensem of Rs. 39-14-4. Three 1st Assistant School-Masters, rank and file, each in monthly receipt of Rs. 15-0-0 in addition to the pay of their rank. Ten 2nd Assistant School-Masters, rank and file, each in monthly receipt of Rupees 10 in addition to the pay of their rank. One Head Clerk a Sergeant, in the A. A. General's office in monthly receipt of Rs. 74-14-4. One 2nd Clerk, also a Sergeant, in monthly receipt of Rs. 64-14-4. One 3rd Clerk, a gunner, in monthly receipt of Rs. 32 3-6. These are considered to be the best situations in the corps, the incumbents being relieved altogether from the performance of regimental duty, and (no matter how urgent the call for men to proceed on field or foreign service) they are never required to change their station.

### THE GAVAZZI RIOTS IN CANADA.

A terrible example of the consequences for which a government makes itself responsible, which allows a firebrand like Gavazzi to provoke a whole population as much as he pleases, has just been enacted in Montreal. This apostate Italian Monk, after a career in these islands, which after all, in spite of the efforts of the Protestant press "to write him up," was a wretched failure, has had a windfall in Canada; and whereas hitherto it was only frightful blasphemy that could redeem his lectures from contempt, the loss of life, the mourning and lamentation of widows and orphans, whom he has been the means of depriving of their natural protectors, the desolation of a whole city, the misery and insecurity of a people whom it seems the laws cannot or will not protect, have certainly given this man the full celebrity of mischief. He came to Quebec, and lectured at the Methodist Chapel, in the dress of a Barnabite Friar, which serves him as a harlequin's costume; a disturbance took place which even though it did not actually result in loss of life ought to have prevented the authorities from allowing him to lecture again, and which certainly would have done so in any country, we care not whether Catholic or Protestant, but one under the dominion of England. His lecture consisted of the unalloyed and gross and abominable slander, which Protestants seem to think Catholics rather like to hear than

otherwise, that convents were brothels, and Nuns prostitutes; that parents who send their daughters there were making them such; that the Catholic Clergy were brutally immoral; and that the Irish Clergy in particular were promoters of Ribbonism—a charge which every one who would take trouble to inquire into knows to be a black falsehood, since there is scarcely any social abuse, against which the Church sets her face with greater determination than secret societies of any description whatever, Ribbonism being as much condemned in Ireland, as Freemasonry in Switzerland, and any other part of the Catholic world, all of them alike being contrary to the laws of the Church. Gavazzi, of course, cared not what he said; the more the public feeling was irritated, the better for his interest. At Quebec he was pitched out of his pulpit, and received some bruises, which we are far indeed from defending, though his party were the first assailants. He came to Montreal; his words had gone there before him, and the exciting news of the disturbance they had created at Quebec. The authorities recklessly allowed him to lecture. The vicinity of the Free-Kirk was speedily crowded with an excited mob; scuffles took place, which however, were suppressed, and all might have ended quietly enough, though no thanks to these who permitted so frightful a risk, when, at the conclusion of the lecture, as the people were leaving the building, the Mayor ordered out the troops. There was at this moment no real disturbance at all. The *Montreal Herald* says:—"We saw no violence on the part of the mob; nothing indeed but the people hurrying from the church." The *New York Times* correspondent says:—"No commotion whatever existed; the only approach to a riot being a conflict between the police and the spectators outside, when the former attempted to make a passage for the issuing congregation from the Church." Evidently there was nothing but the confusion caused by two crowds meeting each other when the order was given to fire, and the troops fired two distinct running volleys among the crowd! The list of killed and wounded is shocking. Seven persons were killed, eight have since died of their wounds, and many others received injuries which will cripple them for life. The Mayor, amidst general indignation, resigned his office the next day. He believed he never gave authority either to the right or the left line to fire. No officer came to him to request for orders to disperse the mob, nor did he give any. The firing surprised him exceedingly." Thus the people were left to the mercy of the magistrate's imbecility and the

recklessness of whoever assumed that command which he could not exercise.

In Protestant countries the protection of the law does not, in fact, exist for Catholics; their holiest feelings may be insulted with impunity by any apostate brawler, and if at any moment the rude and ignorant among us are excited, as they naturally may be by such outrageous insults, to show resentment, the laws which ought to have protected them against such provocation are powerless, and they may run the chance of being shot down or cut to pieces. A contemporary impudently compares Father Newman's lectures to Gavazzi's, and thinks Catholics might take a lesson from the calmness with which Protestant gentlemen in white ties listened to the stern logic and brilliant sarcasm with which Father Newman demolished Anglican pretensions. The writer knows as well as we do that the two cases are as completely different, as the parallel is insulting. He well knows that the object of Father Newman, and of every Catholic controversialist, is to save the souls of the Protestants with whom they argue, and the sharper their logic is the more their clarity is shown. It is the eager cry which would intercept the incautious traveller from rushing down the abyss. And if the controversialist ridicules what is in its own nature ridiculous, he, again, does not pass the limits of fair argument, for there are positions too irrational to deserve any other treatment. But will they have the face to tell us that Gavazzi desired to save the souls of these fifteen poor men who perished in the riot which his evil mission occasioned. When he, once a Catholic Priest, called convents brothels, and the consecrated virgins of Christ prostitutes, was this reasoning, which Catholic ears were to be expected tranquilly to listen to? Wrong, indeed, it is to offer violence even upon such intolerable insults, and upon blasphemy also, of which we formerly received a specimen so horrible that we preferred rather to pass it over in silence than to allow it to haunt the memories of our readers. But Protestants should recollect that multitudes of men cannot be brought under the dominion of heroic charity. They have ardent faith, but they cannot restrain the agony which mere human nature feels when browbeaten in this way. If self-defence is pardonable when the laws are unequal to protect life, those cases deserve compassion where magistrates will not secure the subject from insults which ordinary minds, and far less excited masses of the populace, can scarcely brook. The Catholics of these countries showed extraordinary and wonderful forbearance when baited by Gavazzi's lectures and

the systematic effort made by a portion of the press to call attention to them. Protestants, besotted with their own prejudices, utterly hating Catholicity and Catholic institutions, cannot, of course, understand that Catholics do really dislike to have their sisters and daughters called prostitutes. Our Protestant friends possibly think this very strange, but we can assure them it is the fact, and we take some credit to ourselves for having, throughout the whole of Gavazzi's incendiary career through these countries, taken scarcely the slightest notice of him. It was for the sake of public peace that we smothered all mention of what Catholics would have read with such deep and burning indignation. The Government allowed him, week after week, to perambulate the great towns, where masses of Catholic population live, and of course, at any moment such a catastrophe might have happened as has now, to the disgrace of the magistracy, taken place at Montreal. We ask, would a lecturer have been suffered similarly to go about the country pouring forth torrents of the vilest slander against any other large community, the Wesleyans, for example, or the Independents, accusing their Ministers, with all the aggravation which furious hatred and a foul and reckless eloquence could give him, of being a set of reprobates, class meetings of being schools of debauchery, the most respected women of those sects of being prostitutes? Would the Methodists and Independents have thought themselves well used if Government had permitted such a mode of conducting public controversy against them, and would it have been extraordinary if the more ignorant of their congregations had created tumults in consequence? And what would be thought if they, like those Catholic "ruffians" at Montreal, (whose proceedings so far as they were guilty, we repeat we do not wish to excuse) had been shot down by military, firing two distinct running volleys, which "very much surprised" the chief magistrate? "Strike, but hear us," good Protestant readers. Pray endeavour for a moment to view this dreadful event, as if the persons and ideas Gavazzi railed against and foully slandered had been yours and not ours.—*Tablet*.

#### MEDICAL DISCOVERIES.

We are so continually being startled out of our (editorial) propriety by fresh announcements of discovery upon discovery in the whole circle of the sciences,—that we feel oppressed with a sense of our inadequacy to meet properly the responsibility, which, undoubtedly devolves upon us, of making our readers as speedily acquainted with them as our

columns will allow. The whole scientific world wears, the phrase of a modern Areopagus—and to relate the hundredth part of the "New things," which agitate its frequenters, were to set ourselves a hopeless task. The importance, however, of some of these discoveries demands early notice, and of such interest is the announcement that a specific has been discovered for the Yellow Fever—that we feel it due to our readers to report it without delay.

The Monthly Journal of Medical Science for May contains then the announcement that "an old woman at Caraccas, named Mariquitta Orfila has discovered a perfect remedy for the Black Vomit and Yellow Fever" in the juice of the pounded leaves of the Verbena, giving in small quantities three times a day, and injections of the same every two hours, until the bowels are emptied. Dr. Gavin, Caraccas, writes to the medical authorities in the West Indian Islands "that under this treatment few, or none, now die of these late fearful diseases," and that all the doctors of Caraccas have adopted it. The Verbena is a wild shrub, found almost every where in the West Indies—chiefly however, affecting low moist grounds, and has been identified as a species of the natural order *Verbenaceae*, identical or nearly so with the *Stachyterpheta Jamaicensis*. In taste, odour, and every other sensible quality, the plant seems destitute of noticeable peculiarity. Specimens of it have been forwarded to England, and we shall look with considerable interest to receive a confirmation of these glad tidings from the West Indies. It may be worth the enquiry of gentlemen acquainted with the botany of India, whether the plant is to be found in this country; for, although the peculiar type of malignant remittent fever, in which it has been so successfully used in the West Indies, happily does not occur amongst us, it may prove a valuable therapeutic agent in diseases, whose diagnosis indicates a treatment similar to that pursued in Yellow Fever.

We observe also, from other recent medical periodicals, that the persistent administration of Chloroform in Traumatic tetanus, (or lock jaw arising from wounds) has been attended with success of the most encouraging nature; three or four cases of recovery, under this treatment from a disease, which but five years ago, was regarded as certainly fatal, are reported in the *Medical Times* for May. This is a subject of peculiar interest to us, for the disease is one unhappily of frequent occurrence in this country, and many of our readers as they trace these lines will be conscious of the regretful thought, that had the

remedy been earlier known, the hand of death had perhaps been stayed where long years gone—the life of many a gallant young spirit, dear to his friends, was yielded to the pressure of his insidious and truly ghastly disease.—*Bombay Times*, July 29.

#### THE NEWMAN DEFENCE FUND—A YEAR TO-DAY.

A general meeting, as our readers are already aware, was to be held on Friday, the 25th, to take into consideration the question of disposing of the surplus of the Newman Defence Fund. We understand that, in round numbers, the expenses for the defence amounted to about 8,000*l.*, and Achilli's taxed costs 1,000*l.*, making a total of 9,000*l.* The subscriptions, also in round numbers, were, from England, about 6,000*l.*; Ireland, rather more than 2,000*l.*; France, about 3,000*l.*, and other foreign countries, 1,000*l.*, altogether 12,000*l.*, leaving a surplus of about 3,000*l.*

Achilli is off to America, where he seems to have attracted no sort of attention, and we shall probably hear nothing more of him. It is rarely that in the drama of the world we have anything so complete as the whole affair has been. Events in general go on like a stream, and come to a stop some time or other, but not to a winding-up. In the great designs of Divine Providence all events have a meaning, and hasten orderly to their appointed termination, every effect corresponding to its cause, every action fitted with its reward or its punishment. But it is very seldom that we can see this. To human eyes the event often leaves the bad in the enjoyment of the highest respectability, their crimes forgotten by society, and the virtuous who have dared to confront them perhaps ruined in the attempt. Who that remembers the mission of Sir Culling and others to Paris on behalf of their "dear brother" Achilli, and how afterwards Achilli was received into the very bosom of the Protestant society of England—who that recollects the rapturous cheers of the Rotundo and Exeter Hall, and the progress made by Achilli from platform to platform in the great towns, but must have thought that in resolving to expose Achilli in his real colours—to tear off the mask that clung to him with the glue of Protestant bigotry closer than his very skin, Father Newman was undertaking an act which, considering all the difficulties of bringing over witnesses, and of overcoming the tremendous force of anti-Catholic prejudice, might have been thought not so much heroic as Quixotic daring? And yet, consider the fact, now that exactly a year has past since June 24th, 1852, the Feast of St. John Baptist, when an English jury and English law gave Achilli a triumph, such as it was, and Dr. Newman had a fair prospect of ending his days in gaol. On that very anniversary, June 24th, 1853, Catholics are considering how to dispose of the surplus of the subscription raised to free him by the zeal, adulation, and charity of the whole Catholic world; and we have to recal the sense

of shame forced from the English people in spite of themselves, and expressed in the leaders of the *Times* and almost all respectable organs; a second trial granted by the very judge that condemned him; a nominal sentence; the utter annihilation of Achilli, and the complete and more than complete liberation of the undaunted and heroic soul who came forth to tear off the veil of hypocrisy from impurity and apostasy.—*Tablet*.

#### THE COST OF CONVERTING JEWS.

After some twenty years of labour—after the erection of a church on Mount Zion at an enormous cost—after the expenditure of hundreds of thousands of pounds—the “the London Society for Promoting Christianity among the Jews,” a mission presided over by a bishop, and endowed by the joint efforts of the kingdoms of Prussia and England, produces as its fruits, according to its own statistics, a congregation of thirty-seven Jewish converts. During the whole of last year the result of its labours was the conversion of one Jew. The cost of this one convert was the annual outlay, at Jerusalem alone, besides the bishop's stipend, of £1,228 expended on the mission, £145 on the church, £1, 173 on the hospital, and £400 (we beg pardon, £399 19s. 11d. See Report, p. 111) on the house of industry. The Jerusalem mission then—if we add to its cost the £1,200 paid to Bishop Gobat, arising from the endowment—has actually, in the past year, baptised converts at the moderate rate of only £1.443 7s. 2d per head—The *Edinburgh News*, after quoting the foregoing paragraph, adds, “They manage matters more economically in this quarter, although the results are still out of all proportion to the expenditure. In the report laid before the General Assembly of the Establishment, on Thursday week, relative to the conversion of the Jews, we find an outlay for the year of £2,457—with three conversions! The exertions of the Free Church seem to be still more disappointing; for, notwithstanding an outlay of £5,000, we do not find it stated that a single proselyte to Christianity has been made. Surely the money of all the three Churches could be expended with tenfold more effect at home, and in objects far more worthy of Christian encouragement and patronage—the Ragged Schools, for example.”—*Times*.

#### UNITED STATES.

New York advices of the 11th state that dreadful riots had occurred at Quebec and Montreal on the occasion of Father Gavazzi's lectures. He lectured on the 6th at Quebec, and many persons were injured by the mob. Father Gavazzi was himself thrown out of the pulpit, and received a severe cut on

the head, and another on the face. On the 9th he gave a lecture at Montreal. The Catholic portion of the community became greatly excited, the military were called out, and were ordered to fire on the mob, when seven persons were killed, six mortally injured, and ten severely wounded.—*Tablet*.

#### MISERERE IN ST. PETER'S

Grace Greenwood, writing from Rome to the *National Era*, thus describes the services in St. Peter's during which she heard the famous Miserere:—

“One of the peculiar ceremonies of the *Tenbras* is connected with certain tapers, which stand on a triangular candlestick. These lights, fifteen in number, are extinguished one by one, after the psalms; to the last and highest, which it hid behind the altar just before the singing of the Miserere, and brought forth at the close.

“Of the Miserere itself, I despair of conveying to you the faintest conception. It was to me a new revelation of music. Never had I heard anything at the same time so solemn and so tender so grand and so sad. It was the sigh, the wail, the supplication of mortality unto God, yet breathed the profound sweetness of His eternal harmonies. It did not come in bursts and gushes and sudden floods of melody, but in grand wail-like volumes, calm and deep—now swelling softly towards you—now slowly receding—overflowing the soul and floating it out into the infinite. Never had immortality, holiness, and heaven been more eloquently proclaimed to me than through that cry of the human for mercy and redemption—never had I bowed before God with more lowly prostrations of the heart and the spirit, than in obedience to that divine evangel of music. I felt, as all must have felt who heard, that that mournful and pleading voice of confession and supplication, calling from the deepest depths of man's nature, must rise above all the sounds of earth, above the rolling of the worlds, and steal into the ear and search into the bosom of the Father.

“The darkness of the chapel and the mournful vestments of the priests added much to the solemnity of this service.

“During the actual singing of the Miserere there was perfect stillness in all the chapel—even the talkative young ladies were silenced and solemnized. Not alone the voices, but the very breath of those around me seemed hushed under the spell of those heavenly trains; and if every knee was not visibly bowed, I believe that every spirit bent in secret adoration. I have had my soul shaken with more varied and powerful emotions on listening to music, but never so borne down, so uplifted and expanded, winged to such joyful heights, lowered to such sorrowful depths—sent voyaging over such solemn seas of thought.

“So, I believe that heretic as I am, I was able to grasp what was best and highest in this service. Its deepest spiritual meaning, breathed in the language of music, answers to universal want, and is comprehended by every soul which truly yearns towards its immortal home.”



## CATHOLIC BEQUESTS.

**FATE OF CATHOLIC BEQUESTS.**—It appears from disclosures that have just taken place, two noble charities—the Hospital of St. Cross and the Alms House of Noble Poverty—founded, the one by Henry de Blois, Bishop of Winchester, and the other by Cardinal Beaufort, for the support and maintenance of some 200 poor persons, have fallen (the term is, indeed, an apt one) under the management of the bishopric of Winchester. The bishops of that diocese have perverted the noble bequests (which are worth some £10,000 a year) to the enrichment of their own families, and the present Earl of Guildford, the son of the bishop, has actually pocketed upwards of £200,000 himself, which belonged to the poor; the 100 poor men who were to be supported having dwindled down to twenty, who receive a shilling a day, and the "Alms House of Noble Poverty" having actually disappeared from the face of the earth. The Earl of Guildford is a beneficed clergyman, receiving some £3,000 a year from a living, the duty of which is done by a curate at £80 a year. Moreover, he is a bishop's son, and is nominated by that bishop to plunder those poor whom he is specially enjoined to watch over, and to care for. Need a word of comment be offered on such a transaction?—*Bristol Mirror*.

## MORMON MISSIONARIES AT THE CAPE.

It is merely a new phase of the old revolt against the Church of Christ. It has sprung from and out of Protestantism—it is the bone of its bone, and the flesh of its flesh. Joe Smith had as good right to see visions and receive revelations as Luther, Johanna Southcote, and Swedenborg. The Christian who rejects the infallibility of the Church must believe that he himself is either infallible or inspired. It is the child of Protestantism, and Protestantism has been the first to prosecute it. Driven from Missouri the Mormons took refuge in Illinois. Ejected from that state by a persecution even to the shedding of the blood of their Prophet, the Saints have sought the distant region of Utah, where from their numbers, nearly half a million, they may almost bid defiance to the "stars and stripes." Their ranks are constantly recruited, principally from England. Thirty Missionaries are at present employed in that country, chiefly in manufacturing districts. We wonder the *Times* does not boast of this glorious peculiarity of the Anglo-Saxon race. The new colony teems with wealth and industry. Polygamy is openly practised. We don't think that Missionaries of this erring sect will meet with many proselytes in this colony.—*Colonist*.

## RETURN OF THE SCHISMATICS TO THE TRUE CHURCH.

Letters received from the Reverend Dr. Bernardino of St. Theresa, Vicar Apostolic of Quilon, state that two large Schismatic Parishes in that Vicariate have lately returned to the obedience of the Holy See and their legitimate Pastor the Vicar Apostolic.

The zealous Revd. G. Barretto, Chaplain at Dharwar gives us the consoling information, that his brother unhappily involved in the schism, who has two congregations, a large one of more than 2,000 souls in the Madras Vicariate, and a small one in the Bombay Vicariate, submitted already himself with his flock to both the respective Vicars Apostolic. This same is confirmed in an extract of the *Bengal Catholic Herald*, which we publish this day. A portion of the Schismatics in the Hyderabad Vicariate, we perceive from the same extract, have returned to obedience. These conversions took place before the Apostolic Brief had reached them. It is therefore sincerely hoped, that many other Priests and Congregations similarly circumstanced will lose no time in abjuring the Goa Schism. For now remains to them no other alternative: either to return to obedience, or to be cut off altogether from the Catholic Unity.—*Bombay Catholic Examiner Aug. 2*.

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# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 11.] CALCUTTA: SATURDAY, SEPT. 10, 1853.

[VOL. XXV.]

## THE BENGAL CATHOLIC HERALD.

**Calcutta: Saturday, Sept. 10.**

ON THE OBLIGATION OF PARENTS AND SUPERIORS TO TAKE CARE, THAT THOSE UNDER THEIR CHARGE, BE NOT ALLOWED TO READ BOOKS OF A BAD OR DANGEROUS CHARACTER.

*(Continued from page 129.)*

In the articles published in our three preceding numbers on the important subject, designated in the heading of this page, we drew our reasoning from the Holy Scriptures, from the Holy Fathers, from the admissions of several of the leading adversaries of Catholicity, and from the dictates of reason, as exemplified in the writings and conduct of the most grave and learned writers and Legislators of Greece and Rome.

We now purpose to lay before our readers a few instances of the modern legislation, adopted in Protestant countries, for the suppression of publications, deemed by their rulers injurious either to the religious or social principles recognised by them.

Our reason for making reference to enactments even of a civil or political nature on this occasion is, because if those enactments be deemed wise and necessary, for upholding the civil or political welfare of each country, by means of the temporal penalties, they denounce against their transgressors, common sense must dictate, that similar enactments, to which spiritual penalties are annexed, must be equally indispensable for the maintenance of peace and discipline in the Church of Christ, his kingdom upon earth.

Nay the argumentation we have adopted has still far greater force, when applied to Church Government, than when applied to the civil or political Government of any country.

For although it is true of civil as well as of ecclesiastical government, that the power of each is from God, and that, he that resisteth that power purchaseth to himself damnation, to incur which, he must have previously, by his resistance, committed grievous sin, yet, as the particular form of the civil government of each individual state or Country has not been specifically determined by God, whilst that of the Catholic Church is held to be of Divine Institution, there may be, sometimes, reason, to call in question the adaptation of any local or particular Government to the wants and well being

of the state, placed under its authority, whilst no room for any such doubt is left to the Faithful, in Catholic principles, with respect to the Constitution or Government of the Church.

Again the various civil or political arrangements of a temporal Republic or Kingdom are, from the very nature of every thing human, of a transitory and mutable Character, and do not repose upon any fixed immoveable principle for their support. For it is quite within the range of a reasonable, and by no means improbable hypothesis, to suppose, that the ideas, manners and customs of a people may have undergone so notable a change, that the particular form of Civil Government or Institutions, which were once suited to its wants, should, in the lapse of ages have ceased to be so. In this case, reason itself would dictate the propriety and expediency of such a change in both, as would be accommodated to the existing circumstances of the people.

Now in Religion, there is no room whatever for such a supposition, as we have seen to be admissible, in what regards the State temporally considered. For all the moral enactments of the Church rest on some settled indisputable maxim, the truth of which is as unchangeable as that of the Deity, from whom the Church received it by Revelation.

For, it should be kept in mind, that the Church in propounding to her Children any moral duty enjoined by the Christian Revelation, proposes, at the same time, a truth of Divine Faith to be believed by them, as well as a moral obligation to be complied with. If she enjoins such an obligation, it is because her Divine Founder has revealed it to her, and hence it at once becomes a portion of the Code of Divine Faith, as well as a part of the moral dispensation, by which, as Catholics, our conduct must be regulated, if we would please God and consult for our Salvation.

These remarks being premised, we may now proceed to lay before our readers a few *excerpts* from modern legislation in Countries, where Protestantism, in spirit and effect, dictates the municipal laws just as it pleases, although externally and in appearance, Catholicity

may seem to participate in them, in the exercise of the legislative prerogatives. Thus, for example, in the British Legislature, although there may be found some thirty Catholic Members of the House of Commons and perhaps twelve Catholic Peers in the House of Lords, it is evident, that when there is question of the Ministry of the day wishing to pass any Bill obnoxious to Catholics, the representatives of the latter in religion in Parliament cannot oppose any effectual obstacle to the enactment of the obnoxious measure. Were there question, on the other hand, of any other but a Religious enactment against Catholics, the Catholic Members of Parliament might effect much, because, then, they would be sure to be supported by other Members of the Legislature, who, though differing in Religion from them, happened to coincide with them in opinion, on the civil or political measure in debate.

Among the selections, which have reference especially to the main object, which we have in view, both in the present article and in those which have immediately preceded it in previous numbers of this journal, we shall adduce in the first place, the dicta of British law, as laid down by Judge Blackstone in his well known commentaries on the laws of England, with respect to libellous or irreligious publications.

In the fourth book of the commentaries just mentioned, Blackstone says, that towards the close of the 17th century, that is about the close of the reign of Elizabeth, and nearly half a century after the introduction by her into England of the religion of the 39 articles, . . . "the most horrid doctrines, subversive of all religion, being publicly avowed in discourse and writings, it was found necessary again for the civil power to interpose, by not admitting those miscreants to the privileges of Society, who maintained such principles as destroyed all moral obligation. To this end it was enacted by statute 9 and 10, William the Third, C. 32, that if any person educated in, or having made profession of the Christian religion, shall by writing, printing, teaching, or advised-speaking, deny the Christian religion to be true, or the Holy Scriptures to be of divine authority, he shall upon the first offence be rendered in-

capable to hold any office or place of trust; and for the second, be rendered incapable of bringing any action, being guardian, executor, legatee, or purchaser of lands, and shall suffer three years imprisonment, without bail." Thus in less than a century after the introduction into England of the Elizabethan code of Protestantism, and the dangerous religious licence attendant thereon, impiety became there so daring and so rampant, that to save the state and the social edifice from the dreadful ruin, with which both were menaced by the unrestrained circulation of irreligious and other dangerous publications, English Protestantism was forced to assert a principle of authority, the exercise of which by the Catholic Church had been so often denounced as tyrannical and unjust by the so-called reformers of the 16th century.

And, assuredly, this and the other like British enactments, to which we shall make reference, however manifestly inconsistent with the fundamental principle of Protestantism, were dictated by a just, and well founded conviction, that, it was only by resuming in practice a principle, which, in theory had been denounced and abandoned by the reformation, that social order or even the semblance of Christianity could be upheld in England. For not only, as we have already seen, did the introduction of Protestantism let loose upon Society, first, in England, and afterwards in Germany and France, a horde of infidel and revolutionary writers, but moreover, in virtue of the fatal maxims advanced by these authors, the English people, in less than half a century, saw one of their kings brought to the block, another recovering possession of his throne by a disastrous civil war, and a third forced into exile, partly by rebellion, and partly by the intrigues of his own unnatural son-in-law, whilst, meanwhile, numbers of the noblest and most ancient families of the realm perished on the scaffold, or pined away in exile and poverty in foreign countries. So true is it, not only of individuals but of nations also, that "what things a man shall sow, those also, shall he reap. For he that soweth in the flesh, of the flesh also shall reap corruption. But,

he, that soweth in the spirit, of the spirit shall reap life everlasting." Gal. cap. 6. (*To be continued.*)

### CALCUTTA CATHOLIC INSTITUTIONS.

*To His Grace the Most Rev. Dr. Carew.*

MY DEAR LORD ARCHBISHOP,—Having lately visited the Orphanage at Intally, and that attached to the Cathedral at Moorghyhatta; I feel bound to add my testimony to the excellent way in which every thing is conducted in both of the above named Catholic Institutions. The cleanliness of the several apartments, and the healthy and happy appearance of the children, under the charge of the pious Nuns and good Christian Brothers, are beyond all praise. I also had had the pleasure of attending an examination at St. John's College and the Loretto Convent at St. Thomas'; the perfect manner in which the pupils answered all the questions put to them, shewed that they thoroughly understood what they had learned. The cleanliness and order observable throughout both these Institutions also, are admirable and shew the advantages the children have in being under the care of such holy persons as the Nuns and priests, who devote themselves to their comfort and education.

I have to add also that Mrs. Flamstead who accompanied me in my visits desires me to assure your Grace, that she received the same gratification as myself on each occasion.

That your Lordship may long be spared to patronise these several excellent establishments, and that they may receive the support of every Catholic, is the sincere prayer of

My dear Lord Archbishop,

With every respect and esteem,

Your's very faithfully,

G. FLAMSTEAD, LIEUT.

H. M.'s 52nd Light Infantry.

Fort William, Sept. 4th 1853.

### THE ROMAN LITERARY AND RELIGIOUS PERIODICAL.

"LA CIVILTÀ CATTOLICA."

The Periodical just named holds in Catholic Europe a high place, for the

great learning and piety manifested by its conductors. With the view of benefiting our readers arrangements have been made for its regular transmission by Post to the Managers of the *Bengal Catholic Herald*. The portions of it most likely to prove interesting and instructive to our readers, will be translated into English by one of the Members of our Educational Institutions, and published from time to time in this Journal. We hope soon to be able to add to the useful matter thus to be supplied, other additional, and not less valuable extracts, from the justly admired French Publication, "*L'Ami de la Religion*." The annexed extracts have been translated from the latest number, viz., that of July 1853, of "*La Civiltà Catholica*, for insertion in the *Bengal Catholic Herald*.

#### TURIN.

On the 6th of June last, was celebrated at Turin the feast, solemnised once every century in commemoration of the famous miracle, which took place there in the year 1451. For eight days preceding particular devotions were offered up in several churches, to prepare the people for the Jubilee, granted on the occasion. On the 2nd of June the Church, named Corpus Domini, was opened, adorned with great splendour and the Sacred functions were performed there, with more than ordinary solemnity; the most distinguished Prelates alternately celebrating Mass and delivering appropriate discourses. On the evenings of the 5th and 6th, the whole city was illuminated, by order of government, and so strictly was this order attended to, that it would have been difficult to find the smallest hovel without its little blaze of light. As for the fronts of Churches, the royal palaces and public buildings they seemed if we may say so, to vie with one another in their display of brilliancy. On the 6th, there was to have been a solemn procession of the Most Holy Sacrament. But at the moment it was about to advance, a discharge of Artillery having given the appointed signal, a loud peal of thunder, accompanied by a heavy fall of rain destroyed all the preparations that had been made and caused it to be deferred until the octave. During this interval, a great concourse of people came, not only from the environs of the city, but from distant provinces, to offer up their devotions in the Church of the Corpus Domini. On the day appointed for the procession,

the heavens appeared serene and seemed to promise a fine afternoon. There were assembled at Turin 12 Prelates and many religious confraternities to give their assistance on the occasion. About 4 P.M. the procession commenced, but scarcely had it made any progress through the streets, tastefully ornamented with garlands and tapestry, than a heavy shower of rain sent every thing to destruction. Before the Church of the Corpus Domini was erected a beautiful pavilion, richly and elegantly decorated, under which Benediction was to be given to the people notwithstanding the rain, the Most Holy Sacrament was brought there. Among the most fervent adorers, present during Benediction, was her Majesty Maria Teresa, who might have been seen humbly kneeling in the midst of her subjects, giving an example of that fervent piety of which she is so rare a model. On the morning of the 6th of June, the whole court went in great pomp to venerate the Most Holy Sacrament in the Church of the Corpus Domini to the great displeasure of the enemies of the Catholic religion, who were not a little rejoiced in the afternoon to see the obstacles, which caused the postponement of the procession. But this their malicious joy, which they did not fail to manifest by a boisterous clapping of hands and hissing, merits some compassion. They believed Turin half Protestant and saw it wholly Catholic! Who would not pity their disappointment?—*La Civiltà Catholica*.

A short time ago, a deputation composed for the most part of merchants, went to supplicate the Prime Minister Lord Aberdeen, to propose to the House of Commons the introduction of a certain law, which the reader will be astonished to hear announced, so contrary does it appear to the inclinations of the greater number of merchants. What then did those respectable gentlemen require? Nothing, either more or less, than a law, prohibiting all kinds of unnecessary work on the Sabbath day. In April last, the propriety of introducing this law being discussed in the house of Commons, Mr. Drummond did not hesitate to affirm that the sacred repose of the Sabbath had, in Scotland, degenerated into pure superstition. A man, said he, who goes out to take a walk on Sunday, is no longer held in esteem; he is considered a sacrilegious violator of the Lord's day. All then being shut up in their houses, what are the consequences? Not to speak of other irregularities, the orator stated, upon good authority, that in the city of Glasgow alone, thirty thousand persons spend every Saturday evening in the indulgence of spirituous liquors to such excess, that they

remain in a state of perfect insensibility until the ensuing Monday. Now the city of Glasgow is not very populous. Taking away then from its 180,000 inhabitants, children, the poor, the sickly, some abstemious persons, and a good number of the weaker sex, it must be acknowledged that almost the whole of the male portion of this city spend the Sabbath day in the most shameful inebriety.—*Ibid.*

The Church has lately sustained two most grievous losses in the deaths of Monsignor Garibaldi, Nuncio in Paris, and His Eminence Cardinal Brignole. His Holiness, in publishing in the Church of St. John Lateran, the decrees for the Beatification of the venerable Andrea Bobola, martyr, and the venerable Germana Consin, expressed his feelings of most profound grief for this unexpected misfortune. What greater encomium could have been bestowed on those two very illustrious men.—*Ibid.*

A treasure of money has been lately discovered in Taormina, in Sicily. From all the circumstances connected with it, it is supposed to have been buried there hundreds of years before the birth of Christ. It consists of pieces of silver coin, weighing two or four drachms each. Many of them are stamped with the name of Nasso, the rest appear to have belonged to the ancient cities of Reggio, Latania, Syracuse, Messina &c. &c.—*Ibid.*

## CONVERSIONS TO CATHOLICITY.

### ST. THOMAS' CHURCH.

On Thursday last, the Feast of the Nativity of the B. V. Mary, the Archbishop, V. A. W. B. received into the Catholic Communion, an English Protestant Lady, the wife of an Officer of H. M. Service together with her child, a boy about three years old, and administered to both conditional Baptism. The Husband of the Lady just mentioned was received a few Months since into the Catholic Church, by the Very Rev. Dr. Kennedy, V. G.

We have heard with great pleasure that on the same Feast, a large number of Communicants approached the Holy Eucharist, both at St. Thomas' Church and at the Cathedral also.

## Selections.

### CONVERSIONS.

#### CONVERSIONS IN MICHIGAN—A VILLAGE BECOMING CATHOLIC.

We learn that several conversions have taken place in the town of Bertrand Michigan, since those we recorded a few weeks since. Among eight converts, baptised on the afternoon of the Festival of the Sacred Heart of Jesus, was Mr. King, a prominent and highly intelligent citizen of the place together with his whole family. If ever a man entered the Catholic Church, after a stout and protracted resistance to a gradually strengthening and finally invincible conviction, and after canvassing the whole ground of the controversy between Catholics and Protestants, Mr. King is that man. For years he has been investigating, hesitating, holding out; but grace at last triumphed, and that peace which the ascending God promised to send upon the restless and unquiet world; that peace which even, yet, is found nowhere out of the Catholic Church; peace of conscience, peace of heart, peace of the scheming and wearied intellect, has taken the place of sickening doubt and unsatisfying opinion.

We further learn that another family in the town of Bertrand are preparing to receive baptism, and that all these conversions are the fruit, under God, of the untiring zeal of the good Sisters of the Holy Cross in that village, who have surrounded their house with ornaments more precious and beautiful than the stateliest and most sumptuous creations of human art—with temples of the Holy Ghost, and living monuments of the all-subduing power of Divine grace.—*Western Tablet* (Chicago paper.)

#### CATHOLICITY IN THE DANISH WEST INDIES.

We read in the *St. Croix Aris* that on Sunday the 15th May a grand Pontifical Mass and Confirmation took place in the Catholic Church of Christiansted. At an early hour in the morning people were seen wending their way towards the Church to secure seats, and long before the appointed hour arrived, the sacred edifice, which is very large, was crowded almost to excess.

On Sunday, May 8th, a confirmation was held at the Catholic Church in Fredriksted. The Right Rev. M. Monaghan, Lord Bishop of Roseau, assisted by the Very Rev. Dr. Smith, V.G. and P.P. of Roseau, the Rev. Mr. O'Donoghue, his Lordship's Chaplain, the Rev. Mr. McGuire, of Bassin, and the Rev. Mr. O'Ryan, of West End, adminis-

tered the Sacrament of Confirmation to a large number of the congregation.—*Ibid.*

### SYMPTOMS OF DECLINE AND FALL IN THE CHURCH BY LAW ESTABLISHED.

In our last publication we gave an article from the *Cork Constitution* on the subject of the non-residence of Persons in their several parishes. We thought that evidence coming from a journal professing State orthodoxy was very conclusive; but we find that the world does not yet know half the truth concerning this establishment. We find the *Times*, the real defender of the faith, is beginning to open its battery on its abuses and abominations; and when such an organ of the Establishment finds cause to bring the symptoms of disease and decay before the world, the public must be satisfied that there is something rotten in the constitution of the well-endowed sister of the State. What! in mighty London, Protestant London, there cannot be found an average congregation of thirty to listen to a Sunday's sermon, or to bend a knee once a week!!! Unless we had this on such good authority, we could hardly believe but that the gorgeous churches of the metropolis would attract, *even to hear the music*, a large attendance of those who pass six days of the week worshipping Mammon and filling their bellies.

We fancied that crowded *spectators*, if not auditors, for the very name of being considered members of the Church, and of being in good company, would spend a few hours there, and pay their Pastors the compliment of seeming to attend to their expounding the Scriptures, or, what is often more palatable, abusing Catholicity; but we laboured under a gross delusion. "The churches have no congregations!" The truth is, there is no *vitality* in the Establishment; it fails to satisfy head or heart; it has a name without a substance; and, whilst it has all the external forms which the law requires, it can offer nothing to elevate the soul or excite to a real devotion. The people of all degrees are beginning to believe in the truth of the witticism of some orthodox member who said "It was a good Church to live in, but a bad one to die in."

What a contrast does the Catholic Church present to the hollowness of State-odoxy. In every part of London chapels are springing up; and, though multiplying as if by magic, yet are they in sufficient number to contain half their congregations. Not alone are they crowded on Sundays, but every week day affords the most edifying evidence of the true spirit of devotion. The Pastors of these chapels are *residents*; they have neither time nor money to desert their duties and enjoy the charms of life at Brighton or Bath.

No wonder that this contrast should seize hold of thoughtful minds, and that at last the great subject of salvation—the *solum necessarium*—should displace the apathy which rendered people of every degree content with belonging to a communion which, because it is that of

the State, they regarded as all right. There is at this moment a visible change in the public mind on religious matters. Truth is making its way with irresistible force; and, judging by all we read and hear, before many years elapse, the fervent hope and life's effort of Father LONARUS bids fair to be realised by the restoration of England to the ancient faith.

We think our readers will find matter for reflection in the following, which, they will remember, is from the *Times*:—

"We have in this metropolis, and in our own immediate neighbourhood, a spectacle more painfully ridiculous and a greater violation of common sense than is to be found in any human institution in the most backward and unimprovable countries. Here are scores of churches,—handsome churches, with everything that money can give them, in admirable order, with well-conducted services, and no congregation. The model city church is a spacious, and, indeed, a magnificent structure, with nave, aisles, chancel, vestibule, vestry, tower, bells and the rest. Once in three or four years it is closed for a month to be repaired and cleaned, and fitted with a new warming apparatus, at a great cost. All its furniture is excellent; there is nothing wanting that comfort and a certain quiet civic taste can desire. It has the services of a well-paid clergyman, a well-paid clerk, a well-paid organist, paid singers, beadle, sexton, and pew-openers. The bells ring for a morning service on Sunday, and at eleven service begins. Count the congregation any time between eleven and one; include the minister, clerk, beadle, pew-opener, organist, the half-dozen school children—in a word, every soul in the place, taking care not to omit yourself, and you will find, perhaps, 40. We have made the reckoning many times in one handsome church, without exceeding that limit. In a larger and handsomer church, in a well known street, on a fine Sunday morning, we have made out twenty-two souls. The average in a considerable number of such churches is said to be fifty. In each of these churches the expenses, including the clergyman's income, and triennial repairs, and every other item, are considerably over £500 a-year, or £10 per head of the actual congregation. Yet there is not an improvement in London that has not been spoilt by these deserted structures, which divert a new thoroughfare as a rock will turn aside the most rapid stream. Many of these churches, but as handsome incomes for the clergymen, have large estates for the maintenance of the fabric. The cause of this preposterous state of things is, that private houses have given way, are still giving way to shops, offices, and warehouses. The population either goes to the suburbs, or if spending the week days in London, takes the opportunity of Sunday to get a mouthful of fresh air, and a few hours repose to the eye and the ear. The people are all gone: where churches and clergymen are really wanted and are not, for they cannot be transplanted, it seems without fatal injury. The results are as lamentable as the appearance is ludicrous. The London clergy, having so little occupation and for other obvious reasons, are generally non-

resident. A young man employed in a warehouse extending into three parishes was seized with mortal illness, and earnestly desired to see a clergyman. No one of the three was to be found, and nobody could even say where they lived, as they only made their appearance in time for Sunday service. We have been told that in *el ven* adjacent parishes on the south of Cheapside there is not one resident incumbent. There are populations, but they are of the class that does not go to church, and the clergy, in the city of London, does not go to them. Without going further into the religious condition of the city, it is at least evident, by the admission of the congregations, that our churches are more than enough; and by the admission of the incumbents, that we could do with half the number of clergy.—*Limerick Reporter*.

### THE RELIGIOUS AFFAIRS OF HOLLAND.

An important document relative to the question of the Hierarchy has just been made public, which should have the effect of allaying the irritation of any minds among the Protestants of Holland at all capable of bearing reason. It is the reply made by Cardinal Antonelli, under date June 1st, to a note of the Netherlandish Minister at Rome, dated May 10th, 1853. The Dutch Minister had complained of the publicity given to the Allocution re-establishing the Hierarchy, and demanded explanation as to the form of oath taken by Prelates called to the newly-established sees, as also the views of the Holy See relative to modifications which the royal Government, even in the interest of Catholics, judged it opportune to introduce into the organisation of the Episcopal Hierarchy. Cardinal Antonelli, in his answer, reminds the Minister of communications which took place between the Nunciature at the Hague and the Government, long before the Hierarchy was re-established; that there was no promise of ulterior communications as to the time and mode of organisation, but that, as a matter of fact, complete and official communications were given to the Government as to the substance of the affair. His Holiness relied on the declaration made by the Minister of Foreign Affairs in a note dated March 24th, 1852, in which he said that, "according to the principles of the fundamental law of the kingdom, each religious communion is free to give itself the organisation which suits itself," and that "consequently nothing on that side hinders the Catholic Church of the Netherlands being freely organised by the Holy See." As to the complaint of the publicity given to the re-establishment of the Hierarchy in the Allocution, Cardinal Antonelli contents himself with pointing out how superfluous it would be to quote the many precedents which exist for this sort of publications. Some expressions in that document, which are unreasonably complained of by the Dutch Government, are simply caused by the Latin idiom in which it was necessarily composed. The reference made in it to the adversities of Catholics under former Governments turned on admitted facts of history, and were

contrasted with the superior condition in which they are placed by the existing state of things. His Eminence points out with great calmness and dignity, in regard to the threatened "attentive and conscientious examination" of the Ecclesiastical organisation by the Ministry, in what a completely false position such a measure would place them with the liberty the fundamental law guarantees to all religious communions—a liberty distinctly admitted and interpreted in favour of the Hierarchy in the Ministerial note above referred to. He disavows, in the most distinct manner, the unjust construction put on the expressions alleged by the Government, as if the Pope sought to mix himself up in the interior affairs concerning the administration of the Netherlandish State. "Such an idea does not enter the mind of his Holiness, who recognises and respects the independence of Governments. The fundamental law having declared that the Church of the Low Countries had the liberty of organising itself as it thought best, it is natural that it should be organised according to "Ecclesiastical laws, and that, forming a part of the Universal Church with which it possesses a common chief in the person of the Roman Pontiff in virtue of the primacy which belongs to him, it is natural it should depend on that Pontiff in its religious relations." Certain modifications, it would appear, are to be made in the form of the oath complained of by the Dutch Government, although it merely amounts to the obligation under which Bishops are placed to watch over the integrity of sound doctrines by admonitions and other moral means. As to any change in the Hierarchical Establishment which has already taken effect, Cardinal Antonelli points out how impossible this would be, but intimates that his Holiness authorises the Bishops to fix provisionally their residence elsewhere than in the chief towns of their dioceses in cases where motives of prudence would render this useful. The copy of the document of which this is an outline, being only a French version of the Dutch translation from the Italian, must obviously be taken with some caution; but we shall probably next week be enabled to place before our readers a more accurate and satisfactory version.—*Tablet*.

### REMARKS OF THE LATE LEARNED AND PIOUS COUNT JOSEPH DE MAISTRE ON THE PUBLIC LITURGY OF THE CHURCH.

#### DISSERTATION ON THE LATIN LANGUAGE.

I HAVE said that from this Pontifical supremacy, portrayed as it is in such false colours, no Catholic nation had anything to fear for its particular and legitimate usages. But, if the Pope owe paternal condescension to those usages which are impressed with the seal of a venerable antiquity, the nations, on the other hand, ought to remember that local differences are almost always more or less bad as often as they are not absolutely necessary, and for this reason, that they arise from isolation and the indulging of individual notions—two things intolerable in the Catholic economy. As the



gait, the gestures, the language, and even the dress of a sensible man proclaim his character, so also must the never-changing character of the Catholic church become manifest by her outward appearance. But who shall impart to it this character of stability if it obey not a sovereign chief, and if each church may follow its particular fancies? Is it not to the peculiar influence of a supreme chief that the Church owes this *unique* character, which strikes the least clear-sighted beholders? And is it not indebted to him especially for that Catholic language—the same for all who hold a common belief? It occurs to me that, in his book "On the Importance of Religious Opinions," M. Necker said, "that it is at last time to inquire of the Roman Church why she persists in making use of an unknown tongue," &c. It is at last time, on the contrary, to speak to her no more on this subject, or to speak of it only in order to recognize therein and extol her profound wisdom. What a sublime idea is not that of an universal language for the universal Church! From pole to pole the Catholic who enters a church of his rite is at home, and nothing appears to him strange. The moment he arrives, he hears what he has been accustomed to hear all his life; he can mingle his voice with that of his brethren. He understands them; he is understood by them; he can exclaim—

"Rome is all in all places, she is all where I am."

The brotherhood resulting from a common tongue is a mysterious bond, the strength of which is immense. In the ninth century, John VIII., a too facile pontiff, had granted to the Slavonian people leave to celebrate the Divine office in their own language; at which, no doubt, those will be astonished who have read the 195th Letter of this pontiff, in which he acknowledges the inconveniences of such toleration. Gregory VII. withdrew this permission: but it was too late as regarded the Russians, and it is well known what it cost this great people. If the Latin tongue had once taken its place at Kief, Novogorod, at Moscow, it never would have been dethroned—never would the illustrious Slavonians, intimately allied to Rome by their language, have been thrown into the arms of those degraded Greeks of the low country empire, whose history excites pity when it does not inspire horror.

There is nothing equal in dignity to the Latin tongue. It was spoken by the *sovereign people* ("populum late regem"), who stamped it with that character of grandeur which stands alone in the history of human language, and which even the most perfect tongues have never been able to appropriate. The *terre majesty* belongs to the Latins. Grace possesses it not. And because of *majesty* alone did it remain inferior to Rome in letters as well as in arms. Born to command, this language still commands in the

books of those who spoke it. It is the language of the Roman conquerors, and that of the missionaries of the Roman Church. Those men differ only by the object and the result of their action. The aim of the former was no other than to enslave, subdue, and devastate the world; the latter came to enlighten, to restore, to save mankind; but in either case there was question of victory and conquest, and on the one hand and on the other the same power extending its dominion:—

... Ultra Garamantas et Indos.  
Proferet imperium....

Trajan, who directed the expiring efforts of the Pagan power of Rome, was unable, nevertheless, to carry his language beyond the Euphrates. The Roman Pontiff has made it to be heard in the Indies, in China, and Japan.

It is the language of civilization. Mingled with that of our barbarian forefathers, it succeeded in refining, softening, and (so to speak) *spiritualizing* those uncouth idioms which have become what we now behold them. Armed with this language, the envoys of the Roman Pontiff went in search of those people who no longer came to them. The latter first heard it spoken the day of their baptism, and they have never since forgotten it. Cast a glance at a map of the world, trace thereon the line where *this universal language is no longer heard*: that line is the boundary of European civilization and fraternity. Beyond, you will find only the ties of human relationship, which fortunately exists everywhere. The Latin language is the mark of Europe. Medals, coins, trophies, tombs, primitive annals, laws, canons—all monuments speak Latin. Must all these, then be effaced, or no longer understood? Last century, which vented its rage against everything sacred or venerable, failed not to declare war on Latin. The French arbiters of fashion, almost entirely forgot this language; they even forgot themselves so far, as to make it disappear from their coin; and they seem not yet to have thought of this transgression committed at once against the common sense of Europe, good taste, and religion. The English, even, although wisely attached to their usages, begin also to imitate France; such imitation, if I am not mistaken, occurs among them oftener than is believed, and more frequently than they themselves believe. Examine the pedestals of their modern statues: you will there find, no more, the severe taste which engraved the epitaphs of Newton and of Christopher Wren. Instead of that noble Laconism, you will read histories in the vulgar tongue. The monumental marble doomed to babble, weeps over the lost language of which it held that beautiful style, which had a name among all other styles, and which, from the stone where it was established, went to plant itself in the memories of all men.

After having been the instrument of civilization, there was wanting to the Latin tongue only one species of glory, and that it acquired by becoming, in due time, the language of science. Man of creative genius adopted it as the medium for communicating to the world their great

\* Fatale id Græcæ videtur, et eum Mæstævia ignoraret, nomen, sola hæc quemadmodum in cæcis, ut in pœsi cæderetur. Quod quid sit, ac quanti, nec intelligunt quæstia non pauci sciunt, nec ignorant qui Græcorum scripta cum iudicio tegerunt.—Dion. Heinsii Qued. ad illam, at the head of the Æneid Virgil, in 16mo. 1636.

thoughts. Copernicus, Kepler, Descartes, Newton, and a hundred others of high note, although not equally renowned, wrote in Latin. An innumerable multitude of historians, theologians, writers on law, medicine, antiquities, &c. inundated Europe with Latin works, of every description. Charming poets, and literary men of the first order, restored to the language of Rome its ancient forms, and carried it to a degree of perfection which ceases not to astonish all who compare modern writers to their early models. All other languages, although still cultivated and understood, are, nevertheless, silent in the monuments of antiquity, and will most probably for ever remain so.

Alone, of all ancient tongues, that of Rome is truly risen again; and, like to him whom it has not ceased to celebrate for two thousand years, "once risen, it will die no more." (Rom. vi. 9.)

Opposed to these brilliant privileges, of what consequence is the vulgar and oft-repeated objection, that it is a language unknown to the people? Protestants never have done urging this objection, without reflecting that that portion of Divine worship which is common to us with them, is on both sides alike performed in the vulgar tongue. Among them, the principal thing—the soul of worship, as it were—is preaching; which, by its nature, and in all forms of worship, is done only in the vernacular tongue. With us, *sacrifice* is the real worship: everything else is accessory; and what matters it to the people whether those sacramental words, which are only pronounced in a low tone of voice, be recited in French, in German, or in Hebrew?

They adduce, moreover, the same sophism in regard to the Liturgy as in regard to the sacred writings. They cease not talking of an "unknown tongue," as if there were question of the Chinese or Sanscrit languages. Whoever does not understand the Scriptures and the Divine office, has it quite in his power to learn Latin. Speaking of ladies, even, Fenelon remarked that "he would like as well they should be taught Latin, in order to understand the Divine office, as that they should learn Italian for the sake of reading amatory poems."

But prejudice never listens to reason; and for three centuries back it accuses us of *concealing* the Holy Scriptures and public prayers, whilst we present them in a language known to every man who can claim to be, I do not say *learned*, but *well-informed*, and whiph the ignorant person, who is tired of his ignorance, can learn in a few months.

Besides, everything has been provided for by translations of all the prayers of the Church. Some of these translations represent the very words, others the sense. They are infinite in number, and they are adapted to all ages, all understandings, and all characters. Certain striking words in the original tongue, and familiar to every ear, certain ceremonies, certain movements, certain noises even, advise the least lettered bystander of what is being done and said. He can always be in perfect harmony with the priest; if he be distracted, he has himself to blame.

As to that portion of the people who are altogether unlettered, if they understand not the words, so much the better; reverence gains, and understanding suffers no loss. He who understands not at all, understands better than he who understands imperfectly. How, besides, should he complain of a religion which does everything for him? Ignorance, poverty, humility it instructs, it consoles, it loves above all besides. And to science, why should it not say, in Latin, the only thing it has to say to it: *that for pride there is no salvation?*

To conclude: every language that is subject to change, is but little suited to an unchangeable religion. The movement to which all things are liable is constantly making war on living languages; and without mentioning those great changes which wholly alter their nature, there are others which, without appearing to be so, are of great importance. The corruption of the world takes possession every day of certain words, and spoils them for its diversion. If the Church spoke our language, it might be in the power of any libertine wit to render the most sacred word of the Liturgy ridiculous or indecent. In every imaginable view of the matter, the language of religion ought to be kept beyond the domain of man.

## FOREIGN CATHOLIC AFFAIRS.

### THE SCHOOL QUESTION IN CINCINNATI.

The Most Rev. Archbishop Purcell has published in the *Catholic Telegraph* the following important address:—"To Roman Catholics, and all whom it may concern."

"On the eve of the anniversary of the great day when the Son of God was accused by false witnesses, and condemned to die by an overwhelming majority, I think it my duty to direct your attention to the resemblance between Him and His Church in this country, and wherever she is constrained, in her advocacy of truth and justice, to come into collision with the prejudices of the multitude. Because we have dared to petition for our rights, we have been accused of treason against the republic. Because we have asked for our share of the school fund, we have been charged with a conspiracy to put down the common schools. And because we contend for the sacred rights of parents to select teachers for their children, uncontrolled by the despotic interference of the state, we are said to be the enemies of freedom!

"When blood was to be shed by Priests and people in the wars of the republic, it freely flowed from Catholic veins. When money was demanded to educate the citizens of the republic, it was generously given by our Catholic brethren. When votes were to be cast at the ballot-box, in obedience to the behests of the party, we stopped not to inquire to what denomination the candidate

belonged, but, with brow erect and elastic tread, we marched to the poll and voted for the nominees of the Convention.

"But when we demanded our constitutional rights from the state or the political party, we were told that, as Catholics, we had no rights; that this is a Protestant country—and the question is asked shall 'Romans' or 'Americans' hold dominion in these United States?—just as the Jews said in order to compass the death of Jesus Christ—'If we let Him alone the Romans will come and take our place and nation.'—(John x., 48) In the unjust condemnation of Christ the majority perverted by false teachers voted against Him. Many of those who shared so largely in his benefits denied Him, or fled from Him in the hour of His "temptation." And one of His most favoured betrayed Him. So fares it to-day with His Church. The people perverted by teachers, like the Scribes and Pharisees of old, are against her. She is deserted by the timid and vacillating, who, though they believe in her Divinity, are afraid of coming into trouble if they stand by her in her trial; and there is not wanting a Judas to start or to patronise a paper to oppose her Prelates and their devoted and unpurchaseable adherents. Another of her adversaries less guilty, because he has never tasted of the Heavenly gift, nor been enlightened by the Holy Ghost—(Heb. vi., 4)—has had a silver pitcher presented to him, filled with electric ingredients, composed for the Catholics, which we shall not take time to describe, but deadly as those of the bitter chalice pressed to the Saviour's lips in the Garden of Olives. Thus is the parallel complete between Christ and the Church, so that 'they who run may read,' and they alone cannot who will not discover the resemblance between the 'Master' and the Disciple.

"Had Catholics not duties to fulfil and rights to assert, as well as a Saviour to imitate and adore, they might meekly bow, as they have been doing so long, to the world's injustice, and leave to God alone the redress of their wrongs. And we know not but this is what they should do if they hated their oppressors. But it seems to be the will of God to grant to those oppressors time to do penance; and therefore do we, not in anger but in charity, remind them of what we have done for our common country, and appeal from their prejudices and passions to their reason and their sense of justice for our rights. If they heed not our demands, God will be our avenger; and the oppression of one denomination will be but the signal for the successive extermination of every other, but the one that shall have succeeded in es-

tablishing a church-and-state despotism, which will extinguish the last spark of freedom in the heart's blood of the last assertor of the rights of an American citizen.

"If, then, we can obtain from the men who clamour so idly and so loud about the opposition of the Catholics to the common schools, one hour of patient and impartial listening, we shall state to them a few facts which they shall be inexcusable for denying.

"1st. That we are not the enemies of common schools.

"2nd. That we shall cheerfully pay our full proportion of the taxes for their support.

"3rd. That we are so sincerely attached to the system and so fond of enlightenment, that we desire to be made partakers in its benefits.

"4th. That we detest and loathe all hypocrisy, and that we cannot believe that they are the friends of education who wring from us our money to build and endow the misnamed common schools, which are not common to our children, on the same condition as to the children of other citizens.

"5th. That we regard it as hypocritical to invite us to those schools, and to meet us at the door with what we conscientiously believe to be a mutilated and spurious edition of the Scriptures, and inform us that we shall be debarred the advantages of those schools unless we acknowledge that to be an authentic and complete record of the Word of God.

"6th. That it is no less hypocritical to say that we seek to make the common schools sectarian, when it is notorious that this sectarian Bible is the only one tolerated in them; when the teachers are all with hardly any exception, Sectarian; when the histories and geographies, and other school books, have been composed by sectarians, and contain so much that it is false, and therefore hurtful to the minds and offensive to the feelings of Catholics. When common school teachers, like those of Chellicothe, publish over their own proper names an invitation to tract mongers and colporteurs to bring all manner of tracts to their schools, no matter, we presume, how gross, false, insulting, and indelicate, and that they will, if they see fit, place them in the hands of their scholars; when the school libraries teem with misrepresentations of Catholic history, doctrines, and practices; when a lady teacher answers the appeal of a little boy from the taunts of his young school-mates, that 'the Catholic religion is very bad to be sure, but that he must belong to it, as it is the religion of his father.' Thus is the clause of the constitution forbidding

sectarianism in the common schools a rope of sand for Protestants, but a chain of iron for the bodies and souls of Catholics.

7th. That Protestant, and especially Presbyterians, as can be seen by reference to authentic documents published in the last weekly issue of this paper, have said more against the common schools, as they are now conducted, than Catholics have ever cared to say, and that therefore 'our enemies being judges,' they have been 'weighed in the balance and found wanting.' Let, then, the bigots spare their powder, ink, and lungs, when they glorify their success at a municipal election, in which the rights of their Catholic fellow-citizens, the arguments of Protestants, and the letter and spirit of the constitution, are alike trampled in the dust. When we go to the poll we seek rather to be right with the minority as Christ was, than wrong with the majority; and when they shout for victory, we cleave with a holier and firmer attachment to truth.

8th. That we honestly conceive it to be a shame for the government of the free and enlightened state of Ohio to refuse us what the intolerant government of Great Britain is constrained to grant at home and in her colonies to Catholics; and what 'despotic' Austria grants to Protestants and Jews—their own teachers and schools.

"It is, therefore, high time for Catholics chiefly, but not for them alone, but for all who have at heart the perpetuity of our free institutions, to do all they lawfully may to oppose an irresistible barrier to the despotism now sought to be exercised over our dearest rights and interests through the common schools. It is but a day or two since an attempt was made to force a law through the Ohio legislature, to compel parents and guardians, under a penalty of 20 dols. for every offence, to send their children and wards for three months in every year to one of the common schools. Is there a parent in this community who would feel that the name of an American citizen was what our glorious constitution intends that it should be, or that life was any longer a boon, after he had been compelled to submit to a law so manifestly uncalled for, unjust, and degrading? For ourselves we can only say, as guardians of some three hundred orphans that we pray God to permit that our life be trampled out by a mob in the streets of the Queen City, before we obey it, if it be ever sought to be enforced. But we have not yet done with our objections to the common schools as now conducted. We all feel that immorality is spreading with fearful rapidity through our country. One

of our leading political journals stated, last week, that the number of public and avowed syrens of this city, daily and nightly alluring citizens and strangers to sensual indulgence, exceeds two thousand! And is this a time to remove the wholesome restraints that morality and decency have hitherto sought to oppose to the promiscuous intercourse of the sexes?

"We leave to the Rev. Mr. Fisher, who gave to our young men such salutary advice on the sins of impurity, gambling, theatre-going, and intemperance, and to the Rev. Mr. Bushnell, city Missionary, both Protestants, to say if this statement be or be not an exaggeration; but we repeat, is this a time to crowd boys and girls into the same class, or recitation rooms, as is now done in our newly-built High Schools, and recommend this unrestricted intercourse, for introduction into all our common schools, for its purifying influence on the morals of youth; Are the youth of our common schools, collected as they are from all the walks of life, and every department of society, so immaculate as to be fit associates for the pure and virtuous, and to expose them to no danger of contamination from such close fellowship? Has the experience of the mayor and police of our city, and the directors of our House of Refuge, convinced them that the gaols and prisons are recruited only from those youths who have been deprived of the benefits of the common schools.

"We Catholics have long been of the opinion that education, to be efficient, must be not only based upon religion, but interwoven with it in all its minutes, details, and incidents. We have not, therefore, waited for the halting steps of justice to awaken the consciousness of our fellow-citizens and the school board to our just demands. We have ourselves applied the remedy, or rather antidote. Our schools, thank God, are in the full tide of successful operation. In every city and county congregation, with very few exceptions, we have our own, our Catholic schools, both male and female. And one of the chief pleasures of our Episcopacy, which has had and still has its solitudes, consists in the general response given to our call by our flock, but especially the German portion thereof, for the last twenty years, in providing for the education of our children. They have built schoolhouses, selected teachers, and spared no expense to impart such an education to our youth as the circumstances of the country imperiously require. In the contemplation of the good done by these schools we have disregarded the expense, as our noble-hearted people made the sacrifice

so generously, for conscience sake. If they now demand their share of the school fund, in proportion to the number of their children, or the amount of their tax bill, they exercise but the right of every freeman. And if they value their privileges as American citizens, they will assert them in the way pointed out by the constitution, in the selection of candidates who will fairly represent the wishes and requirements of their constituents in the halls of legislation, the council chamber, and the school board. Surely it is not our aim to detach them from the political parties to which they conscientiously attached themselves. But if those parties value their support, and deserve to receive it, they will pledge themselves to redress the grievances of which they so justly complain. And if they refuse to do so, they cannot complain if Catholics are equally independent and refuse their suffrages. We ask for what is right; we shall not, if we can help it, submit to what is wrong.

"For our part, we are aware of the obloquy to which we expose ourselves for daring to give utterance to these sentiments. It will not have been the first time. We remember well how men who lauded the noble attitude of a Luther in the Diet of Worms, baited us when we 'stood alone' in the old Presbyterian meeting-house on Fourth-street, many years ago, contending, as we now do, for the rights of Catholics. We may—no doubt we shall—be again disappointed, if we think that Protestantism, when beaten by argument, will not appeal to persecution for support. We know she will. It is all that is left her to do. She cannot be just—she cannot trust to reason, and Scripture, and the constitution alone, and hold her ground. She knows it well. She has the innate consciousness of her weakness and error, and therefore she feels that a 'free field and no favour' is not what will answer her purpose—that to prosper she must persecute. This is the very doctrine now advocated by the *Patriot*, her latest organ in this city, and we record the fact to prove that we have not slandered her. Good men of various religious denominations will not harken for ever to the clamours of the bigoted.

"They will, we are confident, be found, if not to-day at least hereafter, on the right side of the questions at issue, as Mr. Rodter, Mr. Ross, and Mr. Lytle are with regard to the asylums, and many members of the legislature on the schools. We are only beginning to agitate these questions. We expect it will take time to make our claims respected. Catholics in the progress of agitation will know their rights and their duties

better than many of them do just now. They will learn to distinguish between friends and foes. Above all will they learn to cast off the traitors in our camp, who are our very worst enemies while they pretend to be all the while Catholics. We have never sought to influence the votes of Catholics. We have had, and we still have, too much respect for their enlightened and independent judgments. The work they have to do as fathers and as American citizens is still more their work than ours. To them—to the people better informed—and to God we confide the result.

"JOHN B. PURCELL, Archbishop  
of Cincinnati."

[Tablet.]

### DOCTOR WHATELY'S SLANDERS ON THE CONVENTS.

The Rev. James Maher, P.P., Carlow, Graigue, has addressed a letter to Dr. Whately on the subject of his virulent slanders against Catholic convents. We quote the subjoined extracts. After giving passages of Dr. Whately's speech, the Rev. gentleman says:—

"My Lord—I have not for a long time, either from the pulpit, the platform, or the press—from even the lowest and most fanatic conventicle of dissent—read or heard anything so mischievously calculated as the above extracts to arouse and call into furious action the worst passions of the people of England against their fellow-subjects professing the Catholic religion. The celebrated Durham letter was not one-half so malignant; and if the speech fail to set in motion as virulent and truculent a crusade against religion as the letter did, the failure must arise from the utter disgust and abhorrence with which just and moderate men still remember the bedlamite exhibitions of 1851, which made England the laughing-stock of Europe for twelve months.

"Every line, nay, almost every word, in the above extracts contains a bitter and uncharitable accusation, instigated with an unchristian and unmajesty spirit. The charges too, are directed principally against ladies—against those who have, by solemn vows, devoted themselves to the service of their Creator. Rome, in Pagan times, scarcely ever produced a monster to assail the character of her vestal virgins. The charges again, are vague and undefined, but the more bitter and ungenerous on that account; and circulated everywhere by the leading journals of England, without affording the accused the slightest opportunity of being

heard in their defence. The concoctors of the charges were, my lord, fully aware of these advantages. They said, we may assail innocence, blacken the brightest names, assassinate character, and pour a flood of slander upon the ancient religion of the land; we may say and insinuate whatever we please against monastic institutions. The strong prejudices of the nation are with us; we may therefore, defame them with perfect impunity. Our work will be done and over before the refutation comes; and, if it comes at all, we may depend upon the bigotry of the popular press to suppress it, or give it a very limited circulation.

"Now, my Lord, to meet all this, it may as well be said at once, and calmly, that no man would make such charges against religious communities, upon such grounds, who was not only entirely lost to every feeling of honour and generous sentiment, but who was one, moreover, in whom pride and infidelity had extinguished all sense of future responsibility.

"Neither your Lordship or any sane man in the empire believes, or can believe, that the liberty of the subject is endangered by our conventual establishments. It is a shame—a mere pretext affording an opportunity of arousing the prejudices and fanaticism of England against our religion, which the aristocracy and government of the country, in the days of our grandfathers, injured and robbed, and which, therefore, they never can forgive, although we sincerely forgive them.

"Your Grace is reported to have said—'that for the credit of the institutions themselves, it was desirable that some legal inquiry should be established.' I utterly deny, my Lord the right of government to inspect the houses of Nuns rather than those of any other private families in the empire. What do they owe the state, save obedience to the laws, which they always yield? What endowments, what public funds, what grants, what privileges has the state ever conferred upon them? They are simply allowed to live in their native land; but this does not seem to be in any way a peculiar boon. Your Grace, as Archbishop of Dublin, Primate of Ireland, Bishop of Glendalough, and Bishop of Kildare, has received from this poor country 200,000*l.* for spiritual services—together with enormous patronage. Pray, what have the Nuns of Ireland, who spend their lives in unceasing works of mercy and piety, received, that government should investigate their accounts, and superintend their domestic arrangements. The repairing of the seehouse in Stephen's green

has cost the country more than all the Religious orders in Ireland? Is the country thoroughly satisfied with your Grace's stewardship? The majority of the nation certainly deem it of no value; and your own flock, it is said, do not prize it very highly. If the government, therefore, were to audit your Lordship's accounts, and investigate the services you have rendered, it would, indeed, seem employed in its proper business.

"Admit official inspectors to convents, and they will carefully cater for the public taste, and supply the diseased appetite of the protestant world with the most exquisite tales of horrors and tortured maniacs—of dungeons and skeleton remains—of racks and gibbets. Who has not heard of the forgeries and atrocious calumnies of Maria Monk? Her book, which exhausted twenty editions in a little time would have fallen still-born from the press had she not seen the interior of a convent, having been admitted as a pauper into an hospital connected with such an establishment.

"The 'Narrative of six years' captivity and sufferings among the Monks of St. Bernard, at Charnwood Forest Leicestershire, by William F. Jefferey, was nearly as successful, and from the same cause the author having obtained by fraud and falsehood, hospitality for two days in the convent. He understood well, and consulted for the public taste, when he wrote in his book that the moment he entered the monastery gate he felt that he was a prisoner, 'like a bird shut up in a cage'; that he was baptised against his will, under the strange name of St. Ceil; was allowed no communication with friends; was twice bled—had his body punctured with sharp instruments; that during his stay several made their escape; that some were overtaken and brought back, with mouths muffled and arms tied; but how they were afterwards disposed of he never could learn.

"The very existence of the abbey was endangered by these calumnies. It happened, however, that the vile conspiracy prematurely exploded; and the publishers of Jefferey's book published subsequently its condemnation—the concluding passage of which is in the following words:—

"We therefore, the undersigned, do hereby declare our deep and solemn conviction that the narrative of the said William F. Jefferey's is a tissue of the grossest and most unwarrantable falsehoods; and we feel it our bounden duty to publish this statement to the world, as some little reparation for the injury we have been the innocent means

of inflicting on the Community of Mount St. Bernard.

" (Signed)

" W. S. NAYLER.

" THOMAS RAGG."

"The author—the reviler of Monks and Nuns for the gratification of Protestant tastes—was committed as a rogue and a vagabond to Stafford gaol for three months, with hard labour, the 30th of June, 1849.

"We can, my lord, as Christians, forgive our revilers, and seeking to copy the Divine model set before us, we do so sincerely; but we owe it, notwithstanding, to our dearest kindred—to our nearest relations—to ourselves, to our country, and our creed, indignantly to repel unmerited obloquy."—*Tablet*.

### THE IRISH IN AMERICA.

**DEVOTION TO KIN.**—The Richmond United States *Dispatch* makes mention of a family of Irish girls in that city whose devotion to their kindred has been strikingly displayed. First, one came to this country, she saved enough to bring a second, and the two laboured for the passage money of two others, and then they paid the way of their father, and sent money to bring out their mother but she declined to brave the sea in her old days; and they continue to forward the means to keep her comfortable. To the "All-seeing eye" these acts are jewels brighter than the crowns of the monarchs of the earth.—*The Nation*.

### IRISH ELEMENTS IN THE AMERICAN REVOLUTION.

This gratifying tribute originally appeared in an American journal some months ago; and it has been very extensively circulated by the Transatlantic Press:—

It is an interesting fact to consider the extent to which Irishmen have participated in our revolutionary struggle and the assistance they rendered in that great contest for civil liberty. Irishmen are the natural enemies of oppression, and the natural allies of freedom. Their own beautiful island lies in sad and sorrowful subjection, but thousands of gallant hearts have ceased to beat, in earnest yet ineffectual struggles to redeem it from the thralldom of monarchical power.

The declaration of American independence was signed by fifty-six persons, nine of whom, including Charles Thompson, Secretary of Congress, were of Irish origin.

Matthew Thornton, born in Ireland 1714, signed it for New Hampshire. He was afterwards Chief Justice of the Common Pleas, and died June the 24th, 1805.

James Smith, who signed for Pennsylvania, was born in Ireland in 1713, and died in 1806.

George Taylor, a signer from the same State, was born in Ireland in 1716, so poor that his services were sold on his arrival to pay the expenses of his passage out. He died at Easton, Pennsylvania, February 23, 1781.

George Read, of Delaware, was the son of Irish parents, one of the authors of the Constitution of Delaware, and afterwards of the Federal Constitution. It was he who answered to the British tempters, "I am a poor man, indeed, but poor as I am, the King of England is not rich enough to buy me." He died in 1798.

\* Charles Carroll, of Carrollton, was of Irish descent, and very wealthy. He fixed his address after his name, that the pledge of his "fortune" might be beyond doubt. He was the last survivor of the signers, having died upon the 14th of November, 1832.

Thomas Lynch, junior, of South Carolina, succeeded his father, who died while at Congress in 1776, and signed the Declaration.

"Thomas M'Kean, signer for Pennsylvania, was also of Irish parentage. He was successively Senator, Governor of Pennsylvania, and President of Congress. After fifty years of public life, he died on the 24th of June, 1817.

"Edward Rutledge, of South Carolina, was also a signer, fought in the Southern campaign, and was for three years kept prisoner in Florida. Became Governor of South Carolina in 1799, and died in 1800.

"It has been said that, 'of these illustrious names, destined to live for ever on the new charter of human freedom, Ireland should be wisely jealous, for the world's revolutions will never present such another tablet of glory to the children of men.'"—*Western Tablet*.

### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

An Irish Catholic Soldier, thro' Rev. Mr.

Tracy, ... ..	Rs.	1	0
A Friend, thro' ditto, ... ..		2	0
Mr. C. Timms, thro' Rev. Mr. McCabe, ... ..		1	0

Through Mr. N. O'Brien.

J. N. Place, ... ..	Rs.	1	0
S. L. Wall, ... ..		4	0
M. R., ... ..		1	0
James Ross, ... ..		2	0
C. A. W., ... ..		5	0
John Thomas, ... ..		2	0
T. J. K., ... ..		100	0
W. M., ... ..		5	0
A., ... ..		1	0

\* The first Catholic Bishop in the United States was Doctor Carroll of Baltimore, Brother of the Charles Carroll. The present Duchess of Leeds, the Marchioness of Wellesley and a third Noble Lady whose title we do not now remember are the descendants, we believe the Daughters of George Carroll of Carrollton, and Niece to the first Catholic Bishop of the United States.

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

12.] CALCUTTA: SATURDAY, SEPT. 17, 1853. [VOL. XXV.

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Sept. 17.

ON THE OBLIGATION OF PARENTS AND SUPERIORS TO TAKE CARE, THAT THOSE UNDER THEIR CHARGE, BE NOT ALLOWED TO READ BOOKS OF A BAD OR DANGEROUS CHARACTER.

*(Continued from page 143.)*

WERE the numberless grievous evils, which the circulation of dangerous publications has occasioned to civil and religious Society, to be calmly and dispassionately estimated by a man of education and a Christian, he would, as it seems to us, be prone to conclude, that the discovery of the art of Printing, however in itself theoretically and speciously important, has, in truth and in effect, proved, during the last three Centuries, most detrimental to the best interests of mankind. For, although, it must be conceded, that during the interval just mentioned, very many works of great worth, in all that regards man's social and Religious welfare, have come forth from the Press, yet the number of these

works or the amount of their Circulation, bears no proportion whatever to the number and extensive Circulation of Books, which, within the same period, have been published for the purpose of calling into question, or undermining the fundamental maxims, on which the well-being of religion and Society alike depend.\* And as these dangerous pub-

\* In addition to the public, and as it were official testimonies, which we annex on the moral condition of Society in England, we lay before our readers an extract taken from a private letter lately written to a friend in India, by an English gentleman, a recent convert to Catholicity. We may add, that by his respectable position in Society, as well as by his education, and most amiable personal character, the gentleman, whose letter we refer to, is more than ordinarily qualified to express an opinion on the grave subject on which he touches. Moreover, we may remark, that the fond and familiar intercourse in which he lives not only with the Protestant members of his own family, but with numerous others also of their persuasion, must suffice to satisfy our readers, that he states the truth, and nothing but the truth, and this at the sacrifice of much, that is most painful to human nature:

"I have said above, states this Gentleman, that I like England as God has made it; but, alas! the people are indeed a melancholy proof of what mankind, the most enlightened by worldly wisdom, becomes from throwing off the sweet yoke of the Christian Authority, and depending on their own judgment. The whole Society seems to me to be as depraved as we are to fond of attributing to the Pagan natives of India. Among the upper classes, speculations the most



lications flattered the Human passions, and encouraged men to indulge in an unbridled, disorderly liberty, equally hostile to the order and subordination, essentially necessary for the maintenance of authority in Church and State, they were read with avidity by the enemies of both, and also by numberless others from a spirit of dangerous curiosity.

Of the latter class, as might be anticipated, many were seduced by the beauty of the Style, and the occasional splendid panegyrics upon Virtue and Christianity, with which such Publications are often artfully interspersed, into an admiration of the authors and of the specious but dangerous principles these advocated, until, at length, they were led first to discuss doubtfully the fundamental truths of Catholic Christianity, and, after tottering for a time on the verge of the precipice, were engulfed, at length, in the abyss of unbelief.

No wonder, then, that the late Holy Pontiff Gregory the XVI. should, from the Chair of St. Peter, have proclaimed to the faithful throughout the world,

rash, and immoralities with only such a slight screen as Society requires, are common with all their fearful results; and among shop-keepers, servants, &c., there appears neither check nor limit to their dishonesties: pilferings, lying, &c. So that truly the enjoyments of life are quite deadened by the disagreeable nature of the medium through which they have to be procured. It is impossible to imagine by any description the extent of this,—it must be *felt and seen*."

The *Christian Observer*, a good protestant authority, calculates that there are amid the population of England "four millions"—does he exaggerate?—who know not, the Saviour.

The *Times* itself, about two months since, described, with unaffected alarm, the wretched education which is being communicated to the masses in England through the medium of immoral and infidel publications; and that his fears were not ill founded is pretty evident, as well from the communications of Mr. Mayhew to the *Morning Chronicle*, as from the report of Mr. Francis Bishop, secretary to the Domestic Mission Society. The principal bookseller in Manchester in this branch of trade informed me (says Mr. F. Bishop) that his sale of a penny weekly periodical, recognised as the organ of unbelievers, edited with fact and power, and made up of short and taking articles, was 200 a week, and the sale of exciting and pestilent weekly romances of the poison-and-dagger school, such as "Captain Hawk," "Death Grasp," "Gehlemman Jack," was 4,000 weekly of each; and numerous other similar publications in the same proportion.—*B. C. H. Jan. 10, 1852.*

that, the unrestrained licentiousness, in virtue of which, the Press is recently allowed to send forth unceasingly a destructive inundation upon Society of publications, teeming with invectives and calumny against the friends and defenders of religion, whether Clergy or Laity, and discolouring and misrepresenting the received truths of the faith and morality, taught by the Catholic Church, was a grievous evil, deserving the execration and abhorrence of every faithful child of the Church.

We have already remarked, that, Parents and Guardians, who are very properly always careful, never to allow their children or wards to indulge in familiar intercourse, with persons likely to taint the purity of their faith or morals, are, nevertheless, not unfrequently negligent in excluding from them access to publications, which, humanly speaking, cannot be read by any one however mature, and much less by young persons, without incurring a danger, to which a Catholic parent cannot, without sin, expose either himself or his family. For it is written, "He that loveth danger shall perish therein," and it is an admitted maxim of Catholic morality, "He that exposes himself to the danger of committing sin, is *ipso facto* guilty of sin.

To these denunciations of the Sovereign Pontiff, of the prevailing licentiousness in the circulation of dangerous publications, every Catholic, who knows his religion, and desires to regulate his conduct by its dictates, must subscribe. And not only every Catholic, but every other man, who is sincere in the profession of any, even natural religion, must also subscribe to the principle, on which these denunciations are grounded. For, as long as a man holds any one maxim of faith or morality to be divinely true, so long must he condemn as opposed to divine truth every assertion, advanced orally or by writing, which is at variance with that maxim, or which tends to call its certainty into question.

Hence in proportion to his love of truth, must he be desirous to discourage and prevent, as far as he can, the dissemination in any way of discourses or writings, injurious to the propagation and

general belief of the truth, which he regards as of divine origin. For reason itself proclaims, that, whilst truth and the profession of it must be essentially pleasing to God, falsehood and the abetting of it in any manner whatsoever, must be always and in all things, but above and beyond everything else in religion, grievously offensive to the Almighty.

Neither can indifference in the cause of religious truth be excused or palliated on the score, that the particular tenet, of which there may be question, is not apparently one of great moment, but is, on the contrary, if humanly judged, of trifling consequence. For from the very fact, that it is recognised, as our hypothesis supposes, as a truth of divine origin, the imparting of the knowledge of it to man by God, either by the light of revelation or of reason, suffices of itself, without further argumentation, to establish, that in the divine judgment, it was deemed proper, that that truth should be made known to man. Now as the Almighty is guided by infinite wisdom in all things, so too is he governed by it, especially, in every thing that regards Religion. And, hence, we are bound to conclude, when God makes known to us any truth, however unimportant that truth may seem to us to be, that, nevertheless, its manifestation must be useful to man, although, owing to our very limited and imperfect comprehension of the mysterious order under which we exist, we may not be able to point out in particular the utility, to which its revelation was designed by God to minister and subserve.

If this be so, as it most certainly is, then it must be granted, that, whatsoever tends to weaken the belief of that truth, or to impede its reception, must, of necessity, contradict and disturb the integrity of the order, which the Wisdom of God established both for man's guidance during his probation upon earth, and also in order to prepare him for that state of immortality, to which the present life is for him the appointed prelude.

Hence, again, so long as a man adheres to any one truth of Religion, and holds that truth to be certainly of Divine origin, so long will he, if consistent with himself, be obliged, as well by his sense of the duty and homage he owes to God,

as by his Charity for his fellow-men, to co-operate towards their welfare here and hereafter, both by helping them, as far as he can, to attain the knowledge that will make them wise unto salvation, and also by withdrawing them from the occasion of those temptations and dangers, to which they may be exposed, either by the reading of profane, irreligious publications or in any other way.

### THE PARLIAMENTARY COMMITTEE ON INDIA.

By the late Mail, letters have been received, stating, that among the witnesses recently examined before the above-named Committee, there were four Catholics, viz., the Right Rev. Bishop Whelan, late Vicar Apostolic at Bombay, the Very Rev. Doctor Kennedy, Vicar General, Western Bengal, the Rev. Mr. Strickland S. J. Madura and Doctor Cahill of the Bombay Medical Service. A copy of the very valuable evidence given by these Gentlemen will, as soon as printed, be transmitted to us, and, as opportunity may offer, extracts from it will be laid before our readers.

### THANKS.

AN IRISH CATHOLIC AT BOMBAY is thankfully informed, that his very handsome present of a Silver Cross to the Calcutta Loretto Convent has arrived, and has been handed over to the Lady Superiress, who has arranged, that it should be made use of for the decoration of the altar of the Convent Oratory, on occasion of the exposition of the most Holy Sacrament. An Irish Catholic may feel assured, that on these occasions, his kind present will serve to remind the good Nuns of the pleasing duty of praying both for him and their other benefactors.

### Selections.

#### ARRIVAL OF PRIESTS FROM IRELAND AT SYDNEY AND AT MELBURN.

The Melbourne correspondent of the *Sydney Freeman's Journal* writes on February 15th, that the great Catholic event of the

week had been the arrival of his Lordship Dr. Gould. For some time his return was expected, and on Sunday morning the good ship Koh-i-noor anchored in Hobson's Bay with his Lordship, the Very Rev. Dean Fitzpatrick and six Clergymen on board. The latter are the Rev. L. Sheil, Rev. W. Cunningham, Rev. James Stays, Rev. Charles O'Hen, Rev. Francis Moore, and the Rev. William Shinneck.

His Lordship came ashore at the North Beach, and just as first Mass was about being concluded made his appearance. The news soon spread through the city, and at second Mass he took his usual place in the sanctuary to the no small gratification of his numerous and devoted friends. He looked well, and appeared in the enjoyment of excellent health after his long absence in the green land of his birth.

A meeting of the Catholic Association was held in Saint Francis's Hall, on Sunday, February 20th, to welcome the Bishop on his return, and what a meeting was it! It was one of those enthusiastic, high-minded, holy gatherings which one might occasionally witness in the green old land, where Catholicity has become a part and parcel of the soil, and as indigenous to the hills and dales of poor Old Ireland as her own native shamrock.

The Bishop was accompanied by the Very Reverend the Vicar General, the Very Reverend Dean Fitzpatrick, the Reverend Messrs. Geoghegan, jun., Hayes, Shiel, Cunningham.

His Lordship's appearance was the signal for a burst of approbation such as the walls of the building had never heard before, and peal upon peal rang forth the feelings of many an honest heart exultant at beholding the beloved Prelate of the one true Church once more among his faithful flock. His Lordship having thanked the meeting in a very kind speech, called on the Vicar-General to address them.

The VICAR GENERAL said, he had been requested by the Bishop to bring a few matters under the notice of the meeting. Several liabilities had been incurred on account of the mission. His Lordship had procured a peal of bells for St. Francis; they were eight in number, and were such as would repeat any other peal of bells in Melbourne. (Laughter and cheers.) There was no tower for their reception, but a tower should be erected no matter what the expense. His Lordship had also purchased the best organ that could be obtained in England, and he would further tell them that St. Francis's Church was not large enough to hold it, and they should certainly make the church capable of holding the best organ that could be procured, especially

when they had such an organ. This was a subject of great urgency and importance, and his Lordship had consented to some of his (Dr. Geoghegan's) rather extravagant notions, and St. Francis's Church would therefore be made nearly as large again. He knew the Catholics of Melbourne would not be terrified by the expense—(cries of "No, no")—and he therefore, called upon them to co-operate in raising the church to a magnificent height, not only for the purpose of containing their beautiful organ, but by its loftiness to show the exalted position of the Catholic Church in this colony. (Applause.) He might further state that the Bishop had obtained some beautiful ornaments and furniture for thirteen churches. Another matter in contemplation was the location of a holy Sisterhood, or nunnery, where education of a superior kind would be afforded to Catholic children. His Lordship had delayed the arrival of the Sisterhood for the most prudent of reasons—viz, until such time as a suitable habitation, so difficult to be procured, could be got, and by the time this difficulty was got over the holy Sisters would come amongst us, and any two or three of them would be found to do much more for the advancement of Catholicity than all those Sisters of Charity in another quarter, who were so busily employed in the distribution of tracts. The Very Reverend gentleman next passed to the Ministers of religion who had accompanied the Bishop from the mother country, who, though they had left their homes, would yet find a home in the hearts of the people. The Missionaries brought out by his Lordship were capable of filling any position in any cathedral in any part of the Christian church. He announced that in the week after next the Clergy would go through the city to collect subscriptions, and no doubt the call would be cheerfully responded to. He trusted and predicted that the gold of Mount Alexander and Ballarat would yet shine brilliantly in their churches, instead of being spent in dress, extravagance, and the gratification of guilty passions. Let them by its means raise the dignity of their altars and promote the cause of true religion, by holding nothing too dear or too valuable to lay before the altar of God. As for the Priests they did not require wealth, but only wished for noble structures, wherein to worship God in a manner worthy of Him.

The Bishop begged to say with reference to the proposed tower that before leaving home he had given an order to one of the most eminent architects in England to prepare a plan of a tower for St. Francis's Church. He expected to receive it in a few days, at which

event this foundation would be laid immediately after, and he hoped within six months the tower would be raised high in the air. (Applause.)

The Rev. Mr. HAYES was next introduced to the assembly by the Vicar-General and addressed them in a very pleasing and fluent manner. The Rev. gentleman is an excellent speaker, and acquitted himself admirably. He referred in glowing terms to the meeting before his eyes, and felt that though a stranger in the land he was in reality at home. Words could not express the extreme kindness he had experienced since his arrival.

The Rev. Messrs. Sheil, Cunninghame, and Moore followed in very appropriate terms. The Vicar General, in introducing Mr. Moore, announced that he was able to address the meeting both in the Queen's language—(loud laughter)—and the fine old Irish tongue.

The Rev. Mr. Moore having made an allusion to the College of All Hallows.

The Bishop stated that he had three students there, one in Carlow, and Maynooth, and all this he had been able to accomplish through the agency of the Catholic Association, and therefore fervently hoped they would continue their excellent labours in raising funds, and thereby multiplying Missionaries in proportion to their numbers.

The VICAR-GENERAL announced that it was impossible to read out the names of subscribers that night, but he had the pleasure of informing them that the proceeds realised the sum of one hundred and fifty pounds. In addition to this he had received several subscriptions towards the bell and tower fund, one of which he would mention as an example both for Saints and sinners, they might take their choice. (Laughter.) Mr. John Mooney, whom they all knew, had handed him fifty pounds towards the peal of bells. (Applause.)

The interesting proceedings of the evening terminated at a late hour, and all present departed to their homes, pleased to their heart's content.

## CATHOLICITY IN NEW ZEALAND.

To the Editor of the *Tablet*.

Diocese of Wellington, New Zealand,  
January 1st, 1853.

Sir—It is with very great pleasure that I send you the accompanying report on the state of St. Joseph's Providence, erected by order of his Excellency Sir George Grey, K.C.B., Governor-in-Chief, and granted to his Lordship, the Right Rev. Doctor Philip Joseph Viard, Catholic Bishop and Apostolic Administrator of the diocese of Wellington, and his successors, together with his Excellency's letter of thanks to his Lordship.

By that report you will learn the benevolent

and philanthropic views of our truly cherished and esteemed governor towards the native race, by whom he is sincerely and deeply beloved.

He has acquired an unbounded influence over them which will be permanent, because he has gained their hearts and affections.

He has known how to temper justice with mercy, and he has conquered them by the goodness of his own heart.

By his firmness, kindness of disposition, and great talents, he had laid a firm foundation for the future peace and prosperity of our adopted country.

By the Hon. Bryan Stapleton's letter, which I enclose, you will learn the progress which our Holy Faith is making in this interesting and flourishing colony.

We have a Bishop meek, mild, and humble, deeply beloved by his flock, affectionately obedient to our Holy Father, and singularly and affectionately devoted to the Ever-Blessed and immaculate Mother of God.

With such a general at the head of our small spiritual army, with his zealous and pious Clergy, your wonder and astonishment will cease at the rapid progress which our Holy Faith has made in this distant and remote portion of Christ's vineyard.

In conclusion, I have to state that there is no portion of our Holy Father's vast spiritual empire where he is more cherished and beloved, and where his authority is more affectionately and devotedly recognised than in this infant diocese. —I have the honour to remain your faithful servant,

J. P. FITZGERALD, M. D., J. P.

Wellington, Dec. 7th, 1852.

"Sir—We, the undersigned, have the honour to report to your Excellency, that according to your desire we have visited and carefully inspected St. Joseph's Providence, erected by order of your Excellency for the education and industrial training of girls of the native and half-caste race, and granted to his Lordship, the Right Rev. Dr. Viard, Catholic Bishop, and his successors.

"The site, consisting of one acre, is most desirably chosen; and, although in the centre of the town, it may be said to enjoy the comfort and advantages of a pleasant and picturesque country.

"The house, which is built (on a brick foundation) of red pine timber, well painted on the outside, and lined throughout inside with wrought white pine boards faces the east, and consists of a centre part about forty feet long and twenty feet wide, with one wing on the north side, twenty feet in width, and projecting fifteen feet from the main building, which makes the total present length of the building about 60 feet. But when the design is completed by the addition of a wing on the south side, the total length will be increased to about eighty feet; and this addition, which is greatly to be desired, can, we perceive from the plan, be made without interfering in any way with the pupils at present in the institution, the number of which, on its completion, can be doubled or increased from sixteen to thirty-two.

"The rooms on the ground floor are about ten

Adjoining this establishment are a boys' school and a girls' school, under the manage-

"The city of Dubuque is divided into wards proportionate to the present size of the town, and if its future increase amount to a certain number, it shall form so many additional wards. Each ward elects its own president, secretary and treasurer, who hold meetings when necessary for the management of the schools under their care. Agreeably to their reports of said schools, the public money is apportioned to the number of individuals, from the age of five to twenty-one who reside in each ward. The people's vote places in office the secretary, treasurer, and president of the ward, as well as the county commissioner and superintendent of the state. So that those public officers are Catholics

or Protestants, according to the majority of their voters, and have, therefore, the power to employ such teachers as shall receive the public patronage. By these means a Catholic school has been here in operation for many years, conducted by Catholic teachers, who were paid out of the public fund. But in mixed communities, when the Catholics cannot have teachers according to their wishes, the Right Rev. Bishop of the diocese has adopted a means truly calculated to obviate the danger which Catholic youth would otherwise be exposed to in Protestant schools. His success in this respect is, I think, really worthy the imitation of all who are desirous to preserve the Faith, and morals of youth intact. In consequence of the Catholic youth being unavoidably exposed to indifferentism and unbelief in the public schools in this city and elsewhere, the Right Rev. Bishop established public schools, conducted by the Christian Brothers, in school-rooms on the premises of the church. The system of education, and the entire discipline of these schools, were so pleasing to both parents and children as to procure a large attendance.

"The terms being so moderate in consequence of the assistance given by the Right Reverend Bishop towards the support of those Brothers, the citizens of Dubuque have the facility of procuring a sound, moral, and liberal education for their children. From the judicious exertions of the Right Reverend Bishop and the confidence reposed in those Brothers, the Board of Common Schools, though composed only of Protestants, have selected an eligible site, on which they have built a public school, which they have placed under the patronage of the Right Reverend Bishop, reserving for themselves the duties which the law imposes on them—to wit, to visit the schools—to make the annual reports, and see what progress the children have made.

"Though there are many other public schools in this city, still the majority of the children, regardless of sectarian principles attended these schools. The reason why so many are in attendance is simply this: the teachers of other schools lack system and consequently the children do not improve. These schools are not now the schools of any particular ward, but the schools of the entire city. It is indeed a gratification to our zealous Bishop, and one which alone compensates him for his untiring exertions in the cause of education, to see about one hundred and fifty boys daily receiving the principles of Christianity, and at the same time progressing in arts and sciences which

will enable them to discharge the different pursuits of life.

"The Sisters also conduct a school based on the same principles as that of the Brothers, in which there are about the same number of young girls in attendance, productive of the same happy effects.

"That this mode of education and the blessings annexed to it, be not only extended to the citizens of this town, but also to the different other Catholic communities in the state of Iowa, the Right Rev. Bishop has constructed a large brick house for the residence of those Brothers, where they intend to open a novitiate for those who wish to confer similar benefits on society, and supply the living wants of the rising generation. Should this system of education be adopted elsewhere, it would not fail to produce the same happy results as here.

### THE GREAT PROTESTANT TRADITION—A CASE TO BE BROUGHT BEFORE THE HOUSE.

Our readers will remember two years ago a certain M. P. inventing a cock-and-bull story about the "dungeons" which he, blinded as he was with native stupidity, Protestant bigotry, and utter heartlessness, fancied he saw in the coal-cellers which the Oratorians were building for their house at Edgbaston. One would have thought it would have been difficult to match that story as an illustration of "the great Protestant tradition." Yet the following correspondence, which appears in *Aris's Birmingham Gazette* of July 25th, furnishes an example quite as suggestive in its way:—

Dr. Newman presents his compliments to the editor of *Aris's Gazette*, and begs the favour of his inserting in it the following correspondence. It will be seen that he is not at liberty to give the names of the writers.

Edgbaston, July 22nd, 1853.

(1.)

A. B., Esq., to C. D., Esq., M. P.

My dear C. D.—I am sure you will agree with me that it is right the story you told me should be examined and the truth ascertained. Let me ask you, therefore, whether I am correct in my impression of the facts, and I will then ask my friends in Birmingham for the explanation.

If I am correct, you told me that you were told by a master carpenter and builder in Birmingham that two men obtained work with him whom he soon discovered not to have been bred up to the work by their want of skill; that after a little time he was obliged to dismiss them on account of this want of skill in their work, not

*From Newman's Lectures on the Present Position of Catholics in England. "Fable the Basis of the Protestant View."*

for their religious opinions, and that these same men were seen on a Sunday dressed in a manner which proved that they were not really working people at all, and walking, thus dressed, arm in arm with some of the Priests of the Birmingham Oratory. The inference drawn by your informant, of the correctness of which you told me he had no doubt, was, that these men were not, in fact, working men at all, but educated men who were sent by Father Newman and the other Oratorians to personate the character of labourers in order more effectually to spread the Catholic Faith among that class of people.

I need not assure you of my convictions that the whole is a dream—a conviction founded upon my personal knowledge of the high integrity and sincerity of the Priests in question; but I would suggest to you whether any one has supposed them to be wanting in sense and wisdom, and whether in the present state of things, when (D.G.) Priests are no longer obliged to disguise themselves in order to save their lives (as was formerly the case), it would not be simply foolish for any educated man to give up the advantage which his rank and position give him in dealing with the working classes, and to waste in manual labour the time which he might so much more usefully employ for the advancement of his religion? It would seem to be a fraud not only without a motive, but opposed to every conceivable motive of human action.

May I ask you, therefore, to let me have the name of your informant, and any other particulars, which may enable me to trace the origin of this strange story? I am sure that you will feel that, having given currency to it, it is your duty to the parties so gravely accused to give them the opportunity of refuting the accusation if they can.—Believe me to remain, my dear C. D., yours, &c.,

A. B.

July 11th, 1853.

(2)

The member of Parliament addressed wrote back, under date of June 18th, thus:—

"The statement in your letter I think is mainly correct..... I left your letter at my lodgings..... I cannot without permission give up the name, as what I told you was not intended to be made public."

(3.)

Dr. Newman to A. B., Esq.

My dear A. B.—you need not be told by me that the story which your letter contains is just as true as the story two years ago about our dungeons; but they who did not believe my word on the former occasion are not likely to believe it now.

However, since you wish me to deny such an absurd charge, if I can, for the sake of some one or other, I do hereby deny it absolutely and altogether. We are none of us so imbecile as to do anything, or to take part in anything such as is reported of us. Neither I, nor any Priests of the Oratory, has sent any one, or dreamed of sending any one, or heard of any one being sent, or believes any one has been sent, not being a working man, to personate a labourer, hodman, bricklayer, carpenter, joiner, artisan, or

the like, and to obtain work in that disguise from a master-builder, or carpenter, or any other master-tradesman whatever. Nor has any one of our Priests been walking on Sundays or other days, arm in arm or otherwise, with any person whom he has reason for suspecting has ever so dressed up and so offered himself for employment in a trade which was not his.

If there is any stronger or more minute form of denial which I can make than the above, let me have it, and I will use it.

Perhaps it would interest Mr. C. D. to draw up a statement himself, if he think there is any good in my denying it. We are ready to deny it in his own words.

Is it impossible to hope that Mr. U. D. will either withdraw the report, or acquiesce in my sending his, your and my letters to the Birmingham newspapers? He cannot have any objection to stating publicly a matter which he really believes and acts upon.—I am yours affectionately.

(Signed) JOHN H. NEWMAN.

June 16th, 1853.

(4.)

A. B., Esq., to Dr. Newman.

My dear Dr. Newman—I have seen Mr. C. D.; he says,

1.—That his informant declares he will confirm the whole story.

2.—That he (Mr. C. D.) strongly objects to his own name being published, because it will lead to some correspondence, for which he has no time; but if you like to publish it without his name, as coming from an M.P., he does not object.

3.—His informant will not let him mention his name.

Under these circumstances it is plain the thing is merely one of those common lies, which men invent, but are afraid to avow with their names; and my own impression is that under such circumstances it is not worthy of contradiction..... Yours affectionately,

A. B.

(5.)

Dr. Newman to A. B., Esq.

My dear A. B.—I am told distinctly that the Member of Parliament who has written to you intends to bring the subject of your correspondence before the House of Commons. This being the case, I shall persevere in my intention of publishing it. If he is to make a charge against me, I shall in this way be denying it and challenging a contradiction of my denial of it by anticipation.—Yours affectionately.

(Signed) JOHN H. NEWMAN.

July 21st, 1853.

## BEATIFICATION OF THE BLESSED PAUL OF THE CROSS.

[The following is an extract of a letter addressed to the Very Rev. Father Ignatius by the Honorable Mgr. Talbot]:—

Vatican, May 4th, 1853.

My dear Father Ignatius,—I should have answered before this the very kind letter you



wrote to me on Easter Sunday, if I could have let you know something about the picture of the Blessed Paul of the Cross, which you wish to be sent to England. As yet I have not been able to decide anything, and I have not succeeded in seeing your Father-General, as his time has been so much taken up with the Beatification, and I have lately been absent from Rome at Subiaco.

The Beatification took place last Sunday at St. Peter's, and was infinitely better attended than was the Beatification of Blessed Claver, at which you were present yourself. The effect of the candles was very beautiful and what is more important, there was a great concourse, during the whole day, of persons who came to venerate the Saint.

The Holy Father himself came down in the afternoon, accompanied by the Cardinals; and every one of them, with the exception of Cardinal Fransoni, who has been very ill lately, was present. Cardinal Macchi, the Dean of the Sacred College, who seldom makes his appearance, was there. There came also Cardinal Lambruchini, who is now so feeble that he can hardly move; Cardinal Bianchi, whom I have not seen out for an age, made a point of coming also. St. Peter's was crowded to excess, and every one seemed delighted, so that this may be a great consolation to your Order to see what an interest all the Faithful take in the Beatification of your founder.

On the following day the Holy Father drove in the afternoon to the Convent of SS John and Paul, in order to venerate the body of the Saint, which is exposed there, and has been very nicely arranged. The Holy Father presented a chalice, which was placed on the altar.

Altogether, the Beatification of your founder has been looked upon as a great cause of rejoicing in Rome, and there has been a great deal of *eclat* about it, which I am very glad of, considering the interest he took in England, and the progress your institute is making there. — *Tablet*.

#### REMARKS OF THE LATE LEARNED AND PIOUS COUNT JOSEPH DE MAISTRE ON THE INSTITUTION OF THE PRIESTHOOD—CELIBACY OF PRIESTS.

##### I.—Ancient traditions.

THERE is no dogma in the Catholic Church, there is no general custom, even, belonging to mere discipline, that may not trace its origin to the profoundest depths of human nature, and consequently to some universal opinion, more or less altered here and there, but common, nevertheless, in its principle, to all people and to all times.

The development of this proposition would furnish matter for an interesting work. It will scarcely be a digression from my subject to give a single example of this wonderful relation; I shall seek this example in confession, solely in order that I may be better understood.

What is there more natural to man than that impulse which inclines one soul towards another, in order to communicate a secret? The wretched man who is distracted by remorse or by chagrin has need of a friend, a confidant, who shall listen to him, console him, and sometimes direct him. The stomach which contains poison, and which is spontaneously convulsed in order to eject it, is the natural image of a heart into which crime has poured its poisons. It suffers, it is agitated, it is contracted, until it has found the ear of friendship, or at least that of benevolence.

But when, from confidential communication, we pass to confession, and the avowal is made to authority, the conscience of mankind recognizes in this spontaneous confession an expiatory power and a meriting of grace; there is but one sentiment on this point, from the mother who questions her child in regard to a piece of broken china, or some sweetmeats partaken of contrary to orders, to the judge who, from the height of his tribunal, interrogates the robber and the assassin.

Frequently, too, the guilty man, urged by his conscience, refuses the impunity he might have hoped for by keeping silence. I know not what mysterious instinct, stronger even than that of preservation, makes him seek the punishment he has it in his power to avoid. Even in cases in which he has not to dread either witnesses or torture, he cries out, "YES, IT IS I!" And reference might be made to merciful legislators, which, in such cases, confide to magistrates of the highest order the power to mitigate the punishment, even without having recourse to the sovereign.

"We cannot refuse to recognize, in the simple acknowledgment of our faults, independently of all supernatural ideas, something which tends in the highest degree to establish in man uprightness of heart and simplicity of conduct."\* Moreover, as it is of the nature of every crime to be a reason for committing another, every spontaneous avowal is, on the contrary, a source of correction; it preserves the guilty person alike from falling into despair and from becoming hardened in evil; it being impossible that crime should be harboured in the human breast without conducting to both the one and the other of these two abysses.

"Do you know," said Seneca, "why we conceal our vices? Because we are buried in them: whenever we confess them, we are healed."

We can fancy we hear Solomon saying to the guilty, "Whoever conceals his sins will be lost;

\* An admirable expression of Bossuet (Oraison Funèbre d'Henriette d'Angleterre). La Harpe has justly extolled it in his *Lycæum*.

† Bernier on the *Psalms*, tom. I. Ep. xxxi.

‡ Quare cum vitiis nemo confitetur? quia in illis etiam non est; vitiis autem confitenti, satisfactio indicium est.—*Sen. Epist. Mor. lili.*



but he who *confesses* them, and relinquishes them, shall obtain mercy."\*

All the legislators in the world have acknowledged these truths, and have acted on them for the benefit of mankind.

First of all, Moses establishes, in his code of laws, a *distinct and open public confession*.†

The ancient legislator of the Indies said, "The more a man confesses sin he has committed, truly and willingly, the more he disencumbers himself of that sin, as a serpent divests itself of its old skin."‡

The same ideas having prevailed in every place, and at all times, confession has been found among all the people who had received the Eleusinian mysteries. It was met with in Peru, among the Brahmins and the Turks; in Thibet, and in Japan.§

On this, as on all other points, what has Christianity done? It has revealed to man the knowledge of himself; it has taken possession of his inclinations, of his lasting and universal convictions; it has laid bare to the light these ancient foundations; it has cleansed them of every stain, of every alien mixture; it has honoured them with the impress of Divinity; and on these *natural* bases it has erected its *supernatural* theory of penance and sacramental confession.

What I say of penance I might likewise say of all the other dogmas of Catholic Christianity; but let one example suffice. And I trust that in this kind of introduction the reader will find a natural transition to the subject I now proceed to discuss.

The opinion is held alike by men of all times, all places, and all religions, that there is in continency something heavenly, which exalts man, and renders him agreeable to the Divinity; and that, by a necessary consequence, every sacerdotal function, every religious act, every sacred ceremony, is but little, if at all, in accordance with the state of marriage.

There is no legislation in the world that has not restrained the priesthood in some way, and which, even in regard to other men, has not accompanied prayers, sacrifices, and solemn ceremonies, with some abstinence of this kind, and more or less severe.

The Hebrew priest could not espouse a woman that had been repudiated, and the high priest could not even marry a widow.¶ The Thalmut adds, that he could not have two wives, although polygamy was allowed to the rest of the people; and all were required to be clean when they entered the sanctuary.

The Egyptian priests likewise had but one

wife.\* The hierophant among the Greeks was obliged to observe celibacy and the strictest continency.†

Origen informs us what means the hierophant had recourse to in order that he might be able to keep his vow.‡ Thus did antiquity distinctly acknowledge both the high importance of continency for sacerdotal functions, and the weakness of human nature when unsupported by any other than its more natural strength.

The priests in Ethiopia as well as Egypt lived in seclusion, and observed celibacy.

And Virgil attributes glory in the Elysian fields to the priest who had always remained chaste.§

The priestesses of Ceres at Athens, where the laws assigned to them the highest importance, were chosen by the people, supported at the public expense, consecrated for their whole lifetime to the worship of the goddess, and obliged to live in the most austere continency.¶

Behold what in ancient times was thought throughout the whole known world. Many centuries later we find the same ideas prevalent in Peru ¶

What value and what honours have not all the nations of the universe assigned to virginity! Although marriage be the natural state of man in general, and even a holy state, according to an opinion equally general, we find, nevertheless, constantly manifested everywhere a certain respect for the virgin; she is considered a superior being; and when she loses this quality even legitimately, she appears one would say, to be degraded. In Greece, women when betrothed owed a sacrifice to Diana, in expiation of this species of profanation.\* The law had established at Athens particular mysteries relative to the religious ceremony. The women held to them tenaciously, and dreaded the anger of the goddess, if they had neglected to conform to them.†

\* Phil. apud P. Cusum de Repub. Hebr. Elsevir, in 16mo. p. 190.

† Potter's Greek Antiquities, tom. i. p. 183, 356. Lettres sur l'Hist. tom. ii. p. 571.

‡ Contra Celsum, cap. vii. No. 48. Vid. Diosc. lib. iv. cap. 79; Plin. Hist. Nat. lib. xxxv. cap. 18.

§ Bryant's Mythology explained, in 4to. tom. i. p. 381; tom. iii. p. 240, after Diodorus Siculus. Porphyry, de Abstinent. lib. iv. p. 364.

¶ "Quique sacerdotes casti dum vita manebat,"—Virg. Æn. vi. 661. Heyne, who perceived in this line the formal condemnation of a dogma of Göttingue, annexed to it the following precious note: "This is to be understood," he says, "of the priests who have performed their functions CASTA PURAQUE FIE (that is scrupulously) during their life. Understood in this way, Virgil is not reprehensible. ITA NISI EST QUOD REPRÆHENDAS."—London, 1793, in 8vo. tom. ii. p. 741. If, therefore, one happens to say that such a shoemaker, for instance is chaste it signifies, according to Heyne, that he makes shoes well. But I would not be understood, from this remark, to fall in respect to so illustrious a man.

\* Lettres sur l'Histoire, à l'endroit cité, p. 577.

† Gell. Lib. Amer. tom. i. liv. xix.

¶ Vid. the Schoласти of Theophrastus on the 66th verse of the 11th idyl.

¶ Every man who knows ancient manners will not inquire without surprise what the feeling was which led to the establishment of such mysteries, and which possessed power to convince men of their importance. Its origin must be somewhere; but, humanly speaking, where

\* Prov. xxviii. 13.

† Levit. v. 5, 15, and 22, 23; Num. v. 3, 4.

‡ He adds immediately after, "But if the sinner desires to obtain a full remission of his sin, let him particularly avoid falling anew [!]"—Laws of Manu, son of Brahma, in the works of Sir William Jones, in 4to. tom. iii. ch. xi. Nos. 64 and 283.

§ Carli, Lettère Americane, tom. i. lett. xix. Extraît des Voyages d'Edmond, dans le Journal du Nord, St. Pétersbourg, Mai, 1807, No. 18, p. 335. Feller, Carli, Philo-soph. tom. ii. No. 50, &c.

¶ Levit. xxi. 7, 9, 13.

¶ Talm. id. Massechet Joma.

Virgins consecrated to God are to be found among every people, and at every epoch of the history of mankind. What is there of greater celebrity in the world than the Vestals? *Together with the worship of Vesta, flourished the Roman Empire, with that worship it fell.* ¶

In the temple of Minerva at Athens the sacred fire was preserved, as at Rome, by virgins.

These same Vestals have been met with in other nations; for instance, in the Indies\* and in Peru, where it is very remarkable that the violation of the vow was punished in the same way as at Rome.† Virginité was considered a sacred state, equally agreeable to the emperor and the Divinity.‡

In the Indies, the law of Menu declares that all the ceremonies prescribed for marriages concern only the virgin, the bride who is not such being excluded from all legal ceremony. §

The voluptuous legislator of Asia has said, nevertheless, "The disciples of Jesus observed virginity, although it was not commanded, because of their desire to please God." ¶ The daughter of Josephat preserved her virginity; God communicated his spirit to her; she believed the words of her Lord and the Scriptures. *She was of the number of those who obey.* ¶

Whence comes this universal opinion? Where did Numa learn, that in order to render his Vestals holy and venerable, it was necessary to enjoin them virginity?\*

Why does Tacitus, anticipating the style of our theologians, write about the venerable *Oecia* who had presided over the community of Vestals during fifty-seven years with *imminent sanctity*?†

And whence arose the general persuasion among the Romans, "that, if a vestal availed herself of the permission accorded her by the law, to marry after thirty years' seclusion, *marriages of this sort were never happy*?"‡

If from Rome we transfer our thoughts to China, we shall there find religious persons subjected in like manner to virginity. Their houses are ornamented with inscriptions which they hold of the emperor himself, who only grants

this prerogative to such as have continued virgins till their fortieth year §

There are religious men and religious women among the Mexicans, as well as in China. § What an agreement between nations differing from each other so widely in manners, in character, language, religion, and climate!

Next after virginity, widowhood has enjoyed everywhere the respect of men, and, what is very remarkable, in all the eulogiums bestowed upon this state by writers of every description, we do not find that there is question of the interest of the children, which is nevertheless obvious.

The opinion prevalent among the Hebrew people as to the importance of marriage and the disgrace of sterility is well known; according to their views, the first blessing was that of the perpetuity of families. Why, then, for instance, those high commendations bestowed on Judith, for having added chastity to fortitude—for having spent one hundred and five years in the house of Manasseh her husband without having given him a successor? All the people whom she saved sang to her in chorus, "Thou art the joy and honour of our people, for thou hast acted with manly courage, and thy heart has been strengthened because thou hast loved chastity, and after thy husband hast not known any other." ¶

What, then! does the woman who contracts a second marriage, sin against chastity? Assuredly not. But if she prefer widowhood, her conduct will be praised throughout all time and in every quarter of the globe, notwithstanding all prejudices to the contrary.

In India the law excludes from collateral succession the son sprung from the marriage of a widow. Among the Hottentots, the woman who marries anew is obliged to cut off one of her fingers.

(To be continued.)

#### PASTORAL OF THE ARCHBISHOP OF BALTIMORE ON THE SUBJECT OF BANS AND MIXED MARRIAGES

FRANCIS PATRICK KENRICK BY THE GRACE OF GOD, AND OF THE APOSTOLIC SEN, ARCHBISHOP OF BALTIMORE.

*To the Clergy and Faithful of the diocese of Baltimore Grace and Mercy, and Peace from God the Father, and from Christ Jesus Our Lord.*

Venerable Brethren of the Clergy, and beloved Brethren of the Laity—We have recently assembled the Secular Clergy of this diocese, and with them passed several days in holy retreat, after which we submitted to their consideration, as also to the Regular

\* These remarkable words terminate the Memoir of the Vestals, which we find among those of the Academy of Inscriptions and Belles Lettres, tom. x. in 12mo. par l'Abbé Naudet.

† Vid. the Herodotus of Larcher, tom. vi. p. 183. Carli, Lett. Amer. tom. I. let. v. and tom. I. let. xxvi p. 458; Not. Procop. lib. II. De Bello Pers.

‡ Carli, ibid. tom. I. lett. viii. The translator of Carli assures us that the punishment of the Vestals at Rome was only pretended, and that not one of them remained in the vault (tom. I. lett. ix. p. 114. note). But he does not quote any authority.

§ Carli, ibid. tom. I. liv. 18.

¶ Laws of Menu, ch. viii. No. 226. Works of Sir William Jones, tom. iii.

\* Alapran, ch. lvi. v. 27.

† Ibid. ch. lvi. v. 42. (12).

‡ Virginitate alligata caeremoniis venerabilibus ac sanctis fecit.—Tit. Liv. I. 39.

§ Oecia, quæ septem et quinquaginta per annos summâ sanctimoniâ vestalibus sacris præsederat.—Tacit. Ann. II. 86.

¶ Bisi antiquitas observatum infestas ferè et parùm habitabiles eas fuptias fuisset.—Just. Lips. Syntagma de Vest. cap. vi. It is proper to observe that Justus Lipsius relates this without doubting.

§ M. de Guignes. Voyage à Pékin, &c. in 8vo. tom. II. p. 279.

† Ibid. tom. II. p. 267. 268. M. de Humboldt. Voy. des Cordillères, &c. in 8vo. Paris, 1816, tom. I. pp. 237, 238.

\* Judith xv. 10, 11; xvi. 26.

Clergy, certain disciplinary regulations prepared by or in conformity with the decrees of the Provincial Councils of Baltimore. Having modified these statutes in several points, in accordance with their suggestions, we promulgated them solemnly in our Diocesan Synod, which we held in our metropolitan church, on Sunday, the 5th of June. We now address you, brethren, to urge you to co-operate with us in putting in execution these rules of discipline, which are directed to your special benefit, and to the promotion of order and piety.

The chief point of general interest which our Synodical regulations regard, is the Sacrament of Marriage, the reception of which is henceforward to be preceded by the publication of the bans. This usage, which is general throughout the Church, reaches back as far as the year 1215, when it was decreed by the Great Council of Lateran, with a view to prevent invalid contracts of marriage, by reason of previous engagements, or of relationship, or other impediment. The holy Council of Trent renewed this law, and the National Council of Baltimore held last year urged its observance throughout the United States. Of this ancient usage a vestige remains in the civil law of this state, which requires license for marriage to be obtained from the county court, whensoever publication of its intended celebration has not been made on three successive Sundays in a public church duly registered as such. It already exists in many dioceses.

The reasons for introducing it into those in which it has not been hitherto observed are of the most cogent character. In consequence of the tide of emigration which constantly flows in upon our shores, we are peculiarly exposed to the danger of second marriages contracted in the life time of a former consort, deserted or left behind through necessity, under promise of reunion.

Some even whose consorts are living in the United States, on going through necessity, caprice, or disgust, to a distance from them, enter into new engagements. The publication of the bans is the most obvious preventive of this awful crime of bigamy. Many will be deterred from attempting to commit it by the fear of detection should their names be proposed in church, and that their intended victims will escape; whilst now, on the discovery of the previous tie, it is scarcely possible to break the chain which binds them together. The honour and happiness of respectable families have often times been sacrificed to the boldness of some adventurer, whose deceit was discovered too late. In urging then, the publication of the bans, we are

providing for the safety and protection of those most dear to you. The reluctance which some feel to have their intentions publicly proclaimed should yield to the imperious necessity, which requires full security as to the free state of the contracting parties.

The same reason, although in a less degree, applies to promises of marriage solemnly made by which confidence and affection of the inexperienced are sported with and betrayed. It is well that some check should be applied to this criminal levity. If wrongs may not be required by a compulsory contract, the man who has trifled with the hopes of the pure and unsuspecting, should at least, be liable to be repelled from the society of those who respect virtue, and sympathise with abused innocence.

In order to preserve purity of morals among those who are exposed to occasions of familiarity by reason of natural relationship, or of affinity, and also with a view to enlarge the sphere of family affections, the Church forbids the contracting of marriage between persons related even in the fourth degree, and declares such contracts to be null and void whenever they are not allowed by special dispensation. Parties anxious to form such engagements, within degrees which seldom admit of dispensation, sometimes conceal the relationship which subsist between them, as if the presence of the Priest and his ministerial concurrence could give effect to their mutual pledges, whilst he is ignorant of the impediment, or unauthorized to remove it. Thus they bind themselves with bonds of iniquity, and under the name of marriage, live in incestuous intercourse. The proclamation of bans serves to prevent these disorders.

Independently of these considerations, this discipline becomes necessary, in order to guard the Sacrament against daily profanation. It is a doctrine of Catholic Faith that the natural contract of marriage has been raised by Our Lord Jesus Christ to the dignity of a Sacrament, which imparts grace to the parties when properly prepared to receive it: whence it follows, by necessary consequence, that its unworthy reception implies the guilt of sacrilege. With deep humiliation we make the avowal, that very many Catholics have no practical sense of this truth, since they make not the slightest effort to dispose their souls for Sacramental grace. Without confessing their sins, and without any feeling of compunction for them, they demand the sanction of religion for their contract, as if the sacred rite ensured every blessing. Oftentimes they hastily determine on marriage with less deliberation than they use in matters of trifling importance, and then hurry to the

Priest at an unseasonable hour that he may confirm their rash engagements. Cases even occur in which they are partially under the influence of liquor, so as to render questionable their capacity to give a valid consent. The minister of religion is perplexed, lest by his presence he become an accomplice in sacrilege, or by his refusal expose them to the danger of partial apostasy, by having recourse to a sectarian Preacher.

For these difficulties there is scarcely a remedy as long as the publication of bans is neglected. The people imagine that they have a right to call at any time for the religious sanction of their mutual vows, and the Priest is unable effectually to urge that necessary preparation for the grace of the Sacrament. Thus the recognition of the Sacramental character of marriage frequently serves only to aggravate the guilt of those who contract it, by connecting religion with their disorders. Need we be surprised that a curse instead of a blessing falls on so many who enter into the married state? They would not have blessing; it shall be far from them.

Brethren marriage is the foundation of society; it is a great mystery, representing the union of Christ and the Church; it is a Sacrament giving grace to the parties to love each other with pure affection, and to train up their children in the fear of God, it unites them by a sacred bond which no man can loose. Those who contemplate entering into matrimonial engagements should weigh well the consequences, and study to obtain light from above to know what is expedient for their happiness and salvation. They should avail themselves of the experience and advice of their parents, whose reasonable wishes should have a just influence on so important a determination; they should ascertain the religious and moral character of the object of their affections, and endeavour to secure a Divine blessing, not only by the devout reception of the Sacraments of Penance and the Eucharist, but also by assisting at the Holy Sacrifice which the Church directs to be offered on the occasion, with special prayers for that end.

We greatly desire to see the practice established of celebrating marriage in the church at an early hour of the morning, so that it may be followed by the celebration of Mass. This would give a religious character to the whole proceeding, and prevent many disorders and excesses which arise from late weddings. The custom of offering up the Sacrifice on this occasion is coeval with Christianity, as may be gathered from the testimony of Tertullian, writing at the commencement of the third century:—

"How can I find words to express the happiness of marriage formed with the approval of the Church, confirmed by the offering, sealed with blessing, reported on High by the Angels, ratified by the Father?"—(L. II ad uxor, c. ult.)

We are glad to know that this pious usage is already observed in some congregations of this diocese, and we cherish the hope that, by your spontaneous action, it will soon become universal.

The Apostle St. Paul forbade Christians to enter into the matrimonial relation with unbelievers:—"Bear not the yoke together with unbelievers; for what participation hath justice with injustice? or what fellowship hath light with darkness? And what concord hath Christ with Belial; or what part hath the Faithful with the unbeliever?"—(II. Cor, xi. 14.) The Church extends this prohibition to all who are not of her communion; and whenever she relaxes its strictness she requires that the Catholic party should provide against the dangers connected with such a contract. The Christian parent is bound at the peril of his own soul to train up his child in the discipline of the Lord, which becomes in many instances impossible, through the opposition of an unbelieving consort or the influence of his example. How many have seen their children grow up in unbelief, or fall away from the Faith, to which, perhaps, they were never wholly attached, on account of the conflicting views of their parents! Notwithstanding all possible precautions, the off-spring of mixed marriages are exposed in numberless ways to make shipwreck of the Faith, so that those who rashly form such engagements contract an awful responsibility in the sight of God by placing them in this manifest danger. We warn, therefore, all who are yet free to shun these unholy alliances, and to provide for their domestic peace and eternal salvation by choosing their partner in life among those who profess the Faith, and live according to its teaching. It is altogether desirable that man and wife should be guided by the same principles of religious truth, and united in worshipping God, that their prayers may ascend to His throne in unison, and that they may walk before Him in the observance of all the commandments, and of all the duties of religion without blame. They should truly have "one heart and one soul," living in perfect harmony, and cherishing towards each other undivided affection, subordinate only to that which they owe to God. As no Catholic can compromise or yield where Divine truth is in question, the revealed will of God being the supreme

rule to which he is bound to adhere, so he should not place himself in such relations as may expose him to the manifest danger of violating his duty. We forbear to speak of the obstacles to the reception of the Sacraments, and to the performance of other religious duties, which easily occur in divided families.

It is in no spirit of bitterness or aversion to any class of our fellow-citizens that we caution you against entering into the marriage relation with such as are without. Brethren, the will of our heart, indeed, and our prayer to God, is for them unto salvation. We exhort such of you as are already bound to them by the marriage tie to cherish sincere affection for them, notwithstanding the difference of belief, and to discharge with fidelity all the duties incumbent on you. Let no not religion be the occasion of dissension or unhappiness. Whilst in the secrets of your hearts you mourn before God for the rashness with which you have rushed into so dangerous a position, supplicate Him to bestow grace and mercy on them and on your children. Present to both the example of unaffected piety, and by meekness, patience, and love, study to win them to the service of God. The prayers of Monica prevailed over the prejudices of her unbelieving husband; her admonitions, her tears, her alms, rescued from the gulf of perdition her erring licentious son.

We leave to our venerable brethren the Clergy to explain, as opportunity shall suggest, the various other measures adopted by us in our late Synod, and we calculate upon the ready acquiescence of all in them, inasmuch as they are but the application and enforcement of the discipline of the Universal Church, as laid down in our Provincial and National Councils.

[In the remainder of the Pastoral the Archbishop recommends the formation in all the congregations of the diocese of bands of ten persons, united in the charitable work of contributing to the Propagation of the Faith. His Grace further recommends to their piety another work of zeal—namely, a prayer association for the conversion of all who are separated from the Church through out the United States.]

Given at Baltimore, on the Feast of the Visitation of Our Blessed Lady, in the year of Our Lord MDCCCLIII.

FRANCIS PATRICK, Archbishop of  
Baltimore.

THOMAS FOLRY, Secretary.

DR. ACHILLI.—We read the following paragraph in the *Record* (Anglican "Evangelical" paper):—"We are informed that Dr. Achilli is likely to secure for himself still further notoriety in America as the leader of a new sect, or rather as the reviver of the Swedenborgian heresies and follies. He will not, however, be much more heard of in England, and his new associates will be of a different class from those whom he induced to sustain him in his contest with Father Newman. It is a melancholy conclusion to his career that a Priest who professed to have come out of the Church of Rome, as a Protestant, should take up a belief in the doctrines of a madman, who fancied himself a prophet, and declared that he had himself seen Luther amongst the lost spirits condemned to darkness for having taught the doctrine of justification by faith."

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# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit— one Lord, one Faith, one Baptism.'*

No. 13.] CALCUTTA: SATURDAY, SEPT. 24, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Sept. 24.

ON THE OBLIGATION OF PARENTS AND SUPERIORS TO TAKE CARE, THAT THOSE UNDER THEIR CHARGE, BE NOT ALLOWED TO READ BOOKS OF A BAD, OR DANGEROUS CHARACTER.

*(Continued from page 157.)*

It is a familiar, and ordinarily speaking, a true saying, that "if there were no receivers, there would be no thieves," and the principle included in this adage, may be justly applied to the circulation and reading of publications dangerous to faith or morals. For, if, happily, Society would refuse to read such productions, their wicked authors would soon cease from their unholy labor in writing them.

And here, we may remark, that in Catholic morality, it is not only forbidden to the faithful to read publications dangerous to faith or morals in general, but it is also held to be a violation of the justice and charity due to one's neighbour, whosoever the latter may be,

no matter to what country or religion he may belong, to encourage, by reading, or in any other way, the production or the circulation of any publication, which contains charges or accusations against his character, especially, if alleged or advanced by a nameless, unauthorised individual, and not sustained by the sentence or judgment of any competent civil or ecclesiastical tribunal, or by the manifest, and not to be disputed notoriety of the guilt of the accused party. For the accusations of which we speak must necessarily have reference to transgressions, either of a wholly private and personal nature, or to others, which have relation to the well being of the community, considered in a social, or in a religious point of view. If the faults imputed be wholly of a private personal nature, and so secretly committed, that the perpetrator still holds a respectable character in Society, justice and charity are seriously violated in his regard, if an unauthorised private individual deprive him of his good name, by the gratuitous promulgation of his hitherto secret faults. And as this conclusion holds, however much the charges preferred may be grounded on truth, it is obvious, that the violation of the justice and charity due to a neighbour must be infinitely more aggravated, in the supposition, that the accusations are false, resting on mere hearsay, or

on the assertion of persons, disentitled to credit by their general character, or by their notorious hostility to the accused party.

On the other hand, if the charges preferred have relation to the civil or religious welfare of the community, then it is only through the intervention of the competent civil or ecclesiastical tribunals, that the evils complained of, if true, can be redressed. For to effect even that which is objectively good, the means employed must be legitimate, and in order that they be such in the case now considered, recourse must be had to those who are duly authorised to enquire officially into the charges alleged, and to provide duly for the remedy of any abuses, which, after an impartial enquiry, may be found to exist.

The principle on which this reasoning proceeds is obvious. For, in the words of St. Paul, which are so apposite to our present purpose, it may be said to any private unauthorised individual, who undertakes to pronounce upon one not subject to him in the matter pronounced upon "Who art thou that judgest another man's servant? To his own Lord he standeth or falleth."

To depart then from this course, dictated alike by reason and religion, would be a violation of the just rights both of the accused party and of those placed in authority over that party, and also a grievous infraction of fraternal charity. For to adduce again the appropriate words of St. Paul "we know that the law is good, *if a man use it lawfully.*" Now to use it lawfully, in the case here touched upon, recourse must be had to its authorised expounders and Dispensers. "For" adds the same Apostle in another place, "He that striveth for the mastery, is not crowned except he strive lawfully." On the contrary, the man that striveth unlawfully, instead of a crown, merits and obtains the disgraceful reputation of being an unprincipled, treacherous, and dishonest character,—one, ever ready to depress the just fame of his fellow-man, and to appropriate fraudulently to himself the honors which are another's due.

In effect, whenever there is question of sin, no matter against what virtue or precept of religion, that sin may mili-

tate, the solemn warning of the Apostle is true, that not only they who do such things are worthy of death: but they also that consent to them that do them. Now, it should be always kept in mind, that, for the consent requisite to incur the guilt and terrible penalty of spiritual death, it is by no means necessary, that a man formally, or in set words, express his approval of the evil which has been committed. It suffices, that he conduct himself in such a way, as to show that he takes complacency in the evil that is done, or that he acts in such a way, as humanly speaking, must be deemed to flatter the evil—doer and encourage him to persevere in his perverse course. All this may be effected, when there is question of calumny or detraction, by reading a publication or listening to a conversation, which is designed to injure a neighbour's reputation. And in proportion to the civil or sacred dignity of the party maligned, will the sin thus committed become more grievous and more aggravated. Nay more, it is held in moral theology, that fraternal charity may be greatly violated, not only by the positive utterance or approval of calumny or detraction, but even by a person praising faintly and coldly one, who by his distinguished virtues is entitled to high commendation.

"The detractor," says the Holy Ghost, Prov. 24 is the abomination of men. . . have nothing to do with detractors. . . For their destruction shall rise suddenly: and who knoweth the ruin of both? Their teeth, says the Psalmist, are weapons and arrows, and their tongue a sharp sword. St. Paul declares, that detractors are hateful to God and are worthy of death, as well as those who consent to them. And St. James adds "He that detracteth his brother or judgeth his brother detracteth the law, and judgeth the law and who art thou that judgest thy Neighbour?"

If calumny or detraction, perpetrated merely by the tongue, deserve to be denounced as we have just seen, that it is denounced by the Holy Ghost, both in the Old and the New Testament, it is evident, that the same sin, if perpetuated and multiplied by the calumny or detraction being printed, published and circulated in a community, acquires an inten-

sity and atrocity of malice, which does not ordinarily appertain to slander, which is only orally uttered. Besides, daily experience teaches, that in the bustle and hurry of life, words injurious to fraternal charity are often spoken from want of reflection, and without full deliberation. But for this mitigating circumstance, there is no room, on the part of him, who, at his leisure, studiously applies himself in the calm of retirement, to prepare for the press a publication, fraught with venom and falsehood, designedly and expressly concocted for the ruin of a Neighbour's character.

Hence, if we be commanded by God to shun oral detractors, and not to mix in their Society, much more are we bound, to guard ourselves against all communion with those still more guilty violators of fraternal charity, who, by committing to writing or printing, their unjust accusations, aggravate their crime most grievously before God.

Add to all this the scandal, that is thus given to Society at large, and especially to those outside the pale of Church, more particularly if the co-operation of these be resorted to, and if the crime, we here speak of, be directed against lawful Superiors, civil or ecclesiastical, for the purpose of exciting faction against them, and of despoiling them of the respect and esteem of those placed under their authority. The amount of evil thus inflicted on religion and society, and the terrible responsibility before God, which may be thus incurred, no human tribunal can duly estimate. Its just appreciation and punishment can be determined only, by that Almighty Being, to whom all things, however concealed from human view, are naked and open, and who on the day of judgment will bring to light the hidden things of darkness.

### IRELAND.

#### NATIONAL BOARD OF EDUCATION.

Our readers will perceive from the extract we publish from the *Tablet* of the 30th of last July, that the Protestant Archbishop of Dublin, Dr. Whately, together with two other Protestant Members of the Board have resigned their places in that assembly. The vacancies will be immediately filled up, by

the Government appointing three other Protestants to succeed them. The cause of the resignation of Dr. Whately and his two friends is simply this. Some time since, His Grace compiled two tracts, one called *Scripture Lessons*, the other, *Evidences of Christianity*, the use of which was merely permitted, in the National Schools to Pupils, whose Parents or Guardians did not object to their children or wards reading them. This mode of proceeding was in perfect accordance with a fundamental principle laid down, and always heretofore acted upon by the Board, with respect to religious tracts, for the purpose of obviating any objection to the national system of education, on the score of religion. Dr. Whately's above named tracts, having, by means of the merely passive permission to which we have alluded, thus quietly, and, for a time, without any particular notice of their contents and tendency, obtained a footing, and a certain amount of circulation in the National Schools, began at length to appear in the published catalogues of the National School books, in so artful a way, as to make an ordinary reader believe, that these books were as expressly sanctioned by the Board, as the other treatises included, in their list of approved School books. This drew the notice of some of the leading Catholic Clergy and laity, and, we have reason to believe, of some highly respectable Protestants also, to the two tracts here referred to. The result was, that after an examination of their contents, they were deemed unfit, both by all the Catholic Members of the Board, and by about one half of the Protestant Members also, to be adopted and approved of, for the use of the National Schools. Dr. Whately and his supporters having been thus defeated in their attempt, to get his tracts introduced into the National Schools with the sanction of the Board, thought fit to resign their places in that assembly. Now in acting thus, Dr. Whately, as it seems to us, contradicted openly not only the whole tenor of the course of conduct, which, for many years, he professed to adopt as a Member of the Irish National Board of education, but the very fundamental principle on which the present system is founded. For the grand,



recognised fundamental principle laid down by the Government, to whom the existing system of education owes its origin in Ireland, was, that neither any religious teaching, nor any religious tracts should be forced upon any of the Pupils, in opposition to their respective creeds, or contrary to the wishes of their several Pastors and Guardians. In order however, to provide in a proper way for the religious education of the Catholic and Protestant Pupils, it was ordained, that, at certain times every week, the Pupils should assemble in different apartments, and be there instructed in their religious duties by teachers and Pastors of their own persuasion.

In these circumstances, it is manifest, that the Board of education could not have acceded to Dr. Whately's recent proposition, without abandoning the fundamental principle on which the existing system essentially depends.

It should be also held in recollection, that in Ireland, the great Majority of the Pupils of the National Schools are Catholics, and that the treatises, which Dr. Whately labored to have adopted by the Board, were publicly condemned by the Catholic Bishops of the Provincial Synod lately held in Dublin and formally denounced also by the Catholic Archbishop of that city, as not only dangerous to the faith of Catholic youth, but as manifestly calculated, to excite in their tender minds difficulties and doubts, upon the truth of Christianity and dispose them towards Infidelity. Were the Board in these circumstances, to sanction the adoption of the treatises thus censured, no alternative would remain for the Catholic Clergy and Laity, but to withdraw the Catholic Pupils without delay from the National Schools, and thus render abortive all the efforts, which, for nearly a quarter of a century, have been made by the greatest Statesmen of modern times, for the introduction and establishment of the present National System of Education in Ireland. We now subjoin for the satisfaction of our readers those extracts from the Pastoral letter of the Bishops of the Synod of Leinster, and also from the letter of the Catholic Archbishop of Dublin, which have reference to the two tracts, on which we have been just animadverting:

*An extract from the Pastoral Address of the Bishops of the Province of Leinster, assembled in Synod.*

"Whilst instructing and exhorting you to provide for the religious education of your children, we need scarcely admonish you, of the obligation you are under of exercising the strictest vigilance over the books which are placed in their hands. All books of an irreligious, immoral, and seditious tendency, or calculated in any way to corrupt the heart and mind, are to be carefully avoided. All books to be used in the public schools should be free from every contagion of error, and those which are destined for religious instruction should be approved of by your legitimate Pastors. There are two little works which have been sometimes, though rarely, used by Catholic children, which we now wish to see banished from their hands. The first is a little treatise on the "Evidences of Christianity," composed by a Protestant dignitary, who has lately distinguished himself by his unprovoked attack on our conventual institutions, under the hypocritical pretence of protecting personal liberty. We need scarcely state that this treatise, coming from the pen of such an author, is Protestant in its principles and tendencies, and that it is not fit for the instruction of Catholic children in the important question of the truth of their religion.

The other work is entitled "Scripture Lessons." It contains most difficult passages from the New and Old Testament, and there are questions proposed at the end of each chapter which would open the way to the teaching of false doctrines, and which the unlearned and unwary might wrest to their own destruction. This little work appears to have been compiled for the purpose of giving a united religious instruction to Catholic and non-Catholic children in the same class. We reprobate such a project. Doubtless if the teacher were a Catholic he would endeavour to give a Catholic interpretation to the texts of Scripture submitted to him, and Catholic answers to the questions proposed; but a Protestant or Presbyterian would act in the same way, and under them a Catholic child would not be safe. Separate religious instruction, as it was laid down by the statesman who first introduced the National system into Ireland, is the only protection for Catholics. It is contrary to the spirit and practice of our Holy Church to sanction united religious instruction, or to sanction any instruction on matters connected with religion given to Catholics by persons who themselves reject the teaching of the Catholic Church. In addition to the catechetical works, Scriptural histories and extracts already within your reach, and with which our schools abound, it will be our care to provide Scriptural lessons that may be safely placed in the hands of our children which will be adapted to their tender minds, and which will contribute to build up their Faith, instead of undermining it—to foster their piety, instead of exposing it to perish amidst the

doubts, difficulties, and conflicting errors that are sure to spring from unauthorised interpretation.

The injunction we now give you to remove the two little works just mentioned from the hands of your children, will be more easily carried into effect, as the rules of the National Board do not at all require the use of them."

*Extract from the Pastoral Letter of the Catholic Archbishop of Dublin.*

"Some, perhaps, are not well aware that the gentleman who displays such pious solicitude for the Nuns of Ireland, and is so anxious to relieve them from the obligation of observing the Evangelical counsels, has not been forgetful of other members of our society, but has given much time to the compilation of books, destined to supply them with religious instruction, and to promote the spiritual welfare of their souls. I do not refer to the treatises he\* has published under the title of "Errors of Romanism," otherwise the errors of the Catholic Church, or to his other productions, in which he has employed every sort of sophistry against our holy doctrines. Protestants who adhere to the leading points of Christian Faith, and support the views of the Anglican Church, must admit that the tendency of these works is apparently to shake the general belief in the Trinity, in the Incarnation of the Son of God, and His divinity, in original sin, the efficacy of Baptism, and other cardinal maxims of Revelation. Had St. Paul taught the doctrines contained in such works, he need not have exclaimed, "Oh! the depth of the wisdom and knowledge of God, how incomprehensible are His judgments and inscrutable His ways! for he would have found that mysteries had vanished, and that poor weak reason was to be the measure of the infinite attributes of God. But these works are destined to illuminate the minds of his own flock, and it is not our present business to complain of them. The work I wish to draw your attention to is little treatise on the truth of Christianity, which it would seem has been prepared principally for the use of Catholics. You may imagine how complete this treatise must be when it makes no mention of the Divinity of Our Lord, and never even hints at the existence of the one Holy Catholic Church, the pillar and ground of truth, whose testimony being rejected, every argument in favour of Christianity would be only a mockery and a delusion. The general character of this little work is rather to excite than to remove doubts about the truth of our holy religion, and were it not miserably obscure in its sophistry, it would undoubtedly be the cause of much mischief. Protestants themselves are so well con-

vinced of the dangerous tendency of this tract, that some of them have declared that they would not allow it to contaminate the hands of their children.

I have two copies of this work now before me. The one is entitled, "Lessons on the Truth of Christianity, being an Appendix to the Fourth Book of Lessons," published by direction of the Commissioners of National Education in Ireland, sold by Curry, &c.: Dublin, 1850. The author is said to have stated that this edition, or rather a previous one corresponding to it, was examined and approved in Rome. This statement is not accurate. The book was examined in Rome, and not condemned, not because it was not worthy to be condemned, but because there was an understanding at that time that no one should be compelled to use it in our schools, or rather that it would not be read by Catholics.

The second copy before me is entitled, "Introductory Lessons on Christian Evidences." London: John W. Parker, 1849. At page v. of the preface or advertisement we read as follows:—"Another edition of this tract, somewhat altered, has been published by the National Education Board, under the title of "Lessons on the truth of Christianity. The two tracts differ in few places as to the arrangement of the arguments and the form of expression, but not in anything essential. Some persons prefer the one edition and some the other. The board permits the use of either of them in the National Schools, according to the choice of the managers. Neither of them contains any matters of controversy among Christians."

I have copied the entire of this paragraph for the purpose of pointing out the great inaccuracies it contains. It is not precisely true that the edition here described differs only in the arrangement of arguments and the form of expression from the edition recommended by the board. It is not accurate to assert that neither of the editions contains any matters of controversy among Christians. Without entering more at length into the questions, I find in the last-mentioned edition a chapter on Faith and credulity, which is not in the Dublin edition; and this chapter teaches in the most direct manner the Pelagian heresy, which is condemned and rejected not only by the Catholic Church, but also by most distinguished Divines of the Protestant Establishment of England.

In this chapter also Christian Faith is declared to be a "fairness in listening to evidence, and judging accordingly, without being led away by prejudice and inclination" (p. 22); which definition is directly in opposition to the

doctrine of the Catholic Church, holding, as she does, with Saint Paul, that faith is a gift of Heaven, a Divine virtue, which can come only from God. Fairness in listening to evidence may be a very excellent quality, but it is directly contrary to the teaching of our general councils to state, that Christian Faith consists in it, and were a Catholic pupil knowingly to embrace such an opinion, he would be liable to become the enemy of the Catholic Church, and to incur the penalty laid down in the Scripture; "He who heareth not the Church, let him be to thee as a heathen and a publican."

Besides the two editions of the little work just alluded to, there is another publication connected with them which deserves to be mentioned. It is entitled, "Introductory Lessons on the History of Religious Worship, being a sequel to the Lessons on Christian Evidences, by the same author." London: Parker. 1849. In this treatise we are told that there are only two Sacraments; that there is no real Priesthood; that the Church is not infallible; the veneration of the Most Holy Mother of God and of the Saints is compared to the Pagan worship of deceased men; and almost every doctrine of the Church is misrepresented and assailed. It is remarkable, too, that in a work like this, there is no open profession of belief in the Trinity of the Divine Persons, or the Divinity of Jesus Christ, which are fundamental mysteries of Christianity. Now, let me ask, was it casually that this work was published as a sequel to the "Christian Evidences," or was this title assumed as an ingenious device or pious fraud to induce the Catholics of Ireland to read a book replete with heresy, suited to poison their unsuspecting minds? As the "Christian Evidences" were supposed to be approved and recommended by the National Board, would not a person not initiated imagine, that the sequel enjoyed the same privilege as the work to which it was appended? However that may be, from what we have stated it results that we have—

1stly. A little treatise on Christianity, printed in Dublin, free perhaps from open attacks upon our Faith, but well calculated to promote a spirit of scepticism and infidelity.

2ndly. A London edition of the same work, containing errors of a very fatal tendency.

3rdly. A sequel to these works openly and directly assailing the most vital doctrines of the Christian religion. Those three works are all connected, and form but a whole, against which I have thought it my duty to warn you. Such works should be cautiously avoided, unless you wish to expose to danger that most precious gift of Heaven—your Faith—which

is the beginning, the root, and the foundation of all justification, without which it is impossible to please God.

We have endeavoured thus far to put you, dearly beloved, on your guard against bigotry and intolerance, accompanied with professions of liberality, and against attempts to curtail your rights and enslave your minds, under the pretence of securing religious liberty. We are not, however, to regret that we have been assailed, since the conduct of our enemies has placed them in their true light, and removed the mask that hitherto concealed them. We can now form a just estimate of the character of a man who for many years has been insidiously at work to have the management of the education of the country in his hands; we can understand with what feelings he dictated the works that were destined to form the minds of our children. Had he been able to form the National system to the Image and likeness of his own works, and to infuse into it the spirit that pervades them, without suspecting his intentions, we may say that scepticism, rationalism, and infidelity would have been the poisoned fruits which we should have gathered from it."

✠ PAUL CULLEN,

*Archbishop of Dublin, Primate of Ireland.*

## Selections.

### THE NATIONAL EDUCATION BOARD —THE "PROTESTANT SECESSION."

The *Dublin Evening Mail* announces the resignation of three members of the National Education Board—viz., Dr. Whately, Baron Green, and Mr. Blackburne. The "resignations" so long threatening have come at last, and the *Mail* pompously describes the proceeding as a "break up" of the National Board. We do not see how the retirement of three out of six Protestant members can be properly called a "break up" of the Board, because, even if there were any difficulty, which there will not be, in filling the vacant places, the Protestants would yet be very amply represented, being still in the proportion of three Protestants to six Catholics on the Board, whilst in the country, their proportion is scarcely one to six. Indeed, Doctor Whately's retirement or dismissal would be only an act of simple justice and common decency if it were due to the fact of his having outraged the religious feelings of the Irish people by his shameful libels on Catholic convents, and thus shown himself unfit to be entrusted with any influence over the education of Catholic children. Mr.

Blackburne should never have been appointed a member of the Board unless a thorough-going Orange partisan were indispensably required on it. We are not aware to what extent the retirement of Mr. Baron Green can be considered a public loss; but we hope that the loss will not be found quite irreparable.

The *Mail* and *Express* affect to make a great matter of this "Protestant Secession," and the latter journal calls upon "the Protestant patrons of National Schools throughout the country" to imitate the example thus set them by breaking with the Board. We do not know whether this exhortation is addressed exclusively to the Protestant patrons of Protestant schools in connection with the Board, or whether it is intended to reach those Protestants who, as in the case of the Bective National School, recently referred to in this journal, have contrived to get themselves appointed patrons of Catholic schools, and thus have acquired a legal power over the property of their neighbours, which may be used under any convenient pretext, or upon any favourable opportunity. We trust that we shall not see many example of persons "seceding" with the property of other people under the specious pretences of religious zeal and conscientious scruples.—*Tablet*.

### FOREIGN CATHOLIC AFFAIRS.

#### DECREE OF THE BISHOP OF TRÉVES ON MIXED MARRIAGES IN PRUSSIA.

Mgr. Arnoldy, Bishop of Trèves, has issued a decree to enforce the execution of the prescriptions of the Holy See on mixed marriages in Prussia, of which the following is a translation:—

"We notify by these presents to Messrs. the Rectors that henceforth it is from the Holy See that parties must ask dispensation to be released from the impediments to marriage which result from difference of religion; since, for our part, we have no longer the power to dispense from that impediment, save in cases so urgent that there would be peril in deferring, and when time would fail to have recourse to the Holy See, provided that in these cases there is no other canonical impediment.

"In all cases in which the dispensation is granted, whether by the Pope or by the Bishop, the non-Catholic party must promise by oath in the presence of the Bishop, or of the Rector delegated by him, to permit the children of both sexes, born or to be born, to be brought up in the Catholic religion, and not to hinder either the Catholic party or the children from practising freely the Catholic religion.

"The marriage shall be celebrated in the presence of the Rector and the two witnesses, conformably to the prescriptions of the Holy Council of Trent, but outside of the Church

and without the benediction of the Rector; they shall omit also the usual proclamations.

"B. WILLIAM, Bishop of Trèves.

"Trèves, this 15th March, 1853."

#### CATECHETICAL INSTRUCTION IN SPAIN.

(From the *Ami de la Religion*)

If anything has preserved religion amongst us during the unhappy years of revolutions and of philosophism through which we have passed, we can affirm without hesitation that, next to the devotion to the Blessed Virgin, nothing has contributed more to this than the excellent work of the catechisms. The admirable developments it has taken in France, its still more admirable results, are of a nature to encourage powerfully the zealous Priests who consecrate to the Apostleship their faculties, their devotion, and their holy patience. Other countries, over which, nevertheless, blows the same breath of scandal and of impiety as in France, have not yet understood the necessity of catechetical instruction in the full extent of the word. Southern Italy, the whole of Sicily, the greater part of Spain have all to create it in some measure.

News has reached us to-day by the religious journal of Andalusia, *La Paz*; we have experienced in the transcription a joy in which, doubtless, the reader will participate. A French Ecclesiastic who has dwelt in Seville for some years had entertained the idea of making known to Spain the good work of the parochial catechisms, and of the solemn first Communions. With this view, after explaining in the local press the system practised in France, his assiduous earnestness had effected on the 9th November, 1850, the celebration of a solemn first Communion precisely in the manner that beautiful ceremony is repeated every year at St. Sulpice. The authorities had received invitations, to which they eagerly responded. Mass was celebrated with the ordinary canticle and exhortations in the old chapel of the house of the Jesuits, there even where every morning during the last twenty years of his life the illustrious Father Rodriguez, the Author of the treatise on "Christian Perfection," offered the Holy Sacrifice. Never had a more affecting spectacle struck the Spaniards. When, above all before Mass they saw the children go and kneel down to their parents to implore a blessing, which the latter had not expected to give, the emotion was so great that it could not be contained. One heard sobs burst out, and one may say with truth that tears ran from almost every eye until the end of the ceremony. The next day the newspapers were full of the proceedings, and even the *Esperanza*, of Madrid, most respectfully exhorted the Bishops of the Peninsula to introduce the French custom into their dioceses. Since then the idea has gained strength. Besides the religious journals having several times returned to it, especially that excellent and courageous journal, *La Paz*; they have composed expressly several works on the work of the catechisms; essays have been attempted on various points. And we are now told that that fertile work is to be definitively established at Seville, in the parish of St. Bernard, by the care and under the eyes of the Duke of Montpensier. That prince

has been pleased himself to assist with all his family at the first exercises of the catechism; all the children of the palace have been brought there. At their head walked the little Infanta, aged five or six years, and it is with her that the public examinations commenced. "It belongs to you," said her mother to her aloud, "to give an example to all those of your age." That example has made a sensation. The movement is given; it cannot be stayed.

Thanks be to God! If the work is in itself great and sublime, it is implanted on a soil of which the wants are extreme. The withering blast of the age has passed over Spain; it has dried up in many hearts the Catholic Religion, and in order that the Faith may be preserved it is necessary for a new generation, vigorously nourished with the bread of the Word, to present itself more invincibly to the combats of good against evil.

#### LIBRARIES OF GOOD BOOKS FOR THE FRENCH ARMY,

It is well known that every Sunday, in the camps of Satory and of St. Omer, Mass is solemnly celebrated in presence of all the troops, and, we are happy to add, in the midst of holy meditation and recollection the most complete. This system will be complete when the orders which, in certain localities, still hold back the soldiers in the barracks on Sundays shall have ceased, when the soldier, like all other Christians, may go out freely on that day, and without constraint serve God, who is the God of armies; for these orders are a remnant of the unhappy traditions of the government of 1830.

In the mean time we ought to applaud most heartily the idea which has been started of forming for the two camps a library composed of moral and religious works. The zeal and care of the Society of St. Vincent de Paul with the approbation of the principal chiefs of the army, has brought about this work, already productive of good fruits; now a days, under the tent, the Holy Evangelists are read by the soldier. The distribution of the works of this good library is made with so much regularity, that in no instance down to the present has a single volume been lost.

One of the officers of the second brigade of the army of Paris, which has replaced the first at the camp of Satory, states that the officers, as well as the common soldiers, read with eagerness all these books. They scrupulously return them, completely used it is true, the books having gone through so many hands.

The fathers and mothers of families, who see with such deep sorrow the departure of those of their children who are called to the military service, will not learn without thankfulness the good which is at work in favour of these same children heretofore abandoned to the great and numberless dangers of barrack life. In our days, thanks to God and to the zeal of the Christians who devote themselves to that work of sanctification, everywhere, or almost everywhere, the soldiers find societies, where, in the evenings, they can go to instruct themselves. There, from worthy Ecclesiastics, from the members

of the Conference of St. Vincent de Paul, they receive it with eagerness and with charity. In certain towns the chiefs of the army, who are good Christians, have granted to their men facilities to go to Mass on Sundays. We cherish the hope that the time is almost at hand when every soldier shall be free to practise his religion; society at large is interested in it.—*Ami de la Religion.*

#### PRAYER, ASSOCIATION FOR THE CONVERSION OF THE UNITED STATES.

By a Rescript, dated 5th September, 1852, our Holy Father Pius IX., at the instance of the National Council of Baltimore, sanctions, by the grant of Indulgences, the institution of a society whose members shall especially pray for the conversion of all who are out of the communion of the Church in the United States.

1. A Plenary Indulgence on receiving the Easter Communion to all the members who shall daily recite in any language, the following prayer:—

"Almighty and Eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the Devil, that, rejecting all errors, the hearts of those who err may be converted, and may return to the Unity of Thy truth.—Through Christ Our Lord. Amen."

2. A Plenary Indulgence in the hour of death, on condition of receiving the Holy Eucharist, after confessing their sins with true sorrow; or, if they cannot receive it, on their invoking the name of Jesus with their lips, or at least in their heart.

3. A Indulgence of a hundred days every time the members recite the above prayer.

4. Those who cannot recite the above prayer may obtain the same indulgences by saying daily in its stead the Our Father, Hail Mary and Glory be to the Father, three times, with the same intention.

#### FROM OUR LONDON CORRESPONDENT.

*London Thursday Evening.*

The nunneries debate is again adjourned, and will probably share the same fate on the 10th of August, when its chance of coming on again is a most forlorn one. The chief feature of the debate was undoubtedly the speech of Mr. Edward Ball, Tory an ultra Protestant member for Cambridgeshire, who, notwithstanding, gave his honest and decided verdict in favour of the maligned institutions, and bore testimony, from personal observation, to their utility and sacred character in terms which no Catholic could exceed. The hon. gentleman's speech excited great astonishment among his political associates; and various were the sneers at his "simplicity." The simpleton, however, was not Mr. Ball, but Sir John Tyrrell, who got up, stating he had grave facts to state regarding convents in general, and New Hall, which is near his place in Essex, in particular. —The house was all attention, every one was

prepared to hear a harrowing tale of dark cells and terrible persecution, when Sir John gravely stated that Lady Smith told him that on calling at New Hall, and on asking to be shown the establishment, she was told she could not unless she was introduced by some lady known to some of the nuns.—*Tablet*.

## REVIEW.

*Annals of the Propagation of the Faith.*  
No. XCIV. July, 1853. Dublin: Published for the Central Committee of the Association for Ireland.

A highly interesting number of the "Annals," particularly in reference to China, the letters on which have attracted general attention, and will be found noticed in a leading article. Not less curious and valuable with reference to the politics of the day, and for other reasons of still greater importance, are the communications of Mgr. Vallergha, the Catholic Patriarch of Jerusalem, with reference to the state of Catholicity in the Holy Land. The following are the chief facts, which we condense from the narrative, furnished by the illustrious Patriarch, whose letter is dated Jerusalem, January 20th, 1853.

### NAZARETH.

I do not think I err in computing the population of Nazareth at 3 500 souls, viz.—600 Latins, 250 Melchite Greeks, 220 Maronites, 1,200 schismatic Greeks, and of Mahometans, a few beyond this last estimate. Each communion has its own Clergy and private churches. I conferred at Nazareth Confirmation upon 125 persons, including children and adults. This Sacrament had not been administered here for twelve years.

The population of Nazareth is generally poor—the Latins and Maronites especially. This poverty arises from their being confined to the possession of a few scanty plots of ground around Nazareth.

The Christian population of Nazareth is in an equally distressing state, in a religious as well as in a temporal point of view. For some time past Protestantism has pitched its tent in this humble hamlet, and sounded the misery of its inhabitants. Its propagandist emissaries have found at Nazareth the same malcontents who are to be met with everywhere, and whom they were able to allure by the agency of a bad character—formerly dragoon to the Latin convent. This man cheerfully tendered himself for such service in order to wreak his vengeance upon the Monks, who were imperatively compelled to dismiss him from their employment. By dint of his intriguing, dissension soon broke out in the flock; and provocation and insult offered

to the Catholics gave rise to tumultuous scenes that reverberated as far as Constantinople.

The memory of these recent conflicts, the still lingering exultations, and certain projects, still in operation, all concurred in inducing me to spend some ten days at Nazareth, which I employed in restoring peace, and reclaiming back to the fold a few strayed sheep. At my departure I only left behind two individuals in connection with the Protestants. They have since been reclaimed, after consenting to and performing a public penance in order to repair the scandal they had given. At present there is not a single Latin Catholic holding any religious connection with the Ministry.

We have at Nazareth a school for boys, and a girls' school. The latter institution evidently falls short of its aim and our hopes. I have been deliberating for a long time on a remedy for this disheartening state of things. I would wish to see established at Nazareth, so long sanctified by the presence of the Holy Family, a house of virgins devoted to the Christian education of little Latin, Melchite, Maronite, and Greek schismatic girls. Two sisters might likewise give their time to visiting at their houses the sick destitute. The same community might, perhaps, send two or three of its members to St. John of Acre, and two others to Jaffa. I pray most earnestly that some pious soul may second a foundation of the sort, or possibly a congregation, dedicated to education, and in a position to support itself, may feel ambitious of the honour of repairing to the sanctuary of the Annunciation, and continue to lead the same mode of life as the most august, the most humble, and the most charitable of virgins.—(Pp 223—225.)

**TIBERIAS.**—There is only one Father residing in this city to take charge of the Franciscan Church, consecrated to St. Peter. Here, according to the invariable tradition of the country, Our Saviour, after His resurrection, confided to the Prince of the Apostles the control and management of His Church. There is but one resident Latin family, with fifteen Greek Catholic families, near 600 Mussulmans, and more than 1,300 Jews.

**CARMEL.**—Upon the 28th of May, I started in the morning from Nazareth to Jaffa and Carmel, a sacred Oasis, which Catholicity has confided to the children of St. Teresa, that they may preserve the traditions of the great Prophet Elias, and offer there religious hospitality to pilgrims. I intended to perform two Ordinations in the new and elegant church of Carmel; however, these did not take place

in consequence of reasons independent of my will. On Pentecost Sunday I went down to Jaffa, in order to administer there the Sacrament of Confirmation to twenty persons, in the little parish chapel of this city.

**BAYMOURN.**—I naturally availed myself of my sojourn in this town, in order to visit my beloved pupils—the hope of the Church of Jerusalem. I have supported them during three years, under the superintendence of the Rev. Jesuit Fathers of Gazir, in Libanus. I did not recall them to the Holy City until the month of September. I spent some happy moments among these good Fathers and interesting youths. Seven of my pious Levites received Tonsure upon Corpus Christi; the Jesuit Fathers requested me to officiate in the procession of the Blessed Sacrament, and a vast number of the inhabitants from the adjoining villages eagerly flocked to the ceremony. The marine officers, and a great number of the crew of the *Mercure*, desired to join in the solemnity. The church being too confined for the immense mass of people from all parts of Mount Libanus, the Jesuits, with their pupils and our hardy sailors, raised an immense canopy, with branches, over the large yard adjoining the sanctuary. Under this bower, raised to the God of nature, I celebrated Pontifical Mass, assisted by the Rev. Fathers. After the Holy Sacrifice, the procession moved on in perfect order, and advanced successively towards three temporary altars, which the pious Maronites had constructed, to enhance the magnificent pomp of this august ceremony.

The ineffable tenderness of Jesus Christ towards men was celebrated on that day at Gazir, in Latin, in French, in Italian, in Syriac and Arabic.

**CYPRUS**—Formerly rich, flourishing, and populous, Cyprus is now covered with cities in ruins, and contains not more than 140,000 inhabitants. Of these, 100,000 are Greeks, about 20,000 Turks, less fanatical than elsewhere, nearly 700 Latins, and a considerable number of Maronite families, scattered in different villages. We have nearly 600 Latin Catholics at Larnaca, 115 at Nicosia, the capital of the island, and only one Catholic family at Limasol. I administered Confirmation at Larnaca to 84 children of both sexes, and to 19 sailors of the *Mercure*.

The distance intervening between Jerusalem and Cyprus induced me to appoint Don Paolo Brunoni to be Vicar-General of this island, where there are four Nuns of Saint Joseph of the Apparition. These Sisters keep a school, and visit the sick at their own homes. I am extremely anxious for the completion of the institution commenced at Cy-

prus several years ago. Don Brunoni, who is on his way to Rome, will travel from thence to France, with a view of soliciting additional contributions for finishing this important foundation.

**Nicosia**, which is the metropolis of the island, is a small city, still containing some buildings of remarkable structure; its population does not exceed 16,000 souls. The instant I reached there, the Greek schismatic Archbishop sent a complimentary deputation, and a few hours subsequently he repaired in person to pay me a visit. Such kind and prepossessing manners as I noticed in this Prelate are seldom to be met in the Greek Clergy.

**JAFFA.**—Jaffa contains a population of 10,690 inhabitants, viz., 8,840 Mussulmans, four hundred and fifty Latins and Maronites, three hundred Greek Catholics or Melchites, one hundred Armenians and Jews, one thousand schismatic Greeks. Four Nuns of St. Joseph have a school containing seventy girls both infants and adults. They are composed of Latin Catholics, Maronites, Melchite Greeks, Jewesses, and even Mussulmans. This is the most satisfactory school in Palestine; the parents have the good sense not to remove the children before the age of ten or eleven years, as is customary elsewhere. The good Nuns of Jaffa have frequently solicited me to found an hospital for the sick poor. For want of funds, I have not been able to comply as yet with their petition. The boys' school contains about fifty children. Thanks to the zeal and skill of Father Antoine, its director, the pupils there have made substantial progress in the knowledge of religion, and the Arabic and Italian languages. Prior to my departure, I conferred the Sacrament of Confirmation on sixty-four persons, and received a Sister of St. Joseph, who is a native of Jaffa.

**JERUSALEM.**—The estimates of the population of the Holy City are very inexact, according to my judgment. I calculate that there are at Jerusalem 15,250 inhabitants, viz., about 7,000 Jews, 4,900 Mussulmans, exclusive of one thousand five hundred souls in Siloe, out-side the walls, two thousand schismatic Greeks, one thousand Latin Catholics, fifty or sixty Copts, fifty Melchite Greeks, and four hundred and seventy schismatic Armenians. The Jews have only three synagogues; one is for Caraites, who are not numerous.

The Greek Clergy in Jerusalem consist of one Patriarch usually resident at Constantinople; six Bishops, having separate titles, and one of whom is vulgarly known by the title of the first Bishop, he being the one who performs, on Holy Saturday, the ridiculous

and superstitious ceremony of the sacred fire, and lastly, of some fifty Monks, almost all foreigners. The Greeks have in Jerusalem thirteen convents, and as many churches, great and small, independently of such sanctuaries as are common to the different communions. Three of these convents furnish an abode to some fifty Greek Monks, who are not cloistered, and do not promote education or public charitable works. Pilgrims of both sexes are received at eight other convents. These pilgrims reach nearly five thousand at the season of Easter. The Greeks have ceded to the Russians both the convents of St. Michael and St. Tador.

The Armenians have at Jerusalem one Patriarch, two Bishops, thirty-five Monks, thirty inferior Clergy, a seminary, some ten Nuns, a printing establishment, and the magnificent and immense convent of St. James, where pilgrims of this nation are entertained. The Copts have barely been able to secure two or three of their former establishments. They are a good and peaceful class of men; some of them annually become converts to Catholicity.

The last arrivals here are the Protestants. These have a Prusso-Anglican Bishop, several Ministers, a boys' school, and two hospitals. The Melchite Greeks have, during the last two years, built within the holy city a small church, and a convent of middling size, where two Priests of this communion reside.

You are already apprised, gentlemen, that pursuant to the desire of the Holy See I use my most anxious efforts to form a native Clergy, the groundwork of our most cheering hope. Last October, I inaugurated my seminary, consisting of sixteen young Levites, all born in this Patriarchate. Three of these are from Jerusalem, three from Bethlehem, two from Nazareth, one from Jaffa, and five from Cyprus. I shall not admit more than twenty, as my end is to meet, not to create, an exigency. These young Priests, who speak Arabic fluently, and have connections in the country, with the customs and usages of which they are familiar, and being, moreover initiated in Ecclesiastical learning and piety, will later be qualified to render immense services in Palestine.

We have had a fresh supply of Missionaries this year from Europe to share our toils, I have now nine Priests. Upon Saturday, in Ember week, before Christmas, I ordained, in the Church of St. Saviour, one Priest and one Sub-Deacon, and I gave Minor Orders to five seminarists. Viewed by itself, this ordination is an ordinary occurrence, but it cannot escape your attention, gentlemen, that for more than four centuries back the sacerdotal

function had ceased to flow in the Patriarchate of Jerusalem.

The school of the virtuous Sisters of St. Joseph is steadily frequented by one hundred little girls. During the course of the year I had the consolation of conferring the veil upon two young persons from Jerusalem and Bethlehem.

The Catholic hospital, so providentially instituted last year in Jerusalem, has become still more enlarged and better organized. Three Nuns of St. Joseph conduct it with zeal and intelligence. Thanks to the generous concurrence of your associates, the receipts of a charity sermon preached at Lyons, and a contribution of 1,500 francs from the French government, I have been able to meet, this year, the additional expenditure cast upon me by this useful establishment. From the 1st of November, 1851, until the 31st of December 1852, two hundred and sixty-eight sick, belonging to all nations, and of every form of worship, have been received in this asylum. These two hundred and sixty-eight sick were confined under treatment 2,948 days in the hospital. There were four thousand and thirty extern applicants for advice during this same period. These extern patients always receive advice gratuitously, and their number is daily on the increase, since the institution has had the advantage of a Nun skilled in compounding medicines. She and her assistants dress the sores of all applicants. The consequence is, that they are often sent for by the Turks, to perform such charitable offices at their houses.

BETHLEHEM.—The population of Bethlehem consists of 3,965 souls—viz., 2,000 Latins, 1,500 Greeks, 360 Turks, and 115 schismatic Armenians.

The principal focus of the Catholic population of Palestine is at Bethlehem. In a religious view there is a marked progress here, thanks to the zeal of a good Missioner, who is a native, engaged in the holy ministry since his return from Rome, where he prosecuted his studies. The present Parish Priest, a zealous and intelligent man, makes it his duty to second my views as to Bethlehem. I intend soon to found there an establishment of Nuns of St. Joseph, to teach an infant school. It has become imperative to open this new institution, since the Protestants have lately succeeded in gaining a footing at Bethlehem. It is universally notorious that these Ministers of the pure Gospel have never succeeded in making one sincere convert; but as some malcontents, as venal souls are every where to be met, the Ministers find temporary proselytes, I deplore from the bottom



of heart that a fresh element of discord has so untowardly complicated our difficulties.

Here I cannot pass over in silence the establishment of the Conference of St. Vincent of Paul. This unpretending and useful auxiliary of Jerusalem is not, indeed, very numerous, but still it performs much good by visiting at their homes the poor, the sick, and the aged, to whom pious alms are distributed. During the year 1852 the society here collected one thousand francs, which were spent in charity.

I am happy to see those numerous and charitable Conferences of St. Vincent of Paul, at the present diffused over the entire Catholic world, here represented on Cavalry at the Holy Sepulchre.

Upon the occasion of the Jubilee, and in compliance with the desires of the Holy Father, we roused the charity of our poor Catholics of the Holy Land on behalf of the Propagation of the Faith. The amount collected was 1,720 Turkish piastres—viz., nearly four hundred francs. This is small in itself, but yet it is a beginning which will furnish me with an opportunity of permanently establishing this institution in my patriarchate. I would have already instituted it last Christmas, had not the Ottoman Government laid recently an extraordinary tax upon all its subjects. The inauguration of this institution, so eminently Catholic, is a delicate matter in Palestine, where our Faithful are more in the habit of receiving than giving.

In alluding to Jerusalem I forgot to state, that upon the 1st of last August I conferred the Sacrament of Confirmation upon seventy-three youths and seventy-seven girls. In consequence of the very small size of the Church of St. Saviour, I requested to be allowed to confer this Sacrament in the Church of the Holy Sepulchre, at some hour when the other Communions had no other Ecclesiastical ministrations to perform. The Greek and Armenian Patriarchs opposed my request. So that a Latin Patriarch is refused the exercise of a sacred function in that very place which we held in exclusive possession, even subsequent to the conflagration. Although much remains to be done in my patriarchate, I nevertheless bless the Lord a thousand times over for the good we have been enabled to effect during this year. With the aid of Heaven we shall complete the improvements we have already commenced. Thanks to the generous advance made by the Council of the Propagation of the Faith, the Jerusalem mission has witnessed the institution of two establishments, as useful as honourable to religion—I mean the

Collegiate Seminary and the Hospital of St. Joseph. There is an imperative demand for other foundations, since the Protestant sects are incessantly engaged in proselytism here, and these must be encountered. Moreover, it is worth remarking, that the greater the delay in commencing these foundations I allude to, the heavier must be the outlay they will entail. For, in Jerusalem especially, houses and land are daily rising in value excessively.—(Pp. 223—239.)

There is also an important letter on the statistics of Catholicity in the United States in a letter from the celebrated Father de Smet, dated St. Louis, Feb. 6th., 1853. We quote from it as follows:—

#### CATHOLICITY AND THE SOCIETY OF JESUS IN THE UNITED STATES.

Here is a sketch of our position. The Society of Jesus progresses here at a slow but steady pace. It possesses already seventeen colleges, and this number would soon be doubled if we had the staff required for the desired establishments. Requests and proposals, often of a very favourable character, from the Bishops, reach us from all points of the union even from New Mexico and from California. The Right Rev. Dr. Lamy has just addressed to us a most urgent application to come to aid him; he has neither school nor college over his entire diocese; he has barely twelve Priests to administer the Sacraments to about one hundred thousand Catholics, ten thousand of whom are Indian converts. The Catholics in the United States amount to near four millions. From one to two hundred thousand Catholic emigrants reach here annually from Europe, and this number is daily augmenting in proportion as the sea-voyage is becoming easier, more expeditious, and cheaper. In order to direct these millions of Faithful, we have only altogether fourteen hundred Regular and Secular Priests. Sacerdotal vocations are as yet very rare in America, and far from corresponding with the ever-increasing wants. This deficiency of Priests, particularly of Religious faithful to the primitive institutions of their founders, is keenly felt in a country where Protestantism, indifference, irreligion, and infidelity, rush like a torrent in all directions, and bear in their current thousands on thousands of Catholics. The new comers, thus finding themselves surrounded by ill example, and in places where there are neither Priests, nor churches, nor schools; have in large numbers, or at least their children have, imperceptibly lost their Faith. Since Europe cannot stay this vast emigration, it is bound in justice to send

a greater number of zealous Priests to these shores, in order to retain their countrymen here in the religion of their fathers. In reality, no sooner does a zealous Clergyman settle in any place and build a church there, than forthwith a select congregation becomes formed round the Lord's house; and thus there are actually in America a great number of congregations as fervent as the best parishes of Europe. Here, in the city of Saint Louis, there are already twelve churches, and a good number of religious houses. In the Church of Saint Francis Xavier, attached to our university, the communions amount annually to thirty or forty thousand. Conversions from Protestantism are also frequent there.—(Pp. 277, 278.)

### SACRILEGE.

THE FATE OF SACRILEGE.—“Not only the original seizers of Church lands have been thus punished, but the Divine attainder seems to attach itself to the property, and to follow it even into hands comparatively innocent. The extraordinarily broken and interrupted descent in families that hold it, is truly wonderful. Thus, in the Russell family, instanced by Tanner, as an exception to the general rule about the transmission of ecclesiastical lands, we find that in ten generations the eldest son has succeeded to his father only thrice. And in the same family there have been four violent deaths (not in the field of battle), two within the last six years (p. 312). Our readers will allow us to introduce here an illustration of ‘the law of succession’ in sacrilegious families; because it applies to a part of England, once rich in noble abbeys and splendid churches, and one that has not been much referred to by the editors of Spelman. We allude to Yorkshire; and we will insert the very words of the letter, which, at our request, conveyed the information. We can only add, that we have every reliance on the integrity and the accuracy of our informant:—‘I have a friend in this neighbourhood, and his name is ——. He is a magistrate, and a gentleman of very extensive reading, and of great research in books which treat of times long gone by. One day, whilst I was telling him of the immense advantage which England, in better days, had reaped from her monastic institutions, he asked me, if I were aware that families enjoying that property had never been able to retain it for three successive generations; that is,—father, son, and grandson. I answered, that I had never paid attention to the subject as far as succession was concerned. “Then,” said he, ‘let me tell you that I have paid very great

attention to it; and I have never been able to discover one single solitary instance of any family possessing the monasterial property for three successive generations of father, son, and grandson; and I defy you.” added he, “to produce an unbroken line of three generations.”—I replied, that “whatever might have been the case up to this time, there was, at this moment, every appearance of a regular succession in father, son, and grandson, at Kirkstall Hall, near Huddersfield. Sir George Armitage, the present possessor, has one foot in the grave. His son is ready to succeed him, and that son has healthy male issue.”—“Time will show,” said Mr. ——. And time did soon show; for the eldest son fell ill and went to the grave a month or two before his father and thus the regular succession was broken.....On a perusal of your letter, I gather that you want information concerning families in this immediate neighbourhood. At Nostell Priory, possessed by Mr. Wynn, there has been no regular succession from father to son and grandson, since the monks were most cruelly and most unjustly deprived of it. The present Lord Fitzwilliam, who possesses monasterial property, and who resides about sixteen miles from this place, has lost his eldest son. Sir Edward Dodsworth (formerly Smith), who possessed the monasterial property of Newland, has died without lawful issue. Temple Newsham, about ten miles from hence, has, I believe, passed from family to family, without ever having a grandson’ The writer of this letter further corroborates these statements, by the striking fact, that in our royal succession since the sacrilegious spoliation of the Church, no sovereign has been succeeded by a grandson on the throne. . . We cannot refrain from saying a few words upon one species of sacrilege, that committed by violence against persons consecrated to God. . . Every one knows how cruelly and brutally the clergy were treated during the Irish Rebellion, as it is called, by the soldiery, or Protestant authorities, into whose hands they fell. It is not many years since the late Sir W. B. was canvassing for his election, and went into a shop, we believe a bookseller's, to ask for votes. The tradesman was an old man, and the canvasser and a friend who was with him, asked him if he remembered the bad times, and if they were as bad as they are represented. The old man replied, that he remembered them well, and that they were much more evil than they were thought; and Sir W., he said, ‘I well remember your uncle had a priest tied up to the triangles and severely flogged till the blood ran on the stones. And years after, I saw your uncle lying dead on the same spot, having fallen out of the window,

and dashed his brains out on the same stones on which he had shed that blood.' We need not say with what feelings the persons thus addressed rushed from the house. We have this narrative from an eye-witness. The following is from a gentleman of known probity and patriotism, who has taken great pains to collect and verify the facts. We believe he has drawn out a full narrative of the awful occurrence. During the same eventful period, a yeoman in the Protestant army shot a priest dead with a pistol. Some time after he blew out his own brains with the same weapon. A brother of his secured the pistol, and some years later committed self-murder with it. Their mother now got possession of the fatal instrument of Divine vengeance, and flung it far into a deep pond. There was still one surviving brother, and he, as if impelled by some stern fatality, never rested till he had fished it up again unknown to his mother. He secured it clean, and made it fit for use. He kept it by him till his hour was come; when he inflicted on himself the same fate with it as his brothers had done before. Perhaps modern medical jurists will call this by some name; they may say it was an 'epidemic monomania;' we will venture to be sufficiently old-fashioned to call it **THE CURSE OF SACRILEGE**. Only one word more. The shop-windows of London have long been full of chalices and ciboriums, and other sacred vessels, the sacrilegious spoils of Spain. A blessing will alight on those and their houses, who have rescued them at whatever cost from further desecration, and have restored them to their proper place and use. But as to the many who have covered their sideboards with them, and like Balthassar, display them to their guests on their days of sensual feasting, he will only say to them, '*ipsi viderint.*'—*Catholic Standard*.

**FRENCH COLLEGE AT ROME.**—A college for the perfecting of the theological and canonical studies of French students is about being established at Rome, under the approbation of His Holiness, and to be under the direction of the venerable Abbé Liebermann. Its situation is near the Roman College, and it is intended to open in November this year.

**NATIONAL EDUCATION BOARD.**—The *Mail* of Wednesday evening states that Archbishop Whately, Baron Greene, and Mr. Blackburne, have resigned their seats as Commissioners of the Board of Education.—*Ibid*.

#### ANGLICAN UNITY.

Archdeacon Wilkins (of Nottingham) addressing his brethren of the Anglican clergy says:—

"Are we not, sad to say, a disjointed body?—no longer a body, as it ought to be, at unity with itself, holding one spirit, one hope of our calling, one Lord, one faith, one baptism," but at variance on these points? Are not the boundaries and the barriers with which our reformers circumscribed the fold of our Church trodden down, to let in and to let out those dissatisfied with its limits, and who would fain reform the reformation itself? Do we not see associations formed, and conventions made, if not to supersede the episcopacy, yet so far infringing upon its functions as to weaken its efficiency, and by assuming an independent control, virtually setting aside its governing power, by transferring it to the hands of irresponsible societies? Have we not witnessed efforts strenuously directed to the re-modelling of our Liturgy and formularies, in order to bring them down to an accordance with the principles and tastes of such societies?..... It cannot be denied that many matters, purely ecclesiastical, have been carried into effect by the Legislature, not only without the concurrence of Convocation, but in opposition to all remonstrance on the part of the clergy and this has given occasion to the enemies of the Church to reproach her as a creature of the State, and as being what is designated 'a parliamentary Church.'—*Ibid*.

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# **THE** **BENGAL** **CATHOLIC HERALD.**

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 14.] CALCUTTA: SATURDAY, OCT. 1, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Oct. 1.

### THE PRIMACY OF THE HOLY SEE.

ITS RIGHT TO DEROGATE FROM THE PRIVILEGES GRANTED BY IT TO SOVEREIGNS, IN WHAT REGARDS THE NOMINATION OF BISHOPS, ILLUSTRATED IN THE HISTORY OF ENGLAND.

We lately devoted several pages of our journal to the evolution of the Catholic doctrine, on the subject of the Primacy of St. Peter, both in honor and jurisdiction, throughout the Catholic Christendom. We, also, at the same time, showed, that, in Catholic belief, the same authority, which our divine Lord committed to Peter in person, was to endure in the Church, and to be transmitted uninterruptedly to the end of time, to the lawful successors of St. Peter in the Apostolic chair.

It is evident, that if such an authority, as Catholics recognise in the See of Peter, be once acknowledged to be of Divine Institution, one of its chief and most important functions, in the exercise of the Supreme pastoral authority vested in it over the whole flock of Christ, must con-

sist, in providing Pastors for those parts of the fold, to the spiritual wants of which, on account of local remoteness, or the number of those whose interests are concerned, the chief Pastor and Vicar of Christ upon earth cannot personally minister.

This duty and prerogative having been essentially included by Christ in the Commission given by him to St. Peter, in the concise but pregnant sentence "Feed my lambs, feed my sheep" could no more be torn or sundered irrevocably from the Apostolic Primacy of the Holy See, than any of the other divine rights, annexed by our Lord to that most sublime and profoundly wise Institution.

The particular manner of exercising the duty and the right, of which we now speak, might, indeed, be, occasionally and temporarily, modified, according to the dictates of a well-advised expediency, or the exigencies of the local Church of each country or empire. But, always, and for ever, the grand prerogative under consideration, must, from the moment, in which Christ said to Peter, "Feed my lambs, feed my sheep," until the second coming of the Saviour at the end of the world, have its foundation, root and origin in Peter, and the lawful representatives of St. Peter in the Holy See.

Hence, the root, origin and foundation of the Supreme right to provide for the

Pastoral care of the whole flock of Christ, being inseparably grafted on Peter and his representatives, and every modification in the manner of exercising that inalienable prerogative, emanating necessarily from their consent and approbation, and depending for its endurance, on the same consent and approval being continued, it is manifest, that, if the mode of exercising that right, which was in use, at a former time, and in quite other circumstances from those which now exist, be revoked and annulled, either by the same Pope who first adopted and sanctioned that usage, or by his lawful successor or representative, the revocation must be pronounced lawful and valid, and every proceeding resorted to against it, must be deemed both an aggression upon the indefeasible divine rights annexed by Jesus Christ to the Supreme Government of his Church, and also a grievous violation of the peace, unity and subordination, indispensably necessary for upholding the well-being of the one fold of the one Shepherd.

The remarkable fact, which we are about to adduce from the history, of the English Church, at a period, three centuries before the Protestant Reformation was introduced into England, will demonstrate, that the general principles, we have just premised, were clearly and fully developed in all the various circumstances and details, which then took place in relation to that memorable occurrence.

Before we enter on the narrative of the event to which we make reference, we may remark, that, from the very remote date, when first, the Episcopal office began to exercise a commanding influence and authority, not only in merely ecclesiastical but also in civil affairs, the wisdom of the Roman Pontiffs evinced a becoming consideration and desire, to meet the just and reasonable wishes of every temporal Sovereign, respecting the selection of such Bishops for the Episcopal Sees in his dominions, as would by their loyalty to the throne, induce him to confide in them, as devoted subjects, on whose fidelity, he might securely rely in every emergency. But although this was the ordinary course pursued by the Successors of St. Peter, in the choice of Bishops for every portion of the Universal

Church, yet there were, sometimes occasions, in which, the Pope felt it his duty, to pass over the nominee of the Sovereign, and in virtue of his being the Vicar of Christ, and the Supreme Visible head of the Church upon earth, to appoint to a Vacant See, a different person from that fixed upon by the temporal monarch of the territory, in which that See was situated. In every such deviation, however, from the received usage, the Pontiff was careful to evince by the courtesy and wisdom of his proceedings, that he was guided, not by any spirit of hostility to the Sovereign, but solely by a sense of his duty towards the Church, and that, although, as long as he could defer to the wishes of the Sovereign in the Choice of a Bishop, without transgressing against his duty to the Divine Head of the Church, whose Vicegerent he was, he was anxious to do so, yet, that when he could not please man, however exalted that personage might be by kingly power, without displeasing God, he had no alternative, but to answer with Peter and the Apostles, "We ought to obey God rather than men." Acts. chap. 5.

To proceed now to the narrative of the particular fact, by which we propose to illustrate these premises. In the early part of the 13th century, when King John reigned in England, and the Chair of St. Peter was filled by Innocent the third, the Primatial See of Canterbury became vacant by the death of Archbishop Hubert. The Chapter at once proceeded to elect a Successor to the deceased Prelate, and they did so, without apprizing the King of their design, and of course without obtaining his approbation.

This proceeding having become known to the King, and the party elected having given some cause of displeasure to the Electors, the Chapter proceeded to a new Election, in which their choice fell upon the Bishop of Norwich, the King's Nominee.

To secure the Pope's Confirmation of the Prelate thus elected, twelve of the Chapter were sent by the King on a Deputation to Rome. The merits of both elections were maturely examined by the Sovereign Pontiff, and the two being declared uncanonical and invalid, His Ho-

liness nominated to the See of Canterbury, Stephen Langton, so celebrated in English history, for the distinguished part he took in obtaining the grant of "Magna Charta," among the signatures to which Charter, his name holds the first place, after that of the Sovereign. But mindful of the courtesy due to the English Monarch, the Pope deputed persons to His Majesty, to lay before him the weighty motives by which he was influenced in the choice of Langton, and to express his hope, that the King would acquiesce in that Prelate's nomination. Instead, however, of yielding to the Pope's representation, the King sent letters to Rome, in which he accused His Holiness of having, *in prejudice of the rights of the Crown*, consecrated a Prelate, elected without the King's consent.

\* The Pope broadly and decisively reiterated his assertion of the independence of the Church and the supremacy of the Holy See; and in doing so distinctly indicates, what we have already intimated, that concessions were often made by the Church to the Crown in *courtesy*, which, after becoming customs, were claimed as *rights*.

"We wrote to you with all deference, continues His Holiness and *deferred to you more than we ought. Although it is not the custom, when elections are made at the Apostolic See, to wait for the consent of any prince*, we sent two monks to you for the special purpose of asking your consent; but they were detained at Dover, so that they were not able to fulfil their instructions. We, *ho hold full authority over this Church of Canterbury, condescended to ask a favour of a king*; and our courier also delivered the letters of the prior and monks who had made the election, which were written to ask your consent; and after all this we *did not deem it our business again to ask your consent*, but endeavoured, without inclining to the right or left, to do that which the canonical ordinances of the holy fathers order to be done, so that there may be no delay in making arrangements, that the Lord's flock might not be left longer without a pastor.

The Pontiff coolly tells the king in clear terms that the asking the royal consent was a *mere form and courtesy*, and that it mattered not at all whether, the consent were given or not. Mark with what dignity the holy Father asserts the awful claims of the See of St. Peter, and *in what prophetic language* he

denounces divine vengeance against the king, if he continued contumacious:

"Therefore, beloved son, to whose dignity we have yielded deference more than we ought, endeavour to pay proper deference to our dignity, that you may be rewarded more abundantly with the grace of God and our favour. But, perhaps, should you act differently, *you may bring yourself into difficulties from which you will not easily be extricated*; for it must be, that He is supreme to whom every knee is bent of those in heaven, or earth, or under the earth and whose functions on earth we, although undeserving, are appointed to perform. It would not be *safe* for you to shew resistance in this matter to God and the Church, for which the blessed martyr and glorious high-priest Thomas recently shed his blood, especially too since your father and mother abjured this wicked custom before the legates of the Apostolic See."

The King proved rebellious; the Pope proved a Prophet. The historian says the monarch was "mad with rage;" commenced a dreadful persecution against the clergy, so on became hateful to his subjects, and had his nobles in rebellion against him."

The Pope finding, that the moderation, he had hitherto evinced, was unavailing, in recalling the king to a sense of his duty to the Holy See, placed the kingdom of England and all the king's dominions under an interdict. The interdict having continued in force for a year, and the king still remaining obstinate, the Pope finally pronounced sentence of excommunication against him. At length, after a protracted resistance of four years to the authority of the Holy See, John submitted to the Pope's appointment of Cardinal Langton to the See of Canterbury. The Archbishop was accordingly invited by him to come to England, in order to enter upon the exercise of his high office. He was met and cordially embraced by the king at Winchester. Both parties, together with a numerous body of the Barons and Clergy proceeded to the Cathedral. At the entrance of the Church, the procession halted, and there the Archbishop publicly revoked the sentence of excommunication. This took place on the 20th July A. D. 1213. But the interdict was not removed until the December following, when the Pope ordered, that it should be immediately recalled, the king having previ-

ously bound himself to pay to the Bishops, besides, the sums already received, forty thousand marks, and furthermore to give security for the discharge of any other damages which might hereafter be awarded by the Pontiff.\*

### ORATORY OF ST. BERNARD,

ATTACHED TO ST. JOHN'S CHAPEL, CIRCULAR ROAD, BOITACANAH.

We have much satisfaction in announcing to our readers, that the Aisle or Wing destined for St. Bernard's Oratory has just been completed, under the pious superintendence of Mr. J. D'Cruz.

It is due to this edifying and generous Member of our Community, and to his excellent wife, to add, that, the subscriptions, for the erection of the Oratory in question, having fallen short of the expenditure, to the amount of about Rs. 250 Mrs. D'Cruz most liberally came forward and paid off this debt out of her own private resources. On the part of our fellow Catholics of this Mission, we beg to tender grateful thanks to Mr. and Mrs. D'Cruz for their liberal and efficient co-operation in the completion of St. Bernard's Oratory. Our readers are already aware that the Oratory has received the particular name, by which we have designated it, in honor of the name and memory of the late Very Rev. Dr. Bernard Rabascall, who for some years officiated at St. John's Chapel, and endeared himself to its congregation by his many virtues, as well as by his exertions for their welfare. In testimony too of his just appreciation of Dr. Rabascall's great worth, the Present Pontiff, as the subjoined document attests, sanctioned the erection of a privileged altar in St. Bernard's Oratory, having annexed to it all the spiritual favors and indulgences, which are usually attached to Masses celebrated at a privileged altar.

For the purpose of defraying the cost of erecting such an altar as we have just spoken of, it is proposed, to raise a subscription. A small contribution from each of the congregation of St. John's Chapel will suffice for the proposed object, as the intended outlay upon it will be moderate.

### EX AUDIENTIA SANCTISSIMI.

Habita die 24. Januarii 1847.  
Sanctissimus Dominus Noster Pius Divina Providentia PP. IX. referente me infrascripto Sacre Congregationis de Propaganda Fide Secretario benigne declaravit in perpetuum Privilegium Altaris Sacellis Sep. Ecclesie S. Bernardo dicte in Vicariatu Apostolico Bengalensi pro cunctis Missae Sacrificiis, quas in eodem Altari a cunctisque Presbytero saculari, vel cujusvis ordinis regulari celebrabuntur.

Datum Romae ex aedibus dicte Sacre Congregationis die et anno quibus supra.

*Gratia sine ulla omnis solutione quocumque titulo.*

J. Arch. Thessaloniensis Secy.

Archbishop Carew's subscription for the Altar of St. Bernard's Oratory, .....Rs. 10 0

### GOANESE SCHISM.

Extract from a letter just received by the Archbishop, Vicar Apostolic, from an English Protestant Gentleman, an Officer in one of H. M.'s Regiments of Cavalry, now quartered in India.

Mr. H. — lent me a *Bombay Catholic Paper*, with the Pope's letter, relative to the Goanese Schism. I am always surprised, when persons of your Grace's Creed, offer anything like a long opposition to the wishes of the kindest and most loving of Fathers. And I cannot but think (putting disputed points out of the question) that the decisions of the Roman See, are as a fact, as wise and kindly considerate as it is possible they could be. Even some of us, when we see the Pope (as I have seen Pío Nono,) stretching forth his Apostolic hands, Blessing the kneeling people, feel only a craving to share in his benediction, and not disposed to think of controversy: with my very kind remembrance to all your priests.

Believe me my dear Archbishop,  
Your most faithful friend and servt.

### CONFIRMATION.

On Thursday last, the Feast of St. Michael, the Archangel, the Archbishop, Vicar Apostolic administered the Sacrament of Confirmation at the Convent Chapel, Estally, to an Officer of H. M.'s 52nd Regt. and to his lady, both natives of England and both lately received into the Catholic Church, Calcutta, having been, previously to their Conversion,

Members of the Anglican Protestant Church.

## DEATH OF THE REV. DAVID O'KEEFE.

—ooo—

We deeply regret to have to announce the death of the Rev. David O'Keefe of this Mission in the 25th year of his age, at St. John's College, on last Sunday, September 25th. This excellent young Clergyman, after having made his Classical Studies in Ireland, in his Native Diocese of Cloyne, was sent by his Bishop to the Irish College of Paris, for the purpose of studying Philosophy and Theology, in order to qualify himself for the Priesthood. In that admirable Institution, he passed the last few years of his edifying life, preparing himself for Holy Orders, by prayer, by study, and by humble obedience to all the disciplinary regulations of the College. During the Archbishop's late visit to Paris, His Grace profited of the opportunity thus afforded him, to renew the friendship, which formerly existed between him and the learned and Saintly Rector of the Irish College at Paris, the Very Rev. Doctor Miley, an Ecclesiastic, of whom the Archbishop is proud to call to mind, that he began and concluded his distinguished career at the National College of Maynooth, as a Pupil of His Grace. Those who cherish, and what good Catholic does not cherish the memory of the late Illustrious Liberator of his Catholic Fellow-Subjects, Daniel O'Connell, Esq., M. P. will remember, that Dr. Miley was at once his devoted Friend and Confessor,—that it was Dr. Miley who watched over, with more than filial affection, the last moments of that wonderful man and most humble Penitent Catholic Christian, and received his last breath, whilst administering to him all the soothing and hope-exciting consolations of our Holy Religion.

But to return to the immediate subject of the present notice. On occasion of his late visit to the Irish College at Paris, the Archbishop having informed the revered Rector of that cele-

brated Seminary, of the State of this Mission, and of the necessity of multiplying the number of Apostolic labourers in it, in order to provide for the growing wants of the faithful here, that zealous Ecclesiastic earnestly recommended His Grace, to address the Students publicly in the College Chapel, and thus try to enkindle in them a holy desire, to devote themselves to labor in this Vicariate, for the glory of God and the salvation of souls.

In accordance with Dr. Miley's advice, the Archbishop addressed a discourse to the assembled Students, in which, whilst he explained the need he was in of their co-operation, he, nevertheless, pointed out expressly the various discouraging circumstances, temporal, spiritual and social, unhappily annexed to his Mission, and warned them not to expose themselves to the dangerous conflict, unless, after earnest prayer and mature self-examination, they judged themselves endowed with a zeal, fortitude, and disinterestedness, that would sustain them in the many trials, they would assuredly have to encounter, especially from false Brethren. In a word, the Archbishop strongly impressed upon them, that in this Mission, whilst, in order to labor profitably for Religion, they should, like the Apostle Paul, having food and raiment be content, they were, moreover, to be prepared to forego all those social relaxations, in which, in Catholic Europe, and no where more so, than in Catholic Ireland, the Priest may, after toiling during the day, sometimes indulge, not only without fear of calumny and misrepresentation, but with a happy and refreshing assurance, that he is a welcome and honored guest, one towards whom, all present will emulate each other, in exhibiting such cordial sincere evidences of friendship and veneration, as must make him feel, as a fond parent or Brother does feel, when in the midst of a devoted family circle.

Our readers will, doubtless, perceive, that, after having perused the preceding description of the prospects of a Clergyman on this Mission, a higher motive than could be supplied by flesh



and blood, was necessary, in order to induce any of the hearers, to come forward and devote himself to the service of Religion here. Thanks to Divine Grace, that higher and supernatural incentive was felt, and instantly obeyed by the lamented subject of this notice, and also by his very promising fellow-Student, then at Paris, and now attached to St. John's College, Mr. Williams.

The premature death of the Rev. Mr. O'Keefe was occasioned, chiefly by a constitutional, or almost habitual tendency to dysentery. Very soon after his arrival here, he began to feel in this way, the bad effects of this climate. But, as the attacks, until very recently, were not lasting or dangerous, it was hoped, that through attention to diet, and the unceasing kind and skilful care of Dr. O'Brien, his Medical attendant, the vigour of his youth might prove superior to the disease. But these hopes, it has not been the holy will of God to accomplish. In the midst, however, of the grief, which every good Catholic of this Mission must feel, for the premature death of so young and so edifying a Priest, it is a happy source of consolation, to know, that, his death, having been in keeping with his pious life, must have been precious in the sight of the Lord, and that, united, as Catholics upon earth are, by the Communion of Saints, with the spirits of the just in eternity, we are not to be sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with him.\* *Requiescat in Pace. Amen.*

*Translated from the Italian for the B. C. Herald.*

*Extracts from the Civiltà Catholica.*

The heterodox Propaganda established in Savoy, is labouring indefatigably for the attainment of its end; finding the lower classes of the people tainted with vice of every kind, it has little difficulty in purchasing consciences and souls at the price of tinkling gold. A recent occurrence proves this suf-

ficiently. A father of a family, suddenly reduced to the greatest distress, applied for pecuniary relief to one of the members of this society and obtained it. A short time after, making a similar application to the same person, the poor man received a promise of a renewal of assistance, if he would but sign a paper. Upon asking the meaning of the writing, to which he was to put his signature, he was told, that he was required to subscribe himself a member of the Valaise Church. The honest Catholic, horrified at this declaration, swore that he would prefer seeing his wife and children die of hunger, rather than yield to so enormous a crime; he also protested that on his return home he would sell every article of his furniture to have wherewith to restore the money so treacherously bestowed upon him. But such brave men are rare, in comparison with the many, who, for a little filthy lucre, feign to renounce their faith. One of those unfortunate men, named Domenico Strolengo, not long ago abandoned the Catholic faith, and on the 15th of May last partook of the communion with his new co-religionists. A short time after he was attacked by a sudden and violent disease, which carried him off in a few days, without leaving him time for repentance. Those enemies of our holy faith are most liberal in the distribution of Bibles. In the City of Nizzi alone, there are more than six thousand of those Catechisms of error, which were exempted from duty by permission of government. It however appears, that the higher powers at length understand the grievousness of the evil, which they seemed to favour by tacit connivance; for it is reported, that a telegraphic despatch has been recently sent to the Intendant at Chamberi, to prohibit the introduction of Bibles into Savoy. It will be consoling to good Catholics to hear of the sincere conversion of many Ecclesiastics, who carried away by the ardour of political passions, had thrown off all respect for their sacred character, to the great scandal of their respective flocks. Penitent and conscious of the enormity of their faults, they now publish in print the most edifying recantations of their past errors.—*Civiltà Catholica.*

As most of the misfortunes of society are caused by the immoral lives of many of its members, there is in Naples an asylum for abandoned females, under the Superintendence of Government. This year, the spiritual exercises were given there for eight days. On the last day the Archbishop himself delivered a most touching discourse and administered the Sacrament of the Eucharist to those, who by penance had expiated their

\* Theosal. 1 Ep. Cap. 4.

past frailties. This year 75 of those unfortunate creatures have renounced their criminal habits. Here, we must not pass over in silence the zealous exertions of Sir Florindo De Giorgio, Superintendent of the fore-mentioned establishment, under whose administration, more than 300 of those unhappy victims have returned to the path of virtue.—*Ibid.*

Nothing can exceed the care that is taken in Naples of the education of youth, where, the instruction of the tender age, unaccompanied by the sweet influences of religion, is considered as the source of the greatest evils to society. to prevent which, there is a regulation made, which entirely places the education of youth under the superintendence of religious bodies, destined for that duty. In compliance with this regulation, the royal College of Abellino has, by a royal decree, been confided to the care of the Reverend Fathers Scolossii.—*Ibid.*

## Selections.

### DIGNITY OF THE PRIESTHOOD.

Thus, then, the whole world has never ceased to bear witness to these great truths: 1st, *The eminent merit of chastity*; 2nd, *The natural alliance of continency with all religious functions, but particularly with those of the priesthood.*

Christianity, therefore, in imposing on priests the law of celibacy, has only availed itself of a natural idea; it has disencumbered this idea of all error, given to it a divine sanction, and converted it into a law of the highest discipline. But against this Divine law, human nature was too strong, and could only be overcome by the inflexible and all-conquering power of the Sovereign Pontiffs. In barbarous ages, above all, nothing less would have sufficed to save the priesthood, than the hand of Gregory VII. Without this extraordinary man, all was lost, humanly speaking. The immense power he exercised in his time is complained of: as well might men complain of God himself, who gave him that strength, without which he could not have acted as he did. The powerful legislator obtained all it was possible to obtain of rebellious elements; and his successors applied to the great work with such perseverance, that they succeeded at last in establishing the priesthood upon immovable foundations.

I am far from exaggerating, and wishing to speak of the law of celibacy as a dogma, properly so called; but I hold that it belongs to the highest discipline, that it is of unrivalled

importance, and that we cannot be too grateful to the Sovereign Pontiff to whom we are indebted for having maintained it.

The priest who belongs to a wife and children, belongs no longer to his flock, or does not sufficiently belong to it. An essential faculty is always wanting to him,—that of giving alms, of exercising charity without sometimes considering too narrowly his own means. In thinking of his children, the married priest dares not follow the impulses of his heart; his purse is tied up against indigence, which has nothing to expect at his hands but cold exhortations. Moreover, the dignity of the priest would be mortally wounded by certain kinds of ridicule. The wife of a superior magistrate who should manifestly forget her duties would do more harm to her husband than the wife of any other man. And why? Because the higher magistracies possess a kind of holy and venerable dignity, by which they resemble the priesthood. What would it not be, then, in regard to the priesthood itself?

Not only do the vices of the wife reflect great discredit on the character of the married priest, but the latter, in his turn, escapes not the danger common to all men engaged in the married state—that of living criminally. The multitude of reasoners who have treated the great question of ecclesiastical celibacy, always found upon the notable sophism, *that marriage is a state of purity*, whilst in reality it is clean only to the clean. How many marriages are irreproachable before God? Infinitely few. The man who is blameless in the eyes of the world may be infamous at the altar. If human weakness or perversity establishes a conventional toleration in regard to certain abuses, this toleration, which is itself an abuse, is never suited to the priest, because the conscience of mankind ceases not to compare it with the type of sacerdotal perfection, it contemplates within itself; so that it makes no allowance for the copy, whenever it ceases to be like the pattern.

In Christianity there is much that is high and sublime; between the priest and his people there are relations so holy and so delicate, that they can only belong to men absolutely superior to other men. Confession alone requires celibacy. Never will women—and they must be particularly considered in regard to this point—give their full confidence to a married priest. But it is not easy to write on this subject.

The churches so unfortunately separated from the centre of unity were not wanting in conscience, but in strength, when they sanctioned the marriage of priests. They condemn themselves by excepting bishops, and

by refusing to consecrate priests before they are married.

Thus do they acknowledge the rule *that no priest can marry*; but they admit that, by toleration and for want of subjects, a married lay person may be ordained. By a species of sophistry which from custom no longer offends, instead of ordaining a candidate *although married*, they marry him *in order that he may be ordained*; so that in violating the ancient rule they distinctly bear witness to it.

In order to know the consequences of this fatal discipline, one must have been in a position to examine them closely. The abject state of the priesthood in the countries where it prevails, cannot be understood by those who have not witnessed it. De Tott, in his *Memoirs* has not said too much on this point. Who could believe, that, in a country where the excellence of the marriage of priests is seriously maintained, the epithet, *son of a priest*, is a formal insult? Details on this matter would be highly piquant, and in some respects even useful; but it is painful to amuse malice and to afflict an unfortunate order, which contains, although everything be against it, most estimable men, as far as it is possible to form a judgment of them at the distance, at which inexorable opinion holds them from all distinguished society.

Seeking always, as far as is practicable, my arms in the camps of the enemy, I shall not pass over in silence the striking testimony of the same Russian prelate I have already quoted. We shall see what he thought of the discipline of his Church on the point of celibacy. This testimony bears with it all the weight we can possibly look for, as it not only comes to us recommended by the name of its author, but issues even from the presses of the *Holy Synod*.

After having repelled, in the first chapter of his *Prolegomena*, an indecent attack of Mosheim, the Archbishop de Twer continues in the following words:—

"I believe, then, that marriage was never allowed to the doctors of the Church (the priests), except in cases of necessity, and of great necessity; when, for instance, the subjects who present themselves, in order to fulfil those functions, not having fortitude to deny themselves marriage, which they desire, *better and more worthy cannot be found*; so that the Church, after these incontinent persons have taken wives to themselves, admits them to holy orders *by accident* rather than by choice."

\* Quæ quidem cognitio non erit difficile intellectu, an et quomodo doctoribus Ecclesiæ permittat sint conjugat, scilicet, meâ quidem sententiâ, non permittat unquam, præterquam si necessitas obreuerit, eoque magna; uti

Who would not be struck by this decision of a man in such a favourable position for examining minutely what he treats of, and so hostile, besides, to the Catholic system?

Although it would have cost me too much to dwell at length on the consequences of the contrary system,\* I cannot, however, avoid insisting on the absolute nullity of that priesthood, in its relation with the conscience of man. That wonderful influence which checked Theodosius at the entrance of the church, Attila at the gates of Rome, and Louis XIV. before the holy table; that power, still more wonderful, which can soften the heart of the hardened sinner and restore it to life; which enters palaces, and brings from thence the gold of the affluent—let them be never so unfeeling or distracted—to pour it into the lap of indigence; which encounters and surmounts all difficulties, whenever there is question of consoling, of enlightening, of saving a soul;—which speaks gently but irresistibly to consciences, discovers their fatal secrets, to pluck out, together with them, the very roots of vice; the organ and guardian of holy unions; the ever-active enemy of every species of licentiousness; mild, without weakness; terrible, but loving; invaluable supplement of reason, of probity, of honour, of all the powers of man, at the moment they declare themselves powerless; precious and inexhaustible source of reconciliation, of reparations, of restitutions, of efficacious repentance, of all that God most loves after innocence itself; at his post by the cradle of man, dispensing benedictions; and still at his post when standing near his death-bed, he says to him, in the midst of the most pathetic exhortations and the most affectionate adieu, "DEPART, CHRISTIAN SOUL." . . . This supernatural power is nowhere to be found apart from unity. I have studied leisurely such Christianity as exists beyond this Divine pale. Its priesthood is powerless, and trembles before those whom it ought to inspire with salutary dread. To him who comes to say, "*I have stolen*," it dares not say, "*Restore*." The most abominable sinner owes it no promise; the priest is employed like a machine. We might suppose that his words are a kind of mechanical operation for effacing sins, as

about it (sic) qui ad hoc munus præstô sunt ab usu matrimonii temperare sibi nequeant atque hoc expetant, meliores verò dignioresque desint: Idèquæ Ecclesiæ, tales intemperantes, postquam uxores duxerint, casu potius non delectu, sacro ordini adiciant.—Met. Arch. Twer, liber historicus, &c. prol. ch. i. p. 6.

It must be observed that the archbishop speaks always in the present tense, and that he obviously has in view the customs of his own Church, such as he beheld them in his time. This Greek oracle will no doubt appear—

material stains are made to disappear by the application of soap; but, in order to appreciate, one must have witnessed such a state of things. The moral state of the man who has recourse to the ministry of the priest is so indifferent in those countries, and is made so little account of, that it is quite common to hear people ask one another in conversation: "*Have you been to your Easter devotions?*" This is a question like any other, to which the ready answer is *yes* or *no*, as if it were merely the case of a walk or a visit, which depends entirely on the will of him who goes to walk or to see his friends.

Women, in their relations with this priesthood, cannot fail to be an object of notice to all observers.

The curse is inevitable. Every married priest will always fall below his character. The incontestable superiority of the Catholic clergy depends entirely\* on the law of celibacy.—*Count De Maistre.*

#### COMMENCEMENT OF THE SOUPER CRUSADE IN LIMERICK, &c.—TREMENDOUS POPULAR EXCITEMENT.

(*Abridged from the Limerick Reporter*)

The announcement in the London papers last week that one hundred "Protestant clergymen" were about to make their appearance simultaneously in different parts of Ireland on the following Sunday, and appeal to the people, by open air preaching, was looked upon as a capital joke by those who had not been carefully watching the efforts making in England to raise funds for "the conversion of the benighted Irish," and the infamous schemes and contrivances resorted to, to practise on the prejudices of the English, and to persuade them that nothing was easier than to draw the remnant of the population of this country from the "mire of Popery," and make them bask in the unclouded sunshine of Gospel light. The announcement, however, was true. The result has proved it. Ten or eleven of "the missionaries," with white neck ties, black coats, and prim visages, made a descent on the old City of the Treaty on Friday night. They established themselves in comfortable lodgings in Catherine-street, and primed well with the good things of this life, three of them issued forth at an advanced hour on Sunday evening, and in the most populous parts of the Old Town—a portion of a great Catholic city, remarkable in the extreme for the firm adherence of its inhabitants to their faith—remarkable, perhaps, above any other portion of any other city in the land, for the zeal with which the people cling to their pastors, commenced the insane work of attempting to "convert," but in reality succeeded in violently stirring up the passions of all classes—

in creating a state of things which, if it did not end in bloodshed, is not attributable to the forbearance of "the missionaries," but to the interference of some citizens, who, at all hazards, did all in their power, and with eminent success, to prevent an insulted people from taking summary vengeance, and in preserving the peace, which at one time was in imminent jeopardy, owing to the conduct of those itinerant gossellers. They sallied out from their comfortable lodgings about half-past six o'clock; and one of them, a man apparently about thirty-six years of age, with broad Scotch features, sandy hair and whiskers, and with anything but the appearance of an educated person, established himself opposite the house of a Mr. Gallaher in Mary-street; whilst another, rather older than the former, and with a more subdued and sanctimonious expression of countenance, but with, at the same time, an almost utter absence of education in his manner or appearance, proceeded to Broad-street, where he planted himself opposite the house of a dealer in meat. Each of the worthies was provided with a Bible and some tracts; and they began the work of "the mission" by, in the first instance, attracting as many as possible about them, and these for the greater part were women and children, who could scarcely understand what the parade was about, who the parties were, what they meant, or the object at all of the exhibition. For some time the man in Mary-street was listened to, till he began to assure those who were about him that they were buried in the abyss of sin and misery—that they possessed no faith—that their religion was a mockery, their doctrine a snare, their priesthood a delusion, their worship idolatry; and following up this onslaught on the cherished creed of the bystanders, he began an attack on the veneration paid by Catholics to the Blessed Virgin, which the people could no longer tolerate their patience because taxed to the utmost; a shout was raised—this was followed by another and another shout. The "missionary" was hurled from his eminence amid the jeers and taunts of the bystanders. He then began to perceive that he was in the wrong box; and to make matters worse, the crowd, which at first was comparatively small, began to swell to large dimensions, and the position of the preacher every moment became more perilous. With the aid of some of the respectable inhabitants of the street, an effort was made to extricate him from his danger; but the crowd continued to follow and hoot him, and at Ball's-bridge matters would have been extremely critical were it not for the strenuous exertions again made by several of the citizens. Whilst these proceedings were going on in Mary-street, matters were, if possible, worse in Broad-street, where the populace were infuriated in consequence of the antics of the person who undertook to enlighten that quarter of the city. Were it not for the efforts made by some of the citizens resident there, who persuaded the people to be peaceable as they valued their own safety, it is impossible to say what the consequences would be. As it was, "the missionary" made his way into the meat shop opposite, where he began to hold forth in the manner of his brother of Mary-

\* *Uniquement.* It is to be regretted, this word cannot be translated by "in a great measure," or "in a high degree."

street. He ran up stairs, and, not content with the middle of the house, he penetrated to the attic-story, where he forced himself under a bed, and stayed there till the shades of night enabled those who had the public peace at heart to take him home, and to persuade him, if possible, to remain there for the future, or leave the city altogether, which would be much better. Whilst these extraordinary scenes were enacting in the midst of a peaceable city, another of the fraternity, by name George Lewis, who states he is an ordained clergyman of the Church of Scotland, but who has arrived in this country red hot from London—a cool, calculating little man of about forty-five years of age, hearing that his brothers were in peril, went out to look after them. He was seen coming up from the neighbourhood of Ball's-bridge, and was at once set upon by the crowd which had congregated there, by whom he was pursued along the Assembly-mall, Charlotte-quay, and Bank-place, where Constable Nash came up to him and gave him protection. Entering Rutland-street, the crowd became much larger, the hootings louder, the people more excited, and going up Patrick-street, matters looked very dangerous, notwithstanding that a larger number of police made their appearance. In George's-street, at the rails of Cruise's Hotel, the police and Mr. George Lewis could not move further, there being at least three thousand persons assembled, and these for the greater part excited to the utmost, and expressing vehement indignation, and resolved to avenge the indignity they experienced, no matter what was the consequence. Several of the inhabitants of Patrick-street, George's-street, and Rutland-street, at this moment, made their appearance, and, by the greatest efforts, succeeded in persuading the angry and excited crowd to hold back, not to violate the peace, but to permit Mr. Lewis to go to the hotel, where, principally owing to the efforts of the Rev. Joseph W. Darrac and other gentlemen, he was safely placed; but not until stones were thrown, and some few of the police rather roughly handled. A girl of the name of Sarah Neil and a lad of the name of Patrick Hayes were taken prisoners—the former charged with knocking off the hat of Mr. Lewis, the latter charged with having Mr. Lewis's umbrella, and were lodged in gaol. The crowd yet remained in the streets in great numbers; the police were called out by the inspector, Captain Caldwell, who paraded them with the head constables and constables, for some hours. The Rev. Mr. Darrac frequently addressed the people, persuading them in the most energetic language to do nothing to compromise their own safety or to violate the peace; he further stated his conviction that the authorities would remove the nuisance on the following day; and he so far succeeded that the greater part of the crowd made their way homewards, and tranquillity was in a great measure restored.

#### INVESTIGATION IN THE POLICE-OFFICE.

Before the Mayor, Dr. Kane, Alderman Warren, and J. W. Mahony, Esq.  
The Court-house was densely crowded in every part; and amongst those who occupied seats in the side bars were four or five Presby-

terian clergymen, one or two of whom figured on the previous evening, as exhibitors in the streets, on barrels preaching.

The Rev. J. W. Darrac, O.C. was present and engaged the attendance of a solicitor to conduct the defence of some poor persons who had been arrested charged with a violation of the peace. The complaint of the

*Rev. George Lewis v. Sarah Neil,*

was called.

The Rev. George Lewis being sworn, said—My name is the Rev. George Lewis; I am from Scotland (a laugh); I have no charge against this poor woman; I did not see this woman strike me; my hat was knocked off; I don't know who did it.

Mr. O'Donnell said he appeared for this poor woman and for others who were charged, and that he would very briefly dispose of the case if their worships heard what he had to say. I now ask you, Sir, (to Mr. Lewis), what were you doing at the time?

Mr. Lewis—I believe there was a mistake; I was doing nothing.

Mr. O'Donnell—And you state you were doing nothing, and that you have no charge against this woman?

Mr. Lewis—Yes (laughter).

Sub-Constable Wilson sworn and examined—I was on duty yesterday in George-street; I saw a great crowd assembled about eight o'clock; there were a great many among them throwing stones; I saw this girl strike this gentleman and his hat fell off.

Mayor—Have you any doubt of the identity of the girl?

Sub-Constable Wilson—None at all, your worship.

Mr. O'Donnell—I ask you did you see the gentleman on a platform or pulpit preaching. No.

Did you hear of it? No, I did not hear of it then.

Not then—I ask you did you hear anything about it at all?

Yes, I heard there was a gentleman preaching.

Where—was it in the church? I heard a gentleman was preaching.

Where I ask? On the streets (laughter).

Now, Sir, having got that out of you, let me ask if you saw a man collecting a crowd in the public way, obstructing the passage, would you not feel it your duty to take him up? I did not see him do it.

Mr. Lewis—Will you, my Lord Mayor, allow me to say one word—I want to say a word—

Mr. O'Donnell—Not a word till I am done.

Mr. Lewis—One word my Lord Mayor.

Bench—Let us hear Mr. Lewis.

Mr. Lewis—I don't want to put this poor woman, my Lord Mayor and gentlemen, to any trouble at all. I believe she made a mistake (a laugh). The fact is, that some of my brethren and myself came here to preach—I don't deny it—we came here to preach the Gospel. I am proud to tell it—we don't seek to conceal it. And I can't refuse to bear the testimony of my approbation to the conduct—to the intrepid con-

duct, of the constabulary of this city—to the intrepidity, in a particular manner, of the person now at my right hand here (Wilson). I heard that one of my friends was in danger, and I went about to look for him.

Mr. O'Donnell—I must stop this gentleman. The Irish constabulary don't want his praise. They repudiate it.

Mayor—Where do you and your friends reside, Mr. Lewis, because I am anxious to have an interview with you?

Mr. Lewis—we reside at No. 35, Catherine-street, Sir, your worship, my lord (laughter). I have got just this further to state—all we want is fair play—all we want is to be heard (laughter). All we want is you to give us what we give others in Scotland.

Mr. O'Donnell—Yes, just what you gave when you hunted the Sisters of Charity from Glasgow; that's the fair play you give (applause in court)

Mr. Lewis—One word more—

Mr. O'Donnell—Whether you take informations against this woman or not, I am unaware; but I do state that the law should visit the authors of this disturbance with its censure and punishment. I say that the police would be almost justified, if not fully justified, in removing these gentlemen from obstructing the pathway and creating disturbance; and I here protest against this organised system of creating public disturbance, and I am happy to state that the clergy of the city—the Protestant clergy—have no sympathies with the movement.

Alderman Watson—What brought them here at all?

Mr. O'Donnell—They came over to convert the benighted Irish (loud laughter). I would advise them to turn their attention to the disgraceful and frightful condition of their own country and of England.

Bench—Is any one able to prove the words they used?

Inspector Caldwell—I submit, gentlemen, that it is absolutely necessary to take some means to prevent a repetition of this scene. It is perfectly impossible the public peace can be preserved if it be repeated.

Mr. P. A. Verlin was then called, and being sworn, stated that while sitting in his window last night, opposite Ball's bridge he saw a great crowd of persons, and one of these "missionaries" endeavouring to address the crowd. He (the missionary) had a Bible, or something like a Bible in his hand.

Bench—What hour was this?

Mr. Verlin—It was about seven o'clock.

Mr. O'Donnell—Pretty after dinner work.

Bench—Did you hear him make any observations? No. I could not hear what he said.

Mr. O'Donnell—Now, if he stopped in his hotel with his "brethren" indulging in turtle and pale sherry, do you think there would be this commotion? None of it whatever.

Constable Nash—I saw this boy, Hayes, take up an umbrella belonging to this gentleman.

Hayes—Yes, but it was to give it to the gentleman I intended (laughter).

Mr. O'Donnell—There is no charge against

the boy. Now, let me ask you, Constable Nash, did you ever see the city so disturbed? Never; and only for respectable citizens it would be worse.

And those citizens' Catholics? Yes.

Mr. O'Donnell—These men may bless their stars that some of them have not received the crown of martyrdom (laughter), and that long-net men are not dragging the river for their bodies this morning (more laughter). All you want, Sir, is notoriety.

Mr. Lewis—My friend, if you were in Scotland you would not be heard at all (laughter).

Mr. O'Donnell—That is the law you want—is it (increased laughter)?

Mr. Lewis—I say, in Scotland you would not be heard at all; and the reason why is, you browbeat the bench (great laughter).

Alderman Watson—You make a great mistake, but when you state that we allow ourselves to be browbeaten—it is no such thing. He is there as an advocate, Sir; he is there to advocate the case of his client; he has liberty of speech; that is not browbeating. My opinion is, there is no evidence against that boy.

Mr. Lewis—With regard to the boy I wish to say a word or two.

Mayor—The case against him is dismissed (laughter and applause).

Mr. Lewis (bowing)—O! weel, O! (laughter).

Mr. Gallagher sworn—Deposed he resides in Mary-street; that yesterday evening two of those gentlemen appeared nearly opposite his door, and they began to preach. One began by invoking the spirit. At first a few of the people thought they were the Holy Fathers; and only for that they would get a regular ducking (great laughter and applause).

Mr. Cullen—I am prepared to swear it, gentlemen.

Mayor—is there any of the police?

Constable O'Connor and other constables said they were quite prepared to swear it.

Inspector Caldwell said that, for his part, he was of opinion there could be no doubt about the matter.

The Bench said they were decidedly of opinion that these gentlemen ought not to preach again in the public streets; but they could fully explain their opinions on the subject if they would meet the magistrates in the grand jury room. Meantime the case against the boy was dismissed, and they would postpone entering more fully into the case against Sarah Neil until Friday next.

The magistrates proceeded up stairs to the grand jury room, and four of the "missionaries" proceeded to meet them there. It appears they stated they were commissioned to come to Ireland by a society in London to "convert" the benighted Irish; and they were told, they say, that the moment they should make their appearance tens of thousands would follow them as true pastors! and quit for ever "the abominations of Popery."

RETREAT OF THE "EVANGELIZERS."

The contingent of the evangelical army destined for Limerick, and which made such a

wanton and dangerous display on Sunday evening, beat a precipitate retreat on Monday, and were seen off by the train to Cork, where we have heard, they intend to establish their quarters for the present. They agree that they had no conception that Ireland was so hot or so devoted to "Popery;" and we believe they will not show their facings in this district again. Our accounts from the smaller towns are not so encouraging, but we should hope that the local magistracy will see the imperative necessity of discountenancing the disturbers, for it is thus only the public peace can be preserved. It is remarkable that in all the smaller towns they took up their positions opposite the police Barracks. Now the police generally are a respectable and popular force, and it is to be hoped that these Gospellers will not bring them into collision with the people by being permitted to play their fantastic tricks for the future. —*Freeman's Journal*.

### CATHOLIC INSTITUTION FOR THE DEAF AND DUMB—ANNUAL EXAMINATION AT ST. MARY'S CABRA.

In a recent number of the *FREEMAN* we published the annual report of this important Catholic institution, and recorded the highly interesting proceedings of the meeting held in the Rotundo, presided over by his Grace, the Most Rev. Dr. Cullen, Archbishop of Dublin. On that occasion the male deaf-mute pupils, inmates of the St. Joseph's establishment at Glasnevin, were publicly examined, and their proficiency in Christian doctrine and useful acquirements fully and delightfully exemplified, in the presence of a crowded and influential assemblage of the gentry of our city. On Friday week the still more interesting display of the examination of the female deaf-mute pupils of the institution took place in the new and beautiful chapel of St. Mary's Convent, Cabra. The patrons and friends of this noble charity who visited the Cabra institution on yesterday must have been indeed delighted on viewing the extensive architectural improvements which have been recently perfected within its walls. During past years, and whilst the institution was as yet in its infancy and struggling for existence, the large room in the old convent, which served as the chapel of the establishment, was made to subserve the purposes of each annual meeting. But on this occasion the benevolent friends of the charity enjoyed the evidently heartfelt gratification of meeting in a new and beautiful temple—small, it is true, but not the less exquisitely perfect in its proportions, and tasteful in its design and decorations. We have already spoken in a former number of this journal of this new and beautiful chapel, and have given a detailed description of its structure, as well as of the graceful campanile adjacent to it. In this beautiful chapel on yesterday was gathered together an assemblage comprising a large section of the very elite of the Catholic community of Dublin and its vicinity. The more sacred portion of the building comprising altar and sanctuary, was screened off by a velvet curtain falling from the ceiling, and a platform

was erected in front, whereon were placed the lecture boards, &c., and other apparatus whereby the deaf-mute children were enabled to exhibit their proficiency in the various branches of doctrinal and social acquirement.

His Grace the Archbishop of Dublin presided on the occasion. The Right Rev. Dr. Whelan, Lord Bishop of Bombay, was also present. We noticed the Very Rev. Dr. Yore, V. G.; the Rev. Dr. O'Connell, the Rev. James Henry Korke, S. J.; the Rev. Mr. Smith, P. P., St. James's; the Very Rev. Dr. Dowley, Rev. Dr. O'Farrelly, the Rev. Mr. M'Namara, Rev. Dr. Farrelly, Maynooth; Rev. Mr. Kavanagh, Rev. Mr. Mulligan, Rev. Mr. Hogan, Rev. Mr. Cavanagh, (St. Peter's); Rev. Mr. M'Cann, Rev. Mr. Burks (St. Peter's); Rev. Mr. Murphy, Rev. Mr. Smith (St. Mary's) &c &c.

Never since the first foundation of the Catholic Deaf-mute Institution of Dublin was there presented so cheering a sight in the presence of so many influential friends and patrons. We forego as useless the task of recording the names of the many distinguished ladies and gentlemen who were delighted spectators of the scene of yesterday. Were we to attempt that task we would be but merely recapitulating the names of those who have been long known as the generous and consistent supporters of the poor and the suffering in this city of many charities.

The deaf-mute female children were ranged in seats prepared for them on the platform. The appearance and demeanour of those singularly interesting young creatures was in the highest degree creditable to the patient zeal, incessant care, and judicious instruction of the good and pious sisterhood of St. Mary, whose lives are devoted to the truly difficult task of, in the first place, awakening the dormant intelligence of those bereaved beings, by imparting to them a mode of conveying their thoughts and receiving impressions; and, secondly, in directing their newborn intellect to the conception of the great truths of Christian faith and to the practice of every social virtue.—*Freeman's Journal*.

### Description of how I made my first communion by one of the Pupils.

"My confessor examined me to make my first communion, I answered well, and he told me that I was to make my first communion on St. Peter and Paul's day, I used to study my catechism often, and my instructress used to ask me questions out of it for fear I should forget what my confessor should ask me, and that he would not let me go to holy communion. When Saturday, the 25th day of June, had come I examined all the sins of myself for an hour and a-half. After supper I went up stairs to a little dormitory with my instructress, and when all the deaf-mutes were in bed I said my night prayers and went to bed, and on retreat before I lay down in my bed I offered my heart and soul to God, and the sleep I was going to take. Then I lay down in my bed, and went to sleep. On Sunday morning I got up at half-past six o'clock, and after I

had dressed myself I went to the little dormitory, and said my prayers. After my prayers my instructress came and gave me a lesson out of the catechism to study before mass. At half-past seven I went to mass and said my prayers for three quarters of an hour. After mass I went to breakfast, and after breakfast I went to the little dormitory again, and examined myself again. After all my examination I sat down on a chair and looked at pictures for nearly an hour. After I had seen the pictures I think it was a little after two o'clock. I went to the window and stood looking at the nice field to let the air to my face until half-past two. Then I went to dinner and, after dinner I went to the little dormitory and waited for my instructress to come and tell me what to do. She told me to walk up and down the play ground for an hour and to come back at four o'clock. At 4 o'clock I used to draw pictures of the angels and saints because the day was Sunday, and it was forbidden to sew. At five o'clock I went to walk up and down a large dormitory saying my rosary or reading my prayer-book thinking of when Jesus Christ would come to me for half an hour. At half-past five I used to be heard my catechism. At six o'clock I used to sit down on a little form and draw pictures. At half-past six I went to my supper, and came back to the little dormitory, then my instructress came and told me to draw pictures on a slate out of the large book for half an hour, and then to say my prayers and go to bed. On Monday I did the same, but I used to sew from twelve o'clock until half-past twelve. I went to confession on Monday, but I did not receive absolution. The priest said he would give me absolution on Tuesday, I went to confession again on Tuesday and received absolution, and I was told that I would go to holy communion on Wednesday. On Wednesday I wore a white frock and white hood going to holy communion. After communion I was very happy all day playing with my instructress.

**PROGRESS OF TRACTARIAN PERVERSIONS (I).—**The Duchess of Hamilton has publicly avowed the fact, which has long been suspected, that her Grace has united herself to the church of Rome. Rumour intimates that the duke will also shortly be declared.—*Record, a Protestant Journal.*

### CHRISTIAN MUSIC—LITURGIC LITERATURE.

MANY of our readers will be tempted to smile when they hear us speak of the beauties of the plain chant of our churches. Let us quote, then, a man above suspicion, since, from his own confessions, he is at present very far from the *Christian faith*.

"It is especially in the *plain chant*," says M. Adolphe Guëraut, "that we must look for the pure musical inspiration of Christianity, an inspiration simple and sublime, which only delights in the bare arches of the old cathedrals, which blends and harmonizes with the grave and slow movement of the priests, the holy obscurity of the place, the colored glass, the sculptured saints, and even the stone which is alone capable of answer-

ing to the full and resounding tones of the organ—the organ, a truly religious instrument, whose manly voice and majestic charm is far from being replaced by the flexibility and brilliant vivacity of our orchestras."\*

The same writer answers, in a manner as novel as solid, to the reproach often cast upon the ecclesiastical chant, of having, by adapting itself to prose, deprived the music of that rhythmical and measured movement, which constitutes its charm and to which the ancients attached so much importance. According to him, rhythm, giving to music a movement, a form, a sensible and definite attraction, characterizes essentially the music of action; it is through this that it has the power to strike, to seize, to move. But for the very reason that it is dramatic, it tends to settle, limit, and repress activity of thought, it subjects the soul to the senses by exciting the latter too much, and thus counteracts the aim of religion, which addresses itself to the senses only, that it may, through them, attract the soul.—Let this intelligent author speak for himself.

"It is remarkable that, in the ancient chant, of the church, rhythm is almost entirely wanting, or at least it is so vague, indistinct and confused, that the ear can scarcely recognize it. Hence it is, doubtless, that these melodies predispose so powerfully to meditation, prayer and ecstasy, nearly all are written in the minor key and in an undecided and undulating intonation, they bring to the soul only plaintive and sad inflections, following each other in a capricious succession like sighs, sobs, or emotions of the heart; they have something intense without either form or outline, and which far from abandoning the senses to the reiterated attacks of rhythm, which constantly agitate them, pass over the organs, if I may thus express myself, without touching them, absorb them and blunt them, for the advantage of the soul, which disengaged from their power, forgetful of time and place, plunges into endless contemplation. They have something fluent, ethereal, dreamy and transparent as the smoke of incense which ascends towards heaven while diffusing itself around."†

Let us leave, then, to the music of our theatres, its dramatic beauties, its beautiful orchestral effect. As it only sings of man with his passions and his caprices, it has need of mechanical resources to fascinate the public mind and veil the nudity of its hero. Religion sings of God; the boundless richness of the subject forbids the vain affectations of art. To detach the mind and heart from the earth, to transport them to the footstool of the Eternal, and to make us forget ourselves in presence of the Supreme Majesty, which is alone worthy of commanding our thoughts and feelings, is the aim of religious music. Catholic and universal as the Christian doctrines, it belongs to the ignorant as well as the cultivated, to the savage

\* *De la Musique sacrée et de la Musique profane*, by M. Adolphe Guëraut (*Revue Encyclopédique*, 1833.)

† *De la Musique Sacrée*, &c.

Those who consider this eulogium on the literary wealth of our ancient liturgies as exaggerated, should read, beside the remarks of M. Adolphe Guëraut, cited above, the book entitled; *De la Littérature des Offices divins* (Paris, 1822.)



of the desert as well as to the inhabitant of the city. It must then free itself from the elaborate combinations and capricious variations of art, to attach itself to excellences universally and constantly felt.

What we say of the music applies also to the words. Certainly we should not go to our missals, nor to the hymns of our anthem-books to study the richness and elegance of diction belonging to Virgil and Horace; but under a prosaic and negligent form what glow of inspiration! what burning waves of poetry! what depth of thought! what lively imagery! and more than all what pathos!

The expression is, like that of our holy books, so appropriate to the subject, that notwithstanding its inequality, it could only be replaced by itself. If there is anything to be reformed in the style of our old liturgies, it is the reformation which talent purely human has seen fit to introduce into them.

Finally, in poetry, as in music and architecture, Christianity has neglected the elegances of detail, and forms too definite, too earthly, which are only adapted to charm the senses and distract the mind. Aspiring uninterruptedly towards heaven, from whence it descended, burning with the desire to uplift entire humanity to the same elevation, it has drawn the sentiment of its mission, from the nature of the human heart, whose depths it has so well measured, and from the grandeur of God whom it proclaims, those divine traits, those immortal beauties, which, soaring above time and place, belong to all ages and all countries, and like true sublimity, make themselves felt by the lowest intellect, while they enrapture the most exalted souls.

### CONVERSIONS.

On Wednesday, the 27th inst., Richard Meady, Esq., of Cloudeley Lodge, Bitterne near Southampton, made his profession of faith, and was received into the Communion of the Catholic Church by the Rev. Robert Mount, at St. Josephs Southampton. Mr. Meady is a gentleman of highly respectable connections. His father and brother are both beneficed clergymen of the Established Church. We understand that this is the seventeenth convert the Rev. R. Mount has received into the Church during the four years he has been amongst us.

**CONVERSION.**—On the 16th instant. Mrs. Ellen Turner, formerly a member of the Presbyterian, persuasion abjured Protestantism and was received into the Catholic fold, at St. Louis Church, by the Rev. J. A. Lebel. Not long since the same Rev. gentleman was called to attend a sick man named Michael Mulligan, of the Methodist persuasion, who had repeatedly declared that he felt unhappy, and expressed a desire to see a Catholic priest. After previous instruction, he received the Sacraments of the Church with exemplary piety, despoiled on the happiness which he now

experienced, and a few days after his regenerated soul was ushered into the presence of Him who, by a special grace, had called him at the eleventh hour. E. I. P.—*Western Tablet* (American paper.)

**CONVERSION IN DUNGARVAN.**—On Thursday, the 9th instant, Mr. William Francis Glassey (a northern) was received into the bosom of the holy Roman Catholic Church by the Reverend M. Mooney. A large concourse of people assembled on the occasion to witness his reception, and the Rev. Divine delivered a very impressive discourse on the occasion.—*Waterford News*.

### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Capt. M. F. Gordon, Poona, ... Rs. 26 0

### ST. JOHN'S CHAPEL.

#### CIRCULAR-ROAD.

#### Receipts for April 1853.

Wardens of the Cathedral, ...	Rs. 16 0
Mr. J. Leal, ...	2 0
" P. Gill, ...	0 8
" J. M. Gammissie, ...	1 0
Mrs. E. Reed, ...	1 0

#### Donation.

H. M., of Burdwan, ...	5 0
Paid Organist's allowance, Molly's Salary and contingencies for the present month, ...	25 0
Ditto for Repairing Organ, ...	14 0

#### Receipts for May 1853.

Wardens of the Cathedral, ...	Rs. 16 0
Mr. J. Leal, ...	2 0
" P. Gill, ...	0 8
" J. M. Gammissie, ...	1 0
Mrs. E. Reed, ...	1 0

#### Donation.

H. M., of Burdwan, ...	Rs. 5 0
Paid Molly's Salary and contingencies for the present month, ...	13 0
Organist's allowance, the present Organist having declined to receive it and ordered to transfer the same for the use of the Chapel and the Girls' Orphanage, ...	12 0

#### Receipts for June 1853.

Wardens of the Cathedral, ...	Rs. 16 0
Mr. J. Leal, ...	2 0
" P. Gill, ...	0 8
" J. M. Gammissie, ...	1 0
Mrs. E. Reed, ...	1 0

#### Donation.

H. M., of Burdwan, ...	Rs. 5 0
Paid Molly's Salary, Organist's allowance transferred by order as last month and contingencies for the present month, ...	23 0
Paid for Repairing the Organ, ...	16 0

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 15.] CALCUTTA: SATURDAY, OCT. 8, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Oct. 8.

### THE PRIMACY OF THE HOLY SEE.

#### THE GOANESE SCHISM.

It was with the deepest regret, that we read in the journals brought by the late Mail the painful announcement, that, at the dictation of the existing Portuguese ministry, the Parliament or House of representatives of Portugal, had resolved, that the four unhappy Schismatic Priests at Bombay, whom the Sovereign Pontiff has suspended and excommunicated, "had, viz. (by their disobedience to and open rebellion against the successor of St. Peter) "deserved well of their country." The Papal Internuncio at the Court of Lisbon, at once, as soon as this resolution had been agreed to, determined on retiring from the Court, and accordingly demanded his Passports. The authorities, in order to delay or avert the consequences, which, they foresaw, must result from such a proceeding, gave his Excellency some explanation of what had occurred, which, though by no means adequate or satisfactory, was deemed by him of sufficient moment,

to induce him to defer carrying out, at least for a time, his previous determination.

We earnestly invite our fellow Catholics, to join with us in begging of God, in the plenitude of his mercy, to save Portugal from the dreadful evil of being cut off from the Catholic communion. We particularly call upon our Irish Catholic Brethren, to unite with us in this most acceptable devotion: For, Catholic Ireland owes an unspeakable debt of gratitude to Portugal. In the days of Ireland's deepest distress, when the sanguinary Protestant penal Code of England offered the same reward for the head of a Priest, as was once given for the head of a wolf, when it sufficed for the capital conviction and execution of a Priest, to prove that he had celebrated Mass, when even for a Catholic lay-person, to give shelter to a Priest from his murderous pursuers, sufficed to consign himself to a Gaol, and his property to become the spoil of Government spies and informers; in those days, we repeat it, of the abomination of desolation, no Catholic kingdom in Europe afforded to the persecuted Irish of the same faith, both Clergy and Laity, more generous hospitality and patronage than Portugal.

Under the cherishing influence of the Portuguese Sovereigns and Nobles of those times, not only did several Irish

Catholic families, who sought refuge in Portugal from persecution in their own country, attain to wealth and station there, but, moreover, Seminaries were founded and endowed by the Royal Family and by some of the chief nobility, for the purpose of educating Irish youth for the Priesthood, in order thus to prevent the vineyard of the Lord in Ireland, from being exterminated by the "singular wild beasts," by which it was then devastated.

With these recollections green in our memory, it cannot but be most painful to us, to speak in terms of censure of any thing relating to a country, to which Catholic Ireland is so largely indebted for the unbroken preservation of both her faith and also of her illustrious hierarchy.

But at the period we have alluded to, Portugal, was pre-eminent among the nations of Europe, not only for the lofty spirit of commercial enterprise and discovery, but still more so for her ardent zeal for the diffusion of the true faith, as well as for her devoted attachment and obedience to the Holy See, the centre and bond of Catholic unity and communion.

Since that time, a lamentable degeneracy has come upon her, the result partly of misfortunes common to her and to other European nations, and partly the result of merely national occurrences, which had relation sometimes to the Civil, sometimes to the Ecclesiastical Order, and not unfrequently to both together.

One of these occurrences we shall here allude to, on account of the close bearing it has upon the subject, which we are treating of. We refer to the administration of the Maquess of Pombal, and to the fatal influence, which that talented, but, in what regards religion, most unprincipled statesman, exercised over the ecclesiastical affairs of Portugal, and particularly over the education of youth destined for the Priesthood of that country. In this way, and by these means, it was, that, Pombal but too well succeeded in silently but effectually, sapping the foundations of Catholicity in Portugal, and in sending into the sanctuary Priests, and, in many instances, Bishops also, imbued during their education, with ideas

and principles, especially in what regarded the exercise of the Supremacy of the Holy See, very little differing in reality, however apparently specious, from those introduced into England by Henry the eighth and Cranmer.

From that unfortunate epoch down to the present day, the poisoned gangrene of schism, if not of heresy also, has been preying unceasingly, and destructively on the vitals of the Church of Portugal, so that, at present, some special interposition of Divine Providence would seem necessary, to save that once glorious portion of the Lord's inheritance, from the spiritual ruin, inseparable from the loss of communion with the successor of St. Peter in the Apostolic See. In speaking thus we merely repeat the language of St. Cyprian and of all Catholic antiquity.

"Who, says St. Cyprian is so wicked and perfidious, who so transported by the rage of discord, as to think that the Unity of God, the vesture of the Lord, the Church of Christ, may be severed; Christ tells us in his Gospel: *There shall be one flock and one shepherd.* (John x. 16.) Does any one then imagine, that in the same place, may be many shepherds, and many flocks? The Apostle also, urging the same unity, entreats and admonishes, saying: (1 Cor. i. 10) *Now I beseech you, brethren, by the name of the Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you.*" *Ibid.*

"God is one, and Christ is one, and his Church is one, and Faith is one, and his people, connected by one solid bond, is one. Unity cannot be severed;† nor the one body, by laceration, be divided. Whatever is separated from the stock, cannot live, cannot breathe apart: it loses the substance of life." *Ibid* p. 202.

"He is not a christian, who is not in the Church of Christ.... If he be put to death for the name of Christ, when out of the Church and separated from Unity and Charity, he cannot be crowned."‡—*Ep. lv. p. 108. Oxon. 1682*—"They (schismatics) may burn in the flames, and lay down their lives by fire, or wild beasts; their death will not be the crown of their faith, but the punishment of their perfidy. They may be killed, they cannot be crowned §" *St. Cyprian De Uni. Eccles. p. 114 Ibid.*

A few short years since, a politico-

(\*) Et esse posse uno in loco aliqui existimat aut multos pastores, aut plures greges?

(†) Et una Ecclesia ejus et fides una, et plebs una in solidam corporis unitatem copulata. Scindi unitas non potest. The whole treatise might be cited, which, in every line, expresses a horror of schism, and a love of unity and concord.

(‡) Si occisus propter nomen Christi, fuerit extra Ecclesiam constitutus, et ab unitate atque charitate divisus coronari non potest.

(§) Non erit illa fidei corona, sed perna perfidie. Occidit talis potest, coronari non potest.

Religious or rather Anti-Religious party in Spain seduced the then Reigning Sovereign, the present Queen Dowager, to wage a war of hostility upon the Church of that Country, and by consequence against the Sovereign Pontiff. For a time, all remonstrance on the part of the Pope was unavailing. At length, finding all earthly resources useless, His Holiness had recourse to Heaven. He proclaimed a Jubilee throughout the Universal Church, and granted all the privileges usually attached to that concession, in their finest form and extent, to each of the Faithful, who should during the time appointed for the Jubilee in his respective District or Diocese, devoutly confess, receive the Holy Eucharist, and offer up, for a certain number of times, pious prayers for the Church of Spain.

Nothing, as we have already intimated, could be more gloomy, than the aspect, which the state of Religion then presented in Spain. Humanly speaking, all hope of its restoration seemed at end. But the Lord who founded the Church, is he also who rides on the storm and who guides the whirlwind. Scarcely had the devotions prescribed by the Saviour's Viceregent on earth been concluded, when, to the astonishment and joy of every good Catholic, it was seen, that the Spirit of God had breathed on the troubled waters and imparted to them healthfulness and peace.

The Queen, who had unhappily allowed herself to be made the instrument of designing, impious advisers, having become sensible of the grievously sinful part she had enacted, went as a Suppliant to Rome, where casting herself in tears at the feet of the Successor of St. Peter, she humbly asked for pardon and reconciliation with the Church. Like the fond Father of the Prodigal Son, the Pope at once imparted affectionately his blessing to his penitent Child, and ever since that auspicious event, Spain has not only made rapid progress towards resuming her ancient Religious Greatness, but, moreover, it has pleased God, to raise her again to a high place among the Nations, and to open her a cheering prospect of recovering her once splendid Colonies in America. On the other hand schismatically disposed Portugal is every day descending, both in a Religious and

temporal point of view, deeper and more deeply into the Abyss of degradation, so much so, that were it not for the miserable, but obstreperous abortion of the Goanese Schism, her name would hardly ever be mentioned in Great Britain or its dependencies.

As Catholics and still more, if possible, as Irish Catholics, we, for the reasons already premised, mourn sincerely over, especially the religious evils, from which Portugal is suffering. And we earnestly hope, that before, that once rich and beautiful branch of the Apostolic tree be separated from the parent trunk, and thus left decaying and withering, fit only for the fire, Pius the IXth. with his characteristic tenderness even for his erring children, will first cause, by the promulgation of another Jubilee, all his children throughout the world, to unite together in prayer and supplicate the Divine mercy in favor of Portugal, to remember the many great Saints she has given to the Church, the many Pagan nations in which she raised up the standard of redemption, and not to suffer a child once so dear to religion to be cast forth from the ark of salvation, to perish in the howling waste of waters, by which the Church is encompassed on every side. For ourselves in particular, in praying for the peace of the city of God--his Church the wish of our heart is that those who bless her may be blessed, and that those who would revile her, struck by the grandeur of her worship and discipline, may, like Balaam, instead of a curse pronounce her blessed, and exclaim, in love and admiration, "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel! As woody valleys, as watered Gardens near the rivers, as tabernacles which the Lord hath pitched, as Cedars by the water-side."

#### CONVERSION TO CATHOLICITY.

In the course of the present week a respectable Young Man, an East Indian, educated in Scotland and heretofore a member of the English Protestant Church, was admitted into the Catholic Communion by Rev. Mr. McCabe and baptised conditionally.

## THE LATE COUNTESS OLIVIA LACKERSTEEN.

We had last week to record with regret the death, at an early age of a young Clergyman of this Mission, of great promise. To-day it is our painful duty to announce the death by consumption, on the 6th Inst., in the thirty-fifth year of her age, of the Countess Olivia Lackersteen, a most esteemed and edifying Member of the Catholic community of Calcutta.

The funeral of this excellent and greatly lamented Lady took place yesterday morning, at the cemetery attached to our Cathedral. Her remains were accompanied to the grave by the Archbishop and Clergymen of the Cathedral, of the Durumtollah and of St. Thomas' Parishes, and also by several of the Laity. As soon as the religious solemnities had terminated in the Cathedral, the Archbishop addressed the Congregation, and pronounced a well-merited and most honorable panegyric on the lamented deceased. In his discourse, His Grace alluded to the great and generous exertions, so perseveringly made by her for a long time, and under great difficulties, for the establishment here of the Loretto Institution, an Institution from which the greatest blessings have been derived by Catholics of all classes, not only in this Mission, but also in the Missions of Eastern Bengal and Patna, in both which Vicariates, branch Convents from the Calcutta Loretto House have been established.

In another respect also, it was observed by the Most Rev. Speaker, the conduct of the lamented deceased, especially, in this country, merited high eulogy. The particular feature of character to which I now allude, said the Archbishop, was her eminently Christian charity in conversation, in all that related to the good name and reputation of her neighbour. On this head, she exhibited an example which, unfortunately, has but few imitators amongst Society in Calcutta. Here in her regard, it may be said of her, "that she opened her

mouth to wisdom, and that the law of clemency was on her tongue."

His Grace then dwelt in terms of high commendation, on the admirable example of humble, profound resignation and conformity to the will of God, exhibited uniformly by the late Countess Lackersteen, under temporal visitations of a most trying nature. Whilst speaking on this topic, the Archbishop adverted to the great edification given to our Community by the Countess. Having, at once, when, thus afflicted, with admirable piety and great good sense, accommodated all her family arrangements, even to the minutest details of domestic economy, in such a way to the change of circumstances which was thus occasioned, as enabled her, both to provide suitably for the temporal and educational wants of her large family, and to minister also to the relief of the poor and the support of religion. The example thus given by her, his Grace remarked, taught a most important and useful lesson, both to her own children and to our community at large. In the words of Inspiration, it was true of her, that "She looked well to the paths of her house and did not eat her bread idle" and, like the valiant woman, of whom the sacred writer here speaks, she too, in return for her exemplary conduct, was rewarded with a recompense, the most consoling of all others to a devoted wife and a fond Mother "Her children rose up and called her blessed: her husband and he praised her." *May she rest in peace. Amen.*

## THE OVERLAND MAIL.

SUMMARY OF INTELLIGENCE FROM THE  
TABLET UP TO 20TH AUG.

### UNITED STATES.

#### *Catholicity in Philadelphia.*

Philadelphia, twenty years ago, contained but few Catholic churches—now they are multiplying around us, and those already erected seem inadequate to ac-

commodate all who attend them. Many more are in contemplation. Our great cathedral progresses slowly, it is true, still when completed it will prove a most substantial work, resulting in good to thousands. The beautiful front of brown stone excels in architectural beauty, so far, the best edifices of this material in the union. The elaborate and magnificent carving on the columns, and the precise workmanship exhibited in various parts of the building deserve admiration. The interior promises to rival in grandeur any we have ever seen, though far from completion as yet. To the neighbourhood the cathedral will be an immense improvement, and, we doubt not, considerably enhance the price of property near and around it. The locality is the best that could have been selected, and we look forward to the termination of the great work with much anxiety, as the number of Catholic residents has greatly increased, and they are without suitable accommodations, and will be until it is completed. A few years ago and the Catholics of Philadelphia could point to only a few benevolent institutions; now, on every side, we can show the stranger what a marked change has taken place in this particular. Orphan and widows' asylums, hospitals, and we know not hardly, what all it is our privilege to boast of at this moment—for they are so numerous and varied, and, moreover, so charitable in their objects. To a Catholic who has been absent from the city for ten years that which has been done in that period towards the growth of his religion must truly astonish him. From a community of a few thousands the members of our holy Church have rapidly increased in numbers, and may be counted now to something like eighty thousand in the city and surrounding districts and towns.

Every district, we believe, now contains one or more Catholic churches, where but a short time ago the erection of one was not warranted, on account of the scarcity of Catholics. The new church in Penn. district alone has been erected within a short time, and its congregation appears to be daily increasing. Our churches are both numerous and well filled, two essential points, showing at a glance the onward progress of Ca-

tholicity, and the undiminished zeal which actuates its professors.

The favourable aspect of the state of religion in our city should inspire us with Irish hope and renewed courage to follow in the path marked out for us, and our example, we may be assured, will prompt others who are not of the same Church to inquire earnestly into the matter of salvation, and ultimately join us in striving to secure that end for which man alone was created.

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### LONDON.

CATHOLIC CHAPLAINS TO PRISONS.—The successful efforts of Mr. Lucas to obtain the appointment of Catholic Chaplains to the prisons and penitentiaries in England is, we believe, generally hailed as one of the greatest boons which have for a long time been granted to the Catholic body in England. The late lamented Vicar Apostolic of the London district had made many urgent representations and appeals to the governments of the day on behalf of that portion of his flock in the prisons of his vicariate, and even offered himself to supply Priests gratuitously if they were appointed, but his efforts were made in vain, and it was only by the urgent and oft-repeated demand of a prisoner that he could obtain the consolation of seeing his Priest for a few minutes once a week.

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Robert Owen, the Socialist, now, we believe, an octo-genarian, would appear to be in his dotage. In the second number of the *Rational Quarterly Review and Journal* he gives his Rappist experiences, in a letter addressed to her Majesty, of which the following is a fair specimen. He writes:—"I am now permitted by the spirit of your royal father to inform your Majesty that we have had two conferences, which to me have been most important and gratifying. In the first, held a short time before your Majesty's late happy confinement, I inquired, 'if I should inform the Queen of this conference between us?' The reply was, 'Not yet; I will tell you when will be the best time to introduce it to my daughter. In the second conference held subsequently to your Majesty's recovery, I asked, 'Should I now introduce the

subject to her Majesty? The reply was, 'Just as you please.' I have waited some days since this interview, or rather conference, to learn that your Majesty's health was fully established; and I may now state that my questions on both occasions were numerous, and the answers beautiful and quite in character with my knowledge of his Royal Highness when in his early life. These questions and answers I reserve for the present, except as I think it will gratify your Majesty to learn it, that his Royal Highness informed me that he was 'in the fourth sphere and first circle, and that he was, as all the spirits were in his sphere, happy in a very high degree.' I may also add, that I asked 'If these conferences were agreeable to him? The reply was, 'Very much so.' And,

Would it be pleasant to come at a future time?' 'Yes.' In my first conference his Royal Highness was in company with President Thomas Jefferson and Benjamin Franklin, with both of whose spirits I had been some time in conversation when his Royal Highness joined them, precisely at the minute which on the previous day he had promised to be present. The three agreed in all their answers to the general public questions which I addressed to them."

## IRELAND.

### CATHOLIC UNIVERSITY OF IRELAND.

The Committee of the Catholic University of Ireland met on Wednesday the 17th, at the Committee Rooms, 27, Lower Ormond-quay.

HIS GRACE the ARCHBISHOP OF DUBLIN presided.

The other Prelates and members of the Committee present were—

The Bishop of Meath.

The Bishop of Elphin.

The Rev. P. Brennan, P.P.

The Rev. Dr. O'Brien, V.G.

The Rev. Dr. Taylor.

Charles Bianconi, Esq.

Michael Errington, Esq.

Myles W. O'Reilly, Esq., D.L., J.P.

The Committee assembled at twelve o'clock noon, and continued sitting until three o'clock, p.m.

The correspondence was read. The usual routine business was transacted.

The receipts of the Committee since the previous meeting were announced by the treasurers to be 4,726*l.* 5*s.* 9*d.*

Whilst the Committee were sitting a letter was received from a gentleman in this city presenting 480 volumes of books and a handsome bookcase to the Committee.

## HOBARTON.

### TREATMENT OF CATHOLIC CONVICTS—LETTER OF THE BISHOP OF HOBARTON.

Subjoined is a letter from the Bishop of Hobarton to Mr. Lucas on the subject of the treatment of Catholic convicts in the penal colonies and in the Government prisons in England. Extracts from his Lordship's letter were read by Mr. Lucas during the late discussion on the subject in the House of Commons:—

"6, Manchester-street, Manchester-square, 20th July, 1853.

"My dear Sir—In reply to your questions respecting the system of moral treatment of convicts, as sanctioned by the imperial government in Van Diemen's Land and Norfolk Island, and also what my opinion is regarding the moral training of Catholic convicts at Portland and Park-hurst, I have to give the following brief replies.

"In 1812 the Secretary of State for the Colonies (Lord Stanley) made a provision for Protestant and Catholic Clergymen to give their exclusive services to convicts in Van Diemen's Land and Norfolk Island, as you will find in his lordship's despatch to Sir John Franklin 25th Nov., 1812, and clearly explained by his lordship, 3rd March, 1817, in the House of Peers. See morning papers of the following day.

"There has been, therefore, from that time a perfect equality with the Clergy of both Churches, and the result has been most gratifying to all men who love peace, as there has been a total absence of all bickering and heart-burning. Catholic convicts are not allowed to attend the service, or any part of the ministry of the Protestants Church, nor Protestants the Catholic Church, but in danger of death perfect liberty has been allowed to either party. I believe it is quite impossible for any one to calculate the amount of social good this wise and just

measure has produced both to the convicts when under punishment, and to the community at large, when these unfortunate persons obtained their freedom.

"I have lately visited Portland and Parkhurst, but made no inquiry at either place respecting the religious instruction given. However, meeting afterwards with the Catholic Clergymen who are permitted to visit those two important prisons, I was of course anxious to ascertain what system was pursued for Catholics, and I must say was greatly shocked to find anything so preposterous could be in existence.

"At Portland, with upwards of 800 convicts, only about forty are visited by the Catholic Clergyman. He is permitted to visit about once a fortnight, receives ten shillings for his visit, and is required each time to call at the accountant's office for this sum, and to give his receipt for it.

"The unfortunate convicts who have the moral courage to ask for the ministry of this aged and most venerable gentleman are, during the two full Divine Services of their Protestant fellow-Christians on Sundays, locked up in their respective cells—certainly no great encouragement to be sincere in a matter before Almighty God, at least of vital importance. Whenever a Catholic convict is sick in hospital, this gentleman is always required to make a special request to visit him, which request is never refused.

"Allow me here to remark that if the measure adopted by the Earl of Derby, in 1842, and since fully carried out by Earl Grey, were just and wise, the system as pursued at Portland is a very baneful one.

"At Parkhurst the average daily number is stated to be 563. You are aware they are all boys from the age of ten to eighteen years. The Catholic Clergyman, the Rev. Mr. Fryer, of Newport, is permitted to attend every *alternate Tuesday*, from about one to three o'clock. He informs me that the largest number he has ever attended was twenty; that frequently he has had only two, and that for two years he had only one or two. That during the whole ten years he has attended Parkhurst only one boy from

the junior ward (containing about 200) has had recourse to him for religious assistance. I may observe, this gentleman has never received one farthing for his attendance.

"It appears clearly to me that the Secretary of State has never sanctioned a system so manifestly unjust, not to say cruel, and that the facts need only be made known in order to effect a radical cure.

"With regard to the number of those who ought to attend the Catholic service I have found from long experience that every ship from England carries from fifteen to twenty per cent. of Catholics to Van Diemen's Land, and ships from Ireland not more than ten per cent. of Protestants. This will be found not far from the average, and near enough to form an estimate of the number of those who should be attended by a Catholic Chaplain in any large prison; and believe me it will ultimately be found bad policy to allow any one whomsoever to cast an impediment in the way of a Catholic convict being attended by his own Clergyman, for it he cannot reform the heart of a Catholic rely upon it the Protestant Clergyman will not. The forced proselyte may become a very accomplished hypocrite whilst in gaol, but in all human probability he will be a very sorry member when let loose on society, whether it be in England or in a British colony.

"In addition to what I have said regarding the number of Catholic convicts in the English gaols, I would direct your attention to the evidence of a very impartial witness on this subject, the Rev. J. Kingsmill, Chaplain of Pentonville Prison, 22nd March, 1847, before Lord Brougham's Committee on Criminal Law. See Blue Book, May, 1847. It is as follows:—

"'1967. There is no difficulty in Pentonville Prison of a prisoner of the Roman Catholic persuasion seeing a Minister of his own connection?

"'None whatever.

"'1968. Can you state what the proportion of prisoners is who come in professing to be Roman Catholics?

"'It is very small. We have never had more than twenty out of five hun-



dred who professed on entrance to be Roman Catholics; but many Roman Catholics enter their names as Protestants from a feeling that it might militate against them if it were known that they were Roman Catholics.

"1969. Those persons do not put themselves under the protection of the Roman Catholics Priests?

"Very seldom. We have only one case under a Priest, and one Jew."

"Of course any remarks of mine to you on these admissions of Mr. Kingsmill would be absurd.

"I trust now that a most important change is about to be made respecting convicts, that this momentous part of the business may be fairly and candidly considered, as it was in 1842 by Earl Derby, and that Catholic Chaplains shall be no longer merely tolerated, but regularly appointed, recognised, and paid as such, and I will venture to predict that in a pecuniary point of view only it will ultimately be found to have been a wise measure of economy on the part of the government. The arrangement for the moral and physical treatment of the convicts in the British dominions, now that transportation has ceased, or nearly so, is one of vast magnitude, and it would be well for all of us to lay aside our prejudices and suspicions, and strive to work out a system that will prove, in the long run, to be beneficial to the community in general, and to the unhappy mortals who may fall into crime, and 'he that thinketh himself to stand, let him take heed lest he fall.'—1 Cor., x. 12. But, in order to secure such happy result, the experience obtained during the past years, both at home and in the colonies, where so many convicts have been dealt with, and become free, must be brought to bear, and a system devised which will be free from all morbid quackery, either religious or physical; one based on the sound principles of even handed justice and common sense. If, unfortunately, this be not the case, it is not difficult to foresee in the course of a very few years, when those who have been convicted criminals in the United Kingdom will necessarily become very numerous, a state of things repugnant to the best interests of society.—I have the honour

to be, dear Sir, your most faithful servant,

"R. W. WILSON,  
*Catholic Bishop of Hobarton.*  
"F. Lucas, Esq., M.P., &c."

## NOTICE.

### CATHOLIC SCHOOLS CALCUTTA.

During the twelve days that occur from Monday the 10th of October to Saturday the 22nd Instant, Vacation will be given to the Pupils of St. John's College, of the Loretto House Chowringhee, of the Entally Convent and Orphanage, and of the Cathedral and Bow-Bazar Female Schools.

The Cathedral and Bow-Bazar Male Schools under the Christian Brothers, continue open, as usual, during the above mentioned vacation.

## CORRESPONDENCE.

### BENGAL CATHOLIC ORPHAN-AGES AND WIDOW'S ASYLUM.

*To His Grace the Archbishop V. A. W. B.*

MY LORD,—Deign to accept the homage of our profound respect and the expression of our gratitude for having so kindly consented to bless our Nuptials. Permit me, I beg of you, to send you the enclosed hundred rupees, for the relief of the poor of your Parish.

I remain with profound respect,

My Lord,

Your very humble servt.

L. M. FIZEAUX,

*Calcutta Oct. 5, 1853. French Consulate.*

## Selections.

AMERICA. The Apostate Achilli is to become the leader of a Swedenborgian sect. America at present is also infested with the faithless Gavazzi, and it would not surprise us to hear that two other sects of protestantism have sprung from these two Italian renegades. They now enjoy the sweetness of perfect liberty of conscience, and what wonder if they turn to their profit glorious privileges?

## POETRY.

## IRISH BALLAD.

## THE FINGALLIAN FLOWER-GIRL.

(BY MRS. CRAWFORD.)

Oh, lady, buy my sweet moss-roses,  
 Fresh and dewy from the bough,  
 No brighter bloom thy cheek discloses,  
 My lilies spotless as thy brow.  
 Gentle lady! turn and listen  
 To an Irish maiden's plaint;  
 Ah! see, my eyes with sorrow glisten,  
 My heart, my LONELY HEART, is faint,  
 Oh! buy my sweet moss-roses.  
 Oh lady! to each lovely feature  
 Pity gives a softer grace,  
 Help a young and homeless creature  
 Of a LONG-OPRESSED race!  
 From our mountain cabins roving,  
 Not from choice but want's decree,  
 Think how hard to leave the loving  
 For the world's COLD CHARITY  
 Oh! buy my sweet moss-roses,  
 Bless thee, lady! may thy beauty  
 Never fade through want or woe  
 Thou hast done a holy duty,  
 Saints and angels with thee go!  
 When my spirit's adoration  
 Lifts the cross and bends the knee,  
 Daughter of a stranger nation,  
 Erin's child shall pray for thee!  
 Oh! buy my sweet moss-roses.

\* The "fair Fingallian girl" are frequently mentioned by old Irish writers.

## NOTE.

The Irish peasant has been styled by some "a rude and a semi-barbarous people;" but when not roused by *flinty hearts* to strike fire, they are kindly and courteous in a manner, forming a strong and most pleasing *antithesis* to those of the English in general. Were I to write a ballad characteristic of an English flower girl. I do not imagine that any composer would waste sweet sounds upon it; but the native genius of the Irish often furnishes them with modes of speech that the poet might be proud to originate, and to which the warmth of their feelings gives any energy and a pathos which *phlegmatic* persons call *blarney*. In adopting the epithet of "Lady for an English girl, I should anything but characteristic; but the Irish maiden's appeal to our sympathy is always prefaced or followed by some such proof of her *national inbred civility*. Her pretty "buy, lady" enforced by innocent eyes that seem to *love all they look upon*, naturally wins upon the heart, and elicits, with the granted boon she asks, a sigh for the warm-hearted, the brave, the generous but, alas! the UNFORTUNATE IRISH.

## PASTORAL.

*Anastasiu8 Hartmann Ord. Cap. by the Grace of God and the favor of the Holy See, Bishop of Derby, Vicar Apostolic of Pagna and administrator Apostolic of Bombay, wishes to all the faithful of the Bombay Vicariate health and benediction.*

DEARLY BELOVED BRETHREN,—When we addressed you two months ago and published the *Encyclic Probe nostis*, we joined our exhortations with those of His Holiness, Pope Pius IX. entreating in the Lord the disobedi-

ent native clergy and their deluded adherents to resist no longer the voice and commands of the Apostolic See, because their resistance would entail upon themselves the loss of their immortal souls. These exhortations were especially most affectionately directed to the Revd. *Mariano Antonio Suarez, Gabriel de Silva, Bras Fernandes and Joseph de Mello*, who rendered themselves more particularly guilty in the scandalous and outrageous revolt at St. Miguel, Upper Mahim in March last. Although all the disobedient Priests in the Vicariate be liable to ecclesiastical censures, His Holiness, for the present, as a warning to the rest, denounced only those four above named, solemnly declaring them *suspended a divinis, schismatics and separated* from Catholic Unity, with an express injunction, that they be branded and denounced as such by the faithful people, unless they would return to obedience within two months from the publication of the *Encyclic*. The time left to them for consideration has elapsed and we mourn to see them continuing obstinate in their evil ways. As Core, Dathan and Abiron resisted Moses (1) so they resist the Vicar of Christ on earth. This crime of disobedience and ecclesiastical insubordination is so great, that nothing can be compared to it. Wherefore God himself has set a terrible example of punishment in Core, Dathan and Abiron for their resisting Moses and causing division and schism amongst the people. He, the Almighty, soon after decreed, that whosoever dared to disobey the commands of the High Priest, should be put to death in order that the people might fear and not swell with pride (2). Our Lord declared, that whosoever does not hear the church, is to be held as the heathen and publican, that is, to be considered as a public sinner and out of the Church. In St. Peter he has constituted the Roman Pontiff his representative, the Head of the Church, and the Supreme Pastor of the whole of his flock; to Him as such he has given the keys of the kingdom of heaven, and most solemnly told us that whatsoever he would bind on earth, was to be bound and ratified in heaven. Who therefore is shut out of the Church by the Vicar of Christ on earth, is shut out of it by Christ himself. By obedience Christ redeemed the world and by it also he has tied together all the faithful over the whole world. Take away obedience, and the church is no longer; wherefore those who disobey the ecclesiastical authority, destroy, as far as it lays

(1.) Num. 16.

(2.) Deut. 19.

in their power, the church, and are guilty of high treason. Consequently it becomes the duty of the sovereign Pontiff, to punish in an exemplary manner those four Priests *Mariano Antonio Soares, Gabriel de Silva, Bras Fernandes, and Joseph de Mello*, because guilty of such a high treason combined with obstinacy. They are henceforth to be denounced by all the faithful as suspended from all sacred functions, as schismatics and separated from the Catholic Unity, not merely in virtue of the ecclesiastical law, but in virtue of a formal and solemn sentence of the sovereign Pontiff, called *ab homine*, so that no priest, no Bishop on earth has power to absolve them from their sin or suspension, and to reconcile them to God and the church, except the sovereign Pontiff. Though the assisting at the divine service of any disobedient priest be a sin, and the receiving sacraments from them be a sacrilege; nevertheless the sin and sacrilege would be far greater in assisting at the divine service of, or receiving sacraments from these four above named priests; for such a doing would amount to a rebellious defiance of the Apostolic See. We therefore strictly exhort and command the faithful to separate from them, in order not to perish with them, as Moses commanded the people to separate from Core, Dathan and Abiron. Once more we exhort you, dearly beloved brethren, to avoid most carefully all the disobedient priests and others, who endeavour to withdraw you from your obedience, and from the communion of the Apostolic See." Beware of those, who come to you in the clothing of sheep, but inwardly are ravening wolves. We again inform you that in the Goanese priests and others, who disturb you, there is no jurisdiction and authority whatsoever, nor any faculty for exercising the sacred ministry in those territories, in which the Vicars Apostolic are established, so that you would only adhere to them to the ruin of your souls, as long as they themselves remain cut off from their legitimate prelates. "(3). Finally have always before your eyes the words of St. Paul the Apostle, when he says: "obey your prelates, and be subject to them. For they watch as being to render an account of your souls that they may do this with joy and not with grief, for this is not expedient for you." "(4).

This Pastoral is to be read at the principal mass on the first Sunday after its receipt.

Given at St. Michael Upper Mahim this 12th day of September 1853.

✠ ANASTASIUS *ut supra*.

## THE FESTIVAL OF THE ASSUMPTION OF THE B. V. MARY AT SECUNDERABAD.

*To the Editor of the Madras Examiner.*

DEAR SIR,—I send you the enclosed, relative to the Architecture of the Cathedral at this Station, and to the ceremonies carried on there during the Festival of the Assumption; and should you consider it interesting to the readers of your talented, and widely circulated journal, I place it at your disposal. This beautiful building situated on an elevated and central site, fronts the South-east and the most public road in the cantonment and presents a very grand gothic appearance. It is 135 feet long by 54 wide, consists of a chancel with a nave (40 feet high) and two side aisles. There are three Altars; the High dedicated to the Triune God, the one at the Gospel side to the Queen of heaven, and the 3rd to St. Patrick, and are perfect models of gothic taste, design, and chasteness. The chancel is spacious and the floor beautifully polished, and of coloured diamond patches; the pillars are similarly polished, and are tastefully united by lofty gothic moulded arches; the baptismal font is exceedingly chaste, and grand, and bears on its apex a marble likeness of St John. The gothic taste and chaste designs displayed in the completion of this beautiful cathedral reflect the greatest credit on the Rev. Mr. Hampson, for his untiring exertions, great zeal, and disinterestedness.

The Assumption of the B. V. Mary being the anniversary of laying the foundation stone of this Cathedral, our beloved Bishop had a Novena celebrated previously to the Festival, and His Lordship and worthy clergy, the Rev. Messrs. Hampson and Bridgeman conducted the devotions alternately every evening at which many attended.

On the eve of the festival there was a grand procession of a beautiful painting of the Virgin and Child. The procession was headed by the Rev. Mr. O'Riordan carrying the large silver cross accompanied by acolytes, then followed all the members of the Confraternity of the Scapular of the B. V. Mary one of them carrying the painting of the Virgin and Child; next came the female children of the school neatly dressed and wearing white veils, then the boys of the school, in red soutains and surplices, the whole going two by two and bearing lighted tapers, then came the Rev. Mr. O'Brien as master of ceremonies, the Rev. Messrs. Hampson and Bridgeman in dalmatics as deacon and subdeacon; the Rev. Mr. Murphy from Bellary as assistant priest, wearing a beautiful cope and lastly came His

(3) Encyclo 9th May 1853.

(4) Heb. 13.

Lordship, wearing a gorgeous cope, with Mitre and Crossier. After the procession, there was a benediction of the Blessed Sacrament given by His Lordship, and notwithstanding that the cathedral was crowded, yet the greatest order was observed during the entire procession, and a more imposing scene I have never witnessed, both for the unaffected humility of the members of the sodality, the innocence of the children, and the great piety and reverential gravity of the clergy. At an early hour on the festival morning, the Cathedral was crowded, and His Lordship, vested at his Throne by the Rev. Mr. Murphy as assistant priest, then proceeded from the sacristy the thurifer and acolytes, the Rev. Mr. O'Brien as Master of ceremonies, the Rev. Messrs. Bridgeman and O'Riordan, as deacon and subdeacon and lastly the Rev. Mr. Hampson, as celebrant, His Lordship and clergy wore very splendid Vestments on this occasion and as they encircled the Altar and were preparing to offer to the Eternal Father the Immaculate Lamb, who once offered Himself a bleeding victim on the summit of Calvary, for the redemption of His children, one could not help thinking of the last Supper, where our Divine Saviour encircled by His Apostles, instituted the Holy Sacrament of the Eucharist and bequeathed it to his children for their spiritual strength and comfort. The Rev. Celebrant's vocal powers are of a very superior order, richly partaking of Italian training and harmonious style, and celebrated Mass, Solemniter Coram Episcopo in his usual graceful harmonious style. It was edifying to see very many pious and fervent clients of Mary approach the Holy Communion on the anniversary of her translation to the kingdom of her Divine Son.

The solemnities of this, so glorious a festival of the Mother of God terminated in the evening with a procession, as already described, but still surpassing the former in the regularity and pious deportment of the children together with the Members of the Confraternity of the 2nd E. L. I. and Artillery, whose numbers were considerably increased on *this* the closing—If not—the more imposing part of the festival. One could not, but vividly picture to himself—at the time—the glorious subject of that day's festival, when standing in the stately Porch and viewing the soul stirring effect the numerous lights (which were carried during the Procession) caused throughout the grand and solemn Nave of this noble temple—yes! they seemed like so many stars, nay! so many rays of glory soaring aloft even to the Regions of Celestial Bliss:—then came the superb chancel in the distance, with its chaste and magnificent High Altar

entirely illuminated which really gave one an idea of the celestial rays of glory that surround—and ever shall surround—Mary—in the kingdom of the Heavenly Jerusalem.

Benediction of the Most Holy Sacrament, immediately followed the Procession, the Bishop officiating, attended by the Rev. W. Hampson, as deacon and the Rev. R. Bridgeman, as subdeacon.

The Choir was most soul-stirring on this occasion, and made one feel that the Son of the Most High, was really and verily present on the Altar. Benediction being given, the Bishop attended by the Rev. Deacon and subdeacon, proceeded to the Throne, where the Rev. C. Murphy (of Bellary) received the usual blessing, before "breaking the Bread of Life" and thence proceeded to the "Unique" and highly decorated Pulpit, attended by the Master of Ceremonies with two Acolytes. The Rev. Gentleman selected for his text the Gospel of St. Luke, taken from the 1st chap., commencing with the 26th and terminating with the 35th verse.

The revered and Rev. Preacher struck the attention of his numerous auditors at the very onset by his solemn and impressive enunciation of the Gospel above quoted. The attention of the congregation was still more piously attracted as the Rev. Preacher entered into the solemn subject of his discourse, which for pathos—brilliancy of idea—happy applications and quotations of numerous texts of scripture—solemn enunciation—impressive, yet simple argumentation, could not be surpassed.

The Rev. Gentleman brought his auditors with him through the entire mortal career of the ever Blessed Virgin—her sufferings—privations—toils and humiliations, were most strikingly and in a most impressive manner described. Her admirable virtues were explained and enumerated, which piously encouraged his hearers to follow her grand example:—*then*, the closing scene—the heart-piercing Tragedy of Calvary-Hill and *that* in Mary's presence,—was really sublime and heart-striking:—in fine, the glorious end of Mary's career, which caused the virginal and chaste soul of Mary the Mother of God (if not—as *piously* believed—accompanied with her chaste and immaculate body) to be taken up to heaven—glorious from the dead.

The Rev. Gentleman concluded by putting his auditors in mind that, that day's festival had been selected in many places and by many nations for the dedication and erection of churches under the Patronage and in honor of "Mary" and that on looking around the noble and stately edifice in which he then stood, he could not but rejoice even at the

thought—that the pious devoted sons and daughters of Mary and faithful children of Erin—nay—the “Irish Catholic” had so nobly contributed to effect so grand a work together with the untiring zeal and kind co-operation of their Reverend Bishop and disinterested clergy, and what was still more consoling—on that very day they were celebrating the anniversary of the laying of the 1st stone of so magnificent a Temple, dedicated to and under the Patronage of Mary.

The Rev. Gentleman preached a full hour, during which the entire congregation listened with breathless attention.

SECUNDERABAD, } “VERITAS.”  
20th August, 1853. }

### PROTESTANT MISSIONS IN INDIA AND THE CAPE.

We publish below the statistics of the Indian Protestant Missions, as well as those of the Cape Wesleyan Missions. They are highly creditable to the zeal of those parties who contribute annually such immense sums for their support. When we reflect upon the immense annual expenditure, we are not a little surprised at the comparatively inadequate results. In the whole of India, notwithstanding that there is an annual expenditure of 190,000*l.*, the societies reckon only 112,191 native Christians. There is an array of twenty five printing establishments. The Bible has been translated into ten different languages. There are 1141 missionaries and catechists, European and native, and only 18,410 communicants. In order to bring about these results the societies have been at work for the last twenty years. Taking, then, twenty years labour and an expenditure of three millions of pounds, and comparing both with the results—112,191 converts, and the very disproportionate number of 18,410 communicants,—the length of time and quantity of money requisite to convert the millions who inhabit between the Himalayas and the ocean, would be immense and almost incalculable. The mines of Australia and California united would scarcely suffice. It is hard to reconcile this immense expenditure of money as a means to attain an end, with the idea we Catholics have of those small and slender worldly resources which the Apostles and their successors brought to the conversion of nations. It was not to the expenditure of lakhs of rupees, or to the efforts of the printing press, but to the “preaching of the gospel” under his sanction and by his authority, that the Divine founder of our religion promised the conversion of nations.

Our Wesleyan missionaries at the Cape

have certainly been more successful than their brethren in India. They do not state their expenditure, but if we take it at ten thousand a-year, it will give 4284 communicants—a proportion exceeding by many degrees the annual product of 190,000*l.*, or nineteen lakhs of rupees, expended annually by their brethren in India to compass the membership of 18,410 communicants. Our respected townsman the Rev. W. Shaw, Superintendent of the Wesleyan Missions in South Africa, has under him 41 regular missionaries and 97 catechists, schoolmasters, and native teachers,—who have an auditory, *in tra* and *extra* colonial, of 58,525. They certainly, according to their report, have left their Indian brethren far and away behind them—who take nearly two hundred thousand annually to procure little more than double that number of hearers. We fear, however, that in South Africa, as in India, the majority of the coloured congregations cannot be said to have strong claims to the name of Christians. It is a certain fact, at all events, that the Christian character is rarely impressed upon the missionary converts. How lamentable it is that so much zeal should be wasted upon a barren wilderness, and that all Christians would not unite themselves under the banner of the Church of Christ before they sought to labour in collecting to the one fold the straying sheep of the one shepherd.—“He who gathereth not with me, scattereth.”—*Colonist*.

### STATISTICS OF MISSIONS IN INDIA AND CEYLON.

(From the “Calcutta Christian Advocate”

Nov 6, 1852)

The Rev. J. Mullens, of the London Mission, Bhowanipore, Calcutta, has been engaged during 1852, in correcting the Missionary Statistics, published by him in the preceding year. Great care and labour have been bestowed on the subject, and the statistics are now as nearly correct as it is possible to make them, and they will form an excellent standard by which to regulate the statistics of Missions in India in future years.

The tables published in the “Christian Observer” for the present month are very full. The following preface to the tables gives the substance of their contents, and will be read with interest by all concerned in the progress of Christianity in the East:—

“The attempt made last year to exhibit in statistical tables the present position and agency of Christian Missions in India, excited considerable interest among the supporters of those Missions, and exhibited gratifying and unexpected results. At the same time it was well known that in some parts the tables published were of doubtful authority, and in others incomplete. “The Calcutta Missionary Conference,” before whom the tables were first laid, desirous of

seeing these defects removed and of securing as far as possible a complete and authoritative collection of statistical details concerning Indian Missions, requested the compiler to undertake the task of getting those tables revised, and their information brought down to the commencement of the present year, 1852. They offered, at the same time, to bear all the expenses of the inquiry.

"In order to secure a successful issue to the proposal, the tables of last year were reprinted on separate sheets, and to every Missionary or body of Missionaries, at each station, a copy of the sheet describing that station was sent, with the request that all the particulars respecting it might be corrected, and the paper returned to Calcutta. The co-operation of all Missionaries was earnestly invited, that the statistics might be perfectly correct in every case. The papers thus sent through all the presidences of India and the island of Ceylon were two hundred and fifty in number. The difficulty and expense of transmitting so many letters to such long distances were very great, but the willing aid of able coadjutors considerably diminished both. The Rev. M. Winslow kindly took charge of those circulated in the Madras Presidency, and Sir A. Oliphant of those in the island of Ceylon. To the kind interest and attention of those gentlemen the inquiry in those distant parts of Hindostan is much indebted for the success with which it has met.

"Of the two hundred and fifty papers issued no less than one hundred and eighty-seven were returned corrected. Concerning forty-eight of the stations described in the remainder, information on all chief points has been obtained from the printed Reports for 1851. The details of nine others exhibit those stations as they appeared at the end of 1850: the remaining six, about which no reply was received, are left almost blank. It would thus appear that of the whole number of stations (three hundred and fourteen) described in these papers, the details of three hundred are furnished upon the best authority, that of Missionaries, upon the spot, and are brought down to the beginning of the present year.

"The result of this second and more complete inquiry into the statistics of Christian Missions in Hindostan, exhibits those Missions as occupying a higher position, and as being blest with larger fruits than previous researches had ever before shown, or their warmest friends had ever anticipated. Of this fact the following condensed summary will furnish striking evidence:—

"At the commencement of the year 1852, there were labouring throughout India and Ceylon—

The agents of	-	-	22	Missionary Societies.
These include	-	-	443	Missionaries.
of whom	-	-	48	Are Ordained Natives.
together with	-	-	698	Native Catechists.
These agents reside at	-	-	513	Missionary Stations.
There have been founded	-	-	351	Native Churches.
containing	-	-	18410	Communicants.
in a community of	-	-	112191	Native Christians.
The Missionaries maintain	-	-	1347	Vernacular Day schools
containing	-	-	47901	Boys.
together with	-	-	93	Boarding-schools.
containing	-	-	2114	Christian Boys.
They also superintend	-	-	126	Sup. Eng. Day-schools;

and instruct therein	14563	Boys and young Men.
Female education embraces	317	Day-schools for Girls
containing	11519	Scholars.
but hopes more from its	208	Girls Boarding-schools;
containing	2779	Christian Girls.
For the good of Europeans	71	Services are maintained.

The entire Bible has been translated into ten languages; the New Testament into five others; and separate gospels in four others.

Besides numerous works for Christians, 30, 40, and even 70 tracts have been prepared in these different languages suitable for Hindoos and Mussulmans. Missionaries maintain in India twenty-five printing establishments.

This vast Missionary agency costs £ 190,000 annually; of which, about one sixth, or £ 33,500 is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last twenty years.

The Graham's Town Wesleyan Missionary Society held their Annual Meeting on the 25th ultimo, at which Mr. Shaw, (the general Superintendent), read a memorandum containing the following Statistics of the Wesleyan Missions in Southern Africa, comprising the districts of the Cape, including Namaqualand, Bechuanaland, the Sovereignty, Natal, Ampondaland, Albany, the Eastern Province, and Kaffraria: No. of chapels 85; ordained Missionaries, 41; paid agents, as schoolmasters, catechists, and native teachers, 97; gratuitous local preachers 143, members or communicants, 4284; on trial for membership, 568; Sunday and day-schools, 149; children of both sexes attending the schools, including a proportion of adults, 7,807; population recognized as under the care of the several Missions, bearing in general no other Christian preachers, 58525.

#### POLICY OF THE ENGLISH GOVERNMENT TOWARDS THE CATHOLIC CHURCH SINCE THE PASSING OF THE EMANCIPATION ACT OF 1829.

Fonquier Tinville, the Attorney General of the most cruel and anti-Christian executive that ever wielded the destinies of a nation, said when excusing himself for not having taken the head off the shoulders of the Abbé Emery, the non-juring director of St. Sulpice,—"that man has been of more use in keeping the peace of prisons and settling disputes amongst the prisoners than the gendarmes and the guillotine." There was no doubt, abundance of truth in this significant tribute rendered to the true spirit of that divine religion of which the Abbé was the worthy representative. The very worst and most anti Catholic of governments must admit the utility of the Catholic religion as a means of preserving order. It is for reasons similar to this that the faith of two hundred millions of Christians is tolerated by the generality of English

statesmen,—if we except those who, like the late Sir Robert Peel, took reason and justice for their guides. Lord John Russell tolerates the Catholic faith because he trusts that the priest will keep the London Irish in something like decent order;—Lord Derby, because he found that to re-enact the penal code *in toto* would be playing the part of Samson at the gates of Gaza. It is a notorious fact that England would persecute to-morrow if she dared to do so. Prussia has seen her error, and retracted it. The government of Holland asks the Pope to do that which Lord John Russell thought it necessary to punish by a penal law; the Hierarchy is restored in Holland at the request of the Government. England, therefore, leads the van in open avowed, undisguised hatred to Catholicity. Lord Palmerston insolently talks of parcelling out the Pope's States, and benefiting the interests of Italian commerce by the erection of an independent constitutional kingdom in central Italy. England has already felt the withering effects of this mad crusade against Catholicity. The tide of European politics runs against her, and she is left without any cordial friend amongst the great powers with the sole exception of His Highness the Sultan. But if that rampant and offensive Protestantism, eschewed by Prussia and Holland, has disturbed the harmonious relations between England and many of the great continental states,—it has been besides a means of paralysing her internal strength. Why does she refuse to embody the Irish militias? Why, because she is satisfied to allow her right arm to suffer paralysis rather than abate one jot of that injustice which maintains the most expensive Protestant Church in the world in the poorest of Catholic countries. But it is not alone the maintenance of unjust laws which contributes to weaken the nation's strength—she is ungenerous as well as unjust. When the penal laws were abolished, Catholics supposed themselves to be on an equality with their Protestant fellow subjects. But a couple of years ago it was discovered that all this was a hoax. The Pope and the English Catholics, it appears, offended a certain little gentleman named John Russell, and the magnanimous little man was determined, for the good of posterity and the glory of Protestantism, to punish by a penal law aimed at the very existence of the Catholic Episcopal religion—not the offenders alone—but the Irish Catholics, who had no hand, act, or part in the matter. No one gave him credit for acting under the influence of fanaticism. It was a cool bid for popularity—a miserable speculation for gaining seats in the house—a cunning device to save the great stock purse of the Whigs at the coming elec-

tions, by substituting 'bigotry and fanaticism instead of sovereigns. But it alarmed, and justly too, all Catholics throughout the British dominions—not only in England and Ireland where the blow was struck, but in Canada, in Malta, in Australia, the West Indies, New Zealand, and the Cape.—All felt indignant that the charter of their freedom should depend upon such a slender shred, and that they must become slaves at the bidding of a Whig family-ministry, backed by the fanaticism of Great Britain. It is to be hoped for the sake of the strength and glory of England that the miserable policy of this selfish and narrow-minded minister has had its day, and that his successor will walk in the footsteps of that renowned minister, who while he lived might, of all Englishmen, with truth and justice be called the politician of the age—"peritus temporum"—and the true friend to his country.—*The Colonist*

**SUICIDE OF THE BISHOP OF WORCESTER'S CHAPLAIN.**—Rev. H. J. Stevenson M. A., of Hallow, and examining chaplain to the Bishop of Worcester, committed suicide on Friday se'nnight under deeply distressing circumstances. It appears that the Rev. gentleman had been for some time past suffering under severe mental depression, and was in the habit of getting out of bed shortly after midnight to take some stimulating draught. This he did on Friday morning, and in a moment afterwards, seized a razor and drew it across his throat. He expired before his wife (who witnessed the act) could reach him. The Rev. gentleman held the vicarage of Hallow, with £1,200 a year, and was also a prebendary of Worcester Cathedral. It is a remarkable circumstance that no fewer than four clergymen have committed suicide during the past week or ten days—viz. the Rev. H. J. Stevenson; the Honourable and Rev. A. P. Perceval (formerly one of her Majesty's chaplains); the Rev. Humphrey Jackson, B. D., Fellow of St. John's College, Cambridge, and Rector of Holt; and the Rev. John Mavor, B. D., of Lincoln College, Oxford.—*Ibid.*

**CONVERSION.** On the 2d of July a member of the American senate made his abjuration in the hand of Cardinal Fransoni.—*Ibid.*

#### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mrs. H. C. Lackersteen, for Sept.,...	Rs. 5 0
Miss Lackersteen, for ditto,...	5 0
„ D'Rozario, for ditto, ...	6 0
Mrs. B. J. Carbery, for ditto, ...	2 0
„ L. D'Souza, for ditto,...	2 0
Mr. P. S. D'Rozario, for ditto, ...	32 0
„ R. J. Carbery, for ditto, ...	4 0
„ N. O'Brien, for ditto, ...	2 0
Messrs. Thos. D'Souza and Co., for ditto,	8 0
Mrs. Magrath, thro' Rev. Mr. O'Hagan,	4 0

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 16.] CALCUTTA: SATURDAY, OCT. 15, 1853. [Vol. XXV.

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Oct. 15.

### CONDUCT OF THE PRESENT MINISTRY, IN RELATION TO HER MAJESTY'S CATHOLIC SUBJECTS, BOTH AT HOME AND ABROAD.

Nor long since we undertook to assure our readers, and through them our Fellow-Catholics in India, that we had grounds to hope, that under Lord Aberdeen's Ministry, some beneficial measures in favor of H. M.'s Catholic Subjects, both at home and abroad, would be enacted.

Immediately, as we then stated, on the present Ministry entering upon office, the First Lord of the Admiralty, Sir James Graham, cancelled, at once, the Instructions, issued under Lord Derby's most bigoted administration, ordering both the exclusion of Catholic Sailor—recruits from the Royal Navy, and also, that Catholic Sailors of the Royal Navy should be obliged to attend Protestant Service on Sundays.

In addition to the wise and liberal proceeding, thus adopted by Sir J. Graham, this eminent Statesman, moreover,

intimated to the Commanding Officers of the Navy his wish, that on any of H. M. Ships arriving in a port or harbour, where a Priest resided, every facility, consistent with the maintenance of discipline, should be afforded to the Catholic portion of the Crew, to attend to their Religious duties.

The alacrity and generous promptitude, with which Sir J. Graham acted in the case just mentioned, inspired us with confidence, both in that distinguished Official, and in the administration, of which he is so illustrious a member.

We are happy to find, that our anticipations have, to a certain extent, been realized. By the late Mail, we learn, that some other measures, in keeping with that just mentioned, have been adopted in favor of Catholics in England, whilst, Sir Charles Wood, the President of the Board of Control for India, has, in his answers in the House of Commons to Mr. Lucas, M. P. for Meath, openly admitted, that the provision made, at present, for the Religious wants of the Catholic Civil and Military Servants of the Government in India was in every respect inadequate, and should be remedied. We publish, to-day, both the earnest and able appeal of Mr. Lucas on this subject, and Sir C. Wood's very courteous and liberal answer to the same.

Another most important concession,



which Mr. Lucas' great talent, zeal and perseverance have obtained even from Lord Palmerston, is the appointment of Catholic Chaplains, under the sanction of Government, to the several Jails and Penitentiaries in England. Heretofore, not only were the poor Catholic Prisoners left wholly neglected, in regard to their religious wants, in the English Prisons, but even, in many instances, it was practically impossible for the Catholic Priest, who happened to live in the vicinity of a Prison, to get any such facility of admission to prisoners, of his flock, as would enable him to minister usefully or satisfactorily to their spiritual necessities, and thus bring about the reformation of their conduct. Indeed, in some cases, we believe, that the admission of a Catholic Priest to prisoners of his Communion was peremptorily refused.

It is also in evidence on this subject, that on many occasions, Catholic Prisoners, on being committed to jail, had themselves registered as Protestants, hoping thus to render the jail authorities more indulgent to them.

This single fact demonstrates the very injurious effect upon human character, which the bigotry and exclusiveness of the English System of Prison discipline unhappily exercised. For to every one conversant with mankind it is evident, that nothing subverts all moral principle so effectually, as insincerity, or dissimulation in the awful concern of Religion. The admirable letter addressed by the Rev. Mr. Oakley, one of the late illustrious Oxford Converts to Catholicity, to Mr. Lucas, to thank that Gentleman for his able and successful exertions, in inducing Government to sanction the appointment of Catholic Chaplains to the prisons of England, shows, at once, the great importance attached to that measure by Mr. Oakley, and is, moreover, a production alike most honorable to Mr. Lucas and to Mr. Oakley's piety and sacerdotal Sympathy for the unfortunate.

We publish Mr. Oakley's letter today, as well for the purpose of showing the justness of these remarks, as in order to lay before our readers, both Clergy and laity, a truly beautiful and edifying example of the Charity, with which our Holy Religion inspires her children, in favor not only of the virtuous poor, but

even of those of our brethren, whose misfortunes are the consequences of their own imprudence or misconduct. Oh! yes, like her Divine founder, the Catholic Church and her faithful Pastors have ever in their hearts and on their lips accents of soothing consolation for the unfortunate, sinners though these may be. She ever keeps in mind, that her vocation is "to call not the just but sinners to repentance". She never fails to remember, "that it is not the healthy, but those that are sick that stand in need of a Physician, and never does She unite more cordially with the Saints and Angels in Heaven in rejoicing, than when through her Ministry, a Prodigal child is brought back to her maternal embrace, when her child that was lost has been found, when he that was dead has been again brought back to life.

A third very important concession to the just claims of the English Catholics, as well to all classes of Protestant Dissenters, has been also recently obtained from Lord Aberdeen's administration. We allude to the new Burial Bill, in which it is provided, that in every district a public Cemetery shall be established under such regulations, as may be judged necessary, in order to consult for the health of the neighbouring inhabitants. An equitable division of the ground, allotted for each such Cemetery, is, according to the Enactment now spoken of, to be made to the members of each Religious Congregation of the district, where the Cemetery is situated. By this just and very judicious arrangement, a recurrence of the angry local controversies, which were, heretofore, so often occasioned by the assertion, on the part of the Protestant Clergymen of the Establishment, of certain very offensive rights and prerogatives, respecting the Church-yards attached to their Benefices, will, we trust, be effectually obviated, and thus a better state of feeling promoted among all Classes of the Christian Community.

We noticed with great satisfaction the honorable and straight-forward manner, in which, Lord Palmerston received the appeals made to him, both on the subject of the New Burial Bill, and on that also, respecting the appointment of Catholic Chaplains to the Prisons in Eng-

land, by Mr. Lucas and some other Catholic members of Parliament. We trust, that the good sense and liberality thus evinced by his Lordship, may be regarded as a sign of his regret for the prominent and most mischievous part taken by him in the crusade, which was lately carried on against Catholicity, both at home and abroad, under the auspices of Great Britain.

We hope, that the liberal example thus set by the Home Government, will not be lost on the Indian authorities. In one way or another, the authorities here have made some provision for the purpose of supplying a place of interment for all classes of Protestant Dissenters. But not only have they done nothing in this way for the Catholic Community, but they, moreover, not long since, refused a most moderate and reasonable application made to them on the subject. Let us not however despond. The spirit which has accomplished, for the hitherto oppressed Catholics in England, the ameliorations, just described by us, will, without doubt, soon extend its benign influence to this distant region and impart to us a share, at least, of the benefits, which are enjoyed by our Fellow-Catholics in Great Britain and her Colonies.

#### HOUSE OF COMMONS.

*Friday August, 12.*

##### THE ROMAN CATHOLIC RELIGION IN INDIA.

Mr. LUCAS rose to ask a question of the President of the Board of Control, as to the provision made for the exercise of the Catholic religion in India, in pursuance of the compact of 1833, and also as to the provision hereafter to be made for the same purpose. He requested permission to refer to the promises of the government on the subject in 1833. Mr. Grant (now Lord Glenelg), speaking of the Roman Catholic community in India, said that "they deserved the particular regard and consideration of the government," and that "he should be happy to communicate with the hon. and learned member for Dublin on the subject, or with any other persons who took an interest in it." Mr. Sheil asked "whether he desired to have a dominant Church in India or not?" Mr. Grant "had already stated that he did not." Mr. Sheil—"Then are all religions to be established in India?"

Mr. Macaulay—"All are to be paid." Sir R. Inglis "would rather see the Roman Catholic religion protected in India than heathenism." In another debate, Mr. Sheil "rose to propose a clause for making some provision in India for the Roman Catholic and other Churches dissenting from the Protestant Establishment. He found that a most important change had been made in the bill, and that a provision had been introduced into it for the protection of the Scotch Church. He would ask what reason there was that the Scotch Church was to be protected by a statute, when the Roman Catholics, who constituted a large majority of the Christian population of India, were not to be protected?" Mr. Grant "objected to the clause, as being too general and indefinite. The country might rest assured, however, that it was the desire and intention of government to afford protection to all classes, and, to make this apparent, he would propose to add a proviso." Sir R. Inglis "thought the clause too indefinite. He had no objection to the clause proposed by an hon. and learned member for allowing Roman Catholic Chaplains in India." Mr. Grant proposed the following proviso—"Provided always that nothing herein contained shall be so construed, as to prevent the Governor-General in Council from granting from time to time, with the sanction of the Court of Directors and of the Commissioners of the Affairs of India, to any sect, persuasion, or community of Christians not being of the united Church of England and Ireland, or of the Church of Scotland, such sums of money as may be expedient for the purposes of instruction or for the maintenance of places of worship." The question referred to the manner in which that arrangement and the provision of the act of 1833 had been carried out. Without going into the discussion of the subject, he wished merely to state that there was no doubt, with respect to certain material points, that the agreement had not been fulfilled. He wished to put his question with reference to these points. He wished to inquire whether it was the intention of the government to take immediate steps towards fulfilling the agreement of 1833, and carrying out the spirit of that agreement in future? Putting his inquiry in a more specific form, he would ask—1. Whether it was the intention of her Majesty's government to carry out the compact or agreement made in parliament in 1833 for doing justice to the Catholics of India in the spirit in which that compact was made? 2. Whether, in pursuance of that compact, the government was prepared to direct, that Catholic Chaplains should forth-

with be placed in stations where their services were required—following, in this respect, the rule acted on for providing Protestant Chaplains for Protestants? 3. Whether the government were prepared to give immediate directions for raising the scanty allowance given to Catholic Chaplains, so as to put them on a reasonable footing as compared with the Protestant Chaplains? 4. Whether like directions would be forthwith given to place the Catholics on a footing of equality with Protestants with regard to all government allowances and assistance for churches, burial-grounds, orphanages, schools, hospitals, gaols, and expenses of public worship, and also with regard to the facilities of intercourse between the Catholic Chaplains and the Catholic inmates of hospitals, gaols, schools, and establishments, whether military or civil; and, finally, with regard to the funds allotted by government for educational purposes among the natives? 5. Whether, in future, the Catholic Bishops in India should be recognised in the same way as they were recognised in the British colonies, thereby enabling them to correspond officially with the government on Ecclesiastical affairs?

Sir C. WOOD would not enter on what took place twenty years ago, but quite agreed with the principle then laid down, that adequate provision ought to be made for the spiritual instruction of Roman Catholic servants of the East India Company, as provision was made for the Protestant servants of the company. The company did not profess to do more than provide for the spiritual instruction of its servants—(hear)—or in any way whatever to provide for the religious instruction of the community. Several witnesses had been examined before the Committee on the Indian Territories, with respect to the points referred to in the hon. gentleman's questions. Some of those points were of considerable difficulty. He (Sir C. Wood) was quite prepared to admit that the provision at present made for the Roman Catholic servants of the Company was far from being adequate, and that the Indian government were perfectly alive to the spiritual wants of their servants, and that they were prepared to meet the wants of those servants.

#### CATHOLIC GRIEVANCES IN ENGLAND—LETTER OF THE REV. F. OAKLEY TO MR. LUCAS.

I feel with feelings of no ordinary satisfaction and pleasure that we place before our readers the following letter of the Very Rev. Canon Oakley. Amidst the many difficulties, the discouragements, and anxieties a

public man has to contend with, such an acknowledgment of the services he has been enabled, by the blessing of Almighty God, and by no strength of his own, to render to the cause of the Catholic Church is, indeed, most consoling. Whilst it teaches him more and more, how incalculably greater a share than his own in such success is owing to the silent prayers and the many Masses offered up by holy Priests when he is fighting in the thick of the battle, he will go on, please God, with tenfold zeal and hopefulness with his work, knowing as he does the many holy hands which, like those of Moses over the armies of Israel, are daily lifted up to bless it.—Ed. Tab.]

My dear Mr. Lucas—I hope that I may claim a column in the *Tablet* for doing an act of justice to yourself, without seeming to involve you in the responsibility of being accessory to your own commendation. Could I devise any method of performing this duty equally serviceable to the purpose, and more independent of you, I should prefer it.

My object is to thank you, in the name of my Rev. colleague as well as my own, and on behalf of the flock committed to our charge, for the eminent services you have lately rendered in Parliament to the cause of the Church throughout England, but especially in our own immediate locality. To do justice to the subject, I must go a little into particulars, with the view of showing at once the great assistance we have derived from your zeal and Parliamentary influence, and the peculiar difficulties which have hitherto stood in the way of what you appear to have found so easy.

To begin with the more important of the concessions which have been made to you. Ever since I came to this mission, in January, 1850, I have been deeply impressed by the disadvantages under which the Catholic inmates of the great Model Prison at Pentonville were placed in comparison of their Protestant fellow-prisoners, and I have made repeated attempts to gain some redress for them, but without effect. When I first undertook this mission I had an interview with the Inspector of Prisons on the subject, and obtained from him many admissions, which I believe he was very ready to have followed up, had we been in a position to work upon the Government of the time being. I allude particularly to the grievances you have lately noticed in Parliament, the want of free access to the Catholic prisoners, the difficulties in the way of getting at their actual number, of giving them common instruction, opportunities of religious worship, &c., &c. As an injustice of far inferior magnitude,

but still not inconsiderable, I brought before Sir G. Grey in 1850 the withholding from the visiting Catholic Priest of all salary, even so much as might be necessary to indemnify him against the expense of attending a prison, a considerable way from his church. To these various representations I have from time to time received courteous acknowledgments, but nothing more.

A few weeks ago you did me the favour of writing to me for any information on the subject of the Pentonville Prison which I could supply. In answer I stated to you the various grievances I have just enumerated, and the facts by which they were supported, with what return the public is now enabled to judge. By your energy, patience, and moderation, you have succeeded in obtaining for Pentonville, in common with all the Government prisons, the benefit of a regular Catholic Chaplain, and for its Catholic inmates a parity of privilege with their Protestant fellows, which can mean nothing less than all the opportunities of religious worship and instruction which have heretofore been denied to them.

In the first place you will have secured for the Catholic prisoners throughout England the unspeakable comfort and privilege of hearing Mass on all Sundays and Feasts of Obligation. Opportunities of religious and moral instruction will then be afforded, and the Priest, instead of being limited to a visit of a few minutes in each cell, during which he has scarcely time to comply with the requisite forms of the Sacraments, will be brought into Pastoral relations with a body of Catholics, who, I can answer for it, are most anxious to profit by their religion, whose dispositions are often excellent, whose faults are often those of misfortune, and whose circumstances render them peculiarly open to good impressions. Incidentally too, I cannot but think the Church at large must benefit by the opening of new missions, or by an increase in the staff of those already opened, through the proposed appointment of prison Chaplains.

I pass now to another great service you have done the Church in contributing to obtain a provision for the decent burial of her dead according to the rites of their religion. Here, again, I must speak more than I like about myself in order to show not only what you have done for our people, but how you have done what others failed to do.

We have here, as you are aware, a cemetery attached to our Church, which we opened for the burial of Catholics only in 1847. In January last I made a return to the Board of Health, in answer to certain questions proposed to me by that body, showing that the

interments had (as may well be supposed) been rare and few, not averaging forty in each of the seven years; that the sanitary arrangements were quite unexceptionable, and that nearly half the ground had never been used at all. What was my surprise when, two months afterwards, I received an unceremonious notice, that the ground was forthwith to be closed as one of those prejudicial to the public health! A very few inquiries convinced me that the Home Secretary, from whom the notice emanated, had been worked upon by our very Protestant neighbours of the parish of Islington, and that a respectful and temperate representation of the facts was all that could be necessary to obtain from Lord Palmerston a reversal or suspension of the order. Accordingly I wrote a letter to his lordship, who happens to know my name and my family, drawing his attention to my late return, and begging that at least our cemetery might be spared to our people till some new ground could be got, and till others in London, palpably offensive, had been shut up. This letter, for greater security, I entrusted to the care of a gentleman of high respectability, who holds office under the Government, and is, of course, in constant communication with Lord Palmerston, and I requested that gentleman, with whom I have some acquaintance, to transmit it to his lordship with or without comment of his own. This was in the Easter recess, at the close of which I received from the gentleman in question a note which, though perfectly kind, gave me to understand that he would prefer not taking any part in the negotiation.

As our people were urging me to take some step in the matter, our next recourse was to Mr. Duncombe, our borough member. From Mr. Duncombe I received a prompt and courteous, as well as satisfactory reply, offering to have a personal interview with Lord Palmerston, which he afterwards had more than once, and succeeded in obtaining a slight relaxation of the order. I take this opportunity of tendering to Mr. Duncombe my sincere thanks for his great attention to our wishes. Still the grievance was unredressed; our people were to be left in a few months, to bury their dead where and as they could, no provision being made for the appropriation of any portion of the new extramural cemeteries to their use, whenever the time should arrive for closing our present one.

It was at this juncture, that I happened accidentally to mention the subject to you, not in the idea of your being able to do anything for us, but simply as a thing which would interest you. That conversation had a very practical issue. You took the matter up, saw Lord Palmerston, obtained in one

or two conversations a suspension of the order for closing our cemetery, and a clause in the new Burial Act, providing a special appropriation of ground, with a chapel, in all the new cemeteries, for others than members of the Established Church, at the discretion of the Home Secretary.

I make no other comment upon these facts than to observe how strong a justification they furnish of the line of policy which you have seen reason to adopt, in holding yourself perfectly independent of the Government, and taking out the quota of favours which they intend for us in measures of public advantage.

In conclusion, I cannot but advert with great interest to a circumstance, which I now bring before you for the first time.

When over in Ireland in the summer of 1852, I often heard your name mentioned in connection with the then impending Meath election. You were named with kindness by many, with disrespect by scarcely one. But there was one point about which I may say there was something like a *consensus* among all parties amongst whom I was thrown, and that was, that your Parliamentary *debut* would be a failure. It became not me, an Englishman, a Priest, no politician, to hazard an opinion on such a subject, and especially in Ireland, though of course an opinion I had, and a strong one. When I came back to London I resolved (all I had heard notwithstanding) to do you the greatest service in my power, and one which I knew you, of all persons, would appreciate. I said, I think, twelve Masses for your intention, and especially that, if such were God's will, you might be returned to Parliament to do us a service. It is not a little interesting to me to have this occasion, just one year afterwards, of thanking you thus publicly for what I do not hesitate to call the most solid benefit which the Church has ever yet received from the Legislature (I mean the prospect of an amelioration in the spiritual condition of our prisoners), and to feel that the precious flock which, by the will of God and the favour of my Diocesan, is especially committed to my own charge, should be the one to benefit so largely by your Parliamentary services.

That the great boon which Heaven has granted to your honest exertions may be a consolation to you in the midst of your heavy labours and great anxieties, is the prayer of my dear Mr. Lucas, your faithful and affectionate servant in Christ.

FREDERICK OAKLEY.

St. John's, Islington, Feast of  
St. Laurence, 1853.

## CONVERSIONS TO CATHOLICITY.

A Baptist Family consisting of six persons has been lately converted to the Catholic Faith at Benares.

## BAPTISM OF TWO HINDOO GIRLS.

ON Wednesday last the 12th instant, two Hindoo Girls, aged about 12 years, who, from their infancy, were brought up in a respectable and excellent Catholic Family, were baptised at the Cathedral by the Rev. Mr. McCabe.

## B. C. ORPHANAGES.

WE notice with much pleasure the donation made to the Orphanages by Master and Miss Michael, on occasion of the recurrence of their Birth-day anniversary. This is indeed a truly Christian mode of celebrating such a festivity, and we recommend the useful lesson it contains, to the consideration of the Parents and Guardians of the Children of our Community at large.

## ACHILLI, A SWEDENBORGIAN.

—ooo—

THIS notorious Doctor, has taken his inglorious departure to the New World, after embracing the doctrines of Swedenborgianism, where no doubt he will expound those said notions to Brother Jonathan's astonishment.

We certainly should have thought that Antinomianism would have been more in accordance with the history of late passages in the Doctor's life. But as our readers may not be acquainted with the peculiar tenets of Swedenburgh, and as we have been asked what are the peculiar features of his sect? we subjoin a short account of it; it was founded by a Swedish nobleman, who died in London in 1772. This fanciful gentleman imagined like thousands of others that he was called upon to found a new Church—his was to be the Church mentioned in the Apocalypse; and like every other wild visionist he supported his novel opinions by quoting Scripture.

He imagined that he continually con-

versed with angels face to face—asserted that they lived in houses like our own on earth, but more beautiful, having spacious chambers, courts, gardens filled with flowers, &c.—that the angels dwell in mansions contiguous, and that they are laid out in streets, walks, and squares—that he had the privilege to walk through them and examine them, and this when he was fully awake: having his inward eyes opened. He gives a similar description of Heaven.

Amongst other wild dreams with his spiritual eyes opened, he gives an account of the last judgment, which, he says, took place in the spiritual world in 1757; and from this era he dates the second coming of the Lord, and the commencement of the new Christian Church.

Every page of Scripture, he insists, is written by *correspondency i. e.* by such things in the natural as correspond unto and signify—things in the spiritual world. This, he says, was lost since the days of Job until he revived them. This key they use to open the Treasury of the internal sense or meaning of Holy Writ. This brief outline will give our readers some idea of the high state of *spirituality* of the sect.

The deluded followers of this man's opinions are very numerous in Germany, Sweden, North America, and also in England. They reject the doctrine of the Holy Trinity, and substitute an ideal one. To this system has Dr. Achilli given his adhesion for the present. Will it not be too *Spiritual* for the Doctor?—*The Lamp*.

Mgr. Kobés, Bishop of Modon, and Vicar-apostolic of Dukar in Guinea, officiated at notre Dame des Victoires, served by two black children whom he had rescued from *Idolatry*.—*Ibid*.

### CONVERSIONS.

On Sunday, June 8rd, William Whitham, Sutcliffe, was received into the Bosom of the Holy Church, by the Rev. Canon Kinnery, of St. Mary's, Burnley.—*Ibid*.

*Slave Trade*.—The first Englishman who engaged in this nefarious traffic was Sir John Hawkins, who having, in 1502, fitted out three ships, sailed to the coast of Africa, where he attacked the defenceless negroes sword in hand; and

having seized three hundred, carried them to Hispaniola and sold them as slaves. He was afterwards appointed to one of Queen Elizabeth's ships, to proceed on the same adventure.—*Ibid*.

## Selections.

### CONVERSIONS TO CATHOLICISM IN GERMANY.

(From the *Univers* of Aug. 2nd.)

The conversions to Catholicism in Germany are going on. Lately the Catholic newspapers announced the return to the Church of the Count de Degenfelt Schomberg, formerly Ambassador of Wurtemberg at the Court of Vienna, that of the Princess de Salm-Hoogstraten, and to-day we hear of the formal abjuration of the Pastor Lutkemuller, of whom we have already spoken in our number of the 9th Oct., 1852, on the occasion of the appearance of his work on the Descent of Jesus Christ into Hell. In that book, which he dedicates to the Holy Catholic Church, he deduced the truth of Catholicism from one article of the creed—*Decendit ad inferos*—and conjured his coreligionists to refute it, if it were possible: "if you gain the day," said he to them, "and if I am constrained to acknowledge myself vanquished, I shall yield up my arms, and submit to you." He finished his work thus:—"Come, ye wished for times in which there shall no longer be any but one fold and one shepherd: come, for my country and bring her peace; heal her wounds, terminate her discords! Return, ye Germanic ages of the Christian Church. No, it is not from the defection of which our history has only spoken too much that peace shall revive; neither is it by the opposition of power, nor by the apostacy of princes, nor by the rationalist efforts of the philosophers and theologians, that we shall return to it. Our dissensions, felt by all and deplored by all, penetrate even into politics and insinuate themselves even into the intimacy of marriage; and the cause of them is that we are become strangers to ourselves, to God, and to His sanctifying grace. However all is not yet lost, if all of us, with one accord, wish to re-enter in a mass into Christianity. Let us will it, and God will facilitate the execution of it."

The answer made him, on the part of the Superior Ecclesiastical Council, was, the suspension of his functions, notwithstanding they admitted to him that he had said the truth about the Evangelical Church. "The de-

feels that you unveil," said they to him, "we admit the Evangelical Church herself feels, and her living members deplore them. We cannot even deny entirely the voids which you point out. In all this there is something to be desired, and the Catholic Church only fills it in appearance." M. Lukemüller had already proved in his heart the *reality* of that which the Ecclesiastical Council only regarded as an appearance of truth; for already in his work he said, in concluding a magnificent picture of the Catholic Church, "Since grace has made the Word be born again in me, I see no longer in the Church a mere shadow, a mute form, a mere image—the type is found in the Old Testament—no, I see the living essence of which the Old Testament gives us the image!"

M. Lukemüller has returned into the bosom of the Church with all the members of his family, and he promises to become under the new standard where he has taken his position one of the most vigorous athletes of the truth.

Surprising spectacle, in which we recognise the strength and the mercy of Divine Providence! These very neophytes who but lately were grovelling in error have had the greatest share in the work of restoring the Catholic life in Germany. This work is manifested by results the most cheering in science, in the arts, in practical life, and, in all its phases, the principal movers in it have been these converts.

The affairs of Cologne in 1837, and the unexpected events of 1848, had unmasked heresy, and prepared numberless consolations for the Catholic Church. However: we must seek the principle cause of the conversions in the philosophical and theological systems to which free examination itself has given birth. Hegel in philosophy, and Strauss in the criticism of sacred books, pushed to their ultimate consequences by the extreme left of rationalism, by Richfer, Feurbach, Dammer, Frauenstoedt, Baur, Ruge, and their brethren, had arrived at the entire negation of Christianity, at the abolition of dogma, of authority, of the Church, of social order in a word, at the most unbridled theoretical Jacobinism. Let the philosophers do as they please, the man cannot live in doubt; a religious worship, and, moreover, a positive worship, is one of the wants of his nature. Aristotle himself called man "a religious animal," which comes to the same thing with the expression in the Gospel, "not by bread alone do men live but by every word which proceedeth out of the mouth of God." Driven even to the nothingness of scepticism by mere reason, Protestant society loses itself

in the void; and the party least imbued with prejudices, urged on by that instinct of the truth which agitates it, finds no repose unless it is happy enough to arrive at Catholicism. The road is changed; they first become man again, in order to end by becoming Christian. History, metamorphosed by fanaticism into a vast conspiracy, was no more than a system of negations, which they had ended by abandoning entirely, because it set error at fault. They returned to it again to establish the fact that, be historical Christianity what it may, it cannot be Protestantism. Amongst the men who have been denominated "historical Catholics," we may reckon Leo, Menzel, Gfroerer, Voight, Berthold, Weiss, de Remont, and a good number of others who persist in remaining inconsistent, or who, like Gfroerer, are waiting for a universal return to abjure error. The sudden death of the Pastor Meinhold ought to make them reflect. The greater part, however, have acknowledged and embraced the truth. It is the conscious study of the facts of history which has brought us in the train of the Stolbergs and Schlegel, the Phillips, and the Jarckes, Hurter, Haller, Aerndt, Mcellur, Theiner, Florencourt, Maassen, and others. All these men are now numbered amongst the chiefs of Catholic opinion. It was two of these converts, Phillips and Jarcke, who founded with Goerre's the *Feuilles Historiques* of Munich, a review which has the greatest share in the merit of the restoration of historical studies. It was a convert, M. Florencourt, who is now at the head of the first Catholic journal in Germany, the *Volkshalle*, of Cologne; a convert, Haass, edits the *Nouvelle Sion*; another Möglich, the *Sion*; and many others appear as collaborateurs of the different religious journals; Binder, author of the excellent *Encyclopedie Catholique*, who was still a Protestant some years ago, has rendered a great service to religion by the publication of this great work.

If we look to the arts, we can establish similar results. Overbeck, the father of the Christian revival in painting, was converted at Rome with his pupils Schadow and Weith, who went to found in Germany—one, the Academy of Dusseldorf, the other, that of Frankfort—which have already given to Christian art such men as Dager, Muller, Hess, Fuhrichl Steinle, &c. &c.

The same movement is again proved by the works of charity: the Society of St. Boniface for the Conversion of the North of Germany was founded by the son of the illustrious Count de Stolberg; the Countess Ida Hahn-Hahn is now in Vienna, in order to establish there a House of the good

Shepherd: the Conferences of St. Vincent de Paul are filled with converts; in a word, they are actively at work to diffuse faith and charity in all the cities of their fatherland.

### MISSION OF THE IRISH.

The Anglo-Saxon race glories in being the pioneer of civilization in America and Australia and over the wide world. England congratulates herself upon the quantity of human comfort she is able to diffuse in the shape of the cottages of Manchester and the cloths of Yorkshire. She is satisfied that her mission is fulfilled when she subdues a stubborn forest, creates an active market, and teaches how to accumulate capital. Her mission regards the things of this world. It is the high privilege of the persecuted Irish race to be selected by Divine Providence for a higher and nobler ministry. They are that despised nation who have become "the off-scouring of all" rather than barter the faith of Christ for lucre,—that people who while they possess but little of the goods of this world, possess goods of as price infinitely above the things of this world. The Irish nation God has, in a special manner, selected to be his witness even to the extremities of the earth. In America, in Australia, in India, in Oceanica, and even in this colony, they are the pioneers of the ancient faith of the church of Christ. On the last anniversary of the patron saint of Ireland at Boston, the celebrated Dr. Brownson delivered the following lecture on the mission of the Irish races, of which we can now only give the substance. The speaker commenced by saying—

That he should speak plainly, regardless of the opinions of others, though with no inclination to wound the feelings of any. He did not desire either to offend or flatter, but thought Irishmen always willing to hear the truth. He considered the Irish one of the most important races in the world, both in the past and present. Their past history was somewhat obscure, but not more so than that of other nations. Oral history was as correct as the written history of profane writers. The Irish people in the past had a conspicuous part in spreading Christianity and civilisation among the nations of continental Europe. Irish Monks helped to convert England from Paganism, and he hoped the Irish people would also have a hand in converting her from Protestantism—the Paganism of modern times. The people of this country have looked at Ireland through the eyes of her oppressors. As a nation her people have manners, customs, traditions, and modes of thought entirely their own—they have the ancient patriarchal virtues, and the virtues of modern times. He referred to the amount of money sent by children to relieve the wants of parents at home,

and again to their sufferings and wrongs from the English government, which never gave them justice. England never condescended to understand the character of the Irish, or to admit them to the rank of human beings, but looked upon them as the Jews of old did upon the nations they were commissioned to destroy. If their religion had not sustained them, the whole race would have been exterminated years ago, and it is a wonder that it lives after so much has been done to crush the life out of it. They were preserved in the Catholic church when England had fallen and made a Pope of their King. The energies of England are devoted to this world—to Mammon, commerce, war, and dominion. The English were once a good race, but when they refused to be Catholic, they became worldly and aggressive, and sought to gain dominion by vice, craft, bloodshed, and crime. It erects everywhere its standard of rebellion to the cross. How was she and her colonists to be brought back to Catholicism? They would not hear Catholic Missionaries, or permit them to reside among them. But the dispersion of the Irish was to do it. Everywhere they settle is the nucleus of the church. Without them we should not have had the standard of the cross here in Boston. They brought their religion with them, and kept it in spite of opposition. So it is in New York and other cities in the United States. And it was the same in Australia. The Mission of the race is to carry the seed of Faith into the midst of the heresy of the Anglo-Saxon race. It was want that drove them from home—this was the result.

They have effected much even in England. The true Faith was being revived there by the mighty influx from Ireland. The Irish people love their Faith—are willing to live, fight, or die for it—and are not ashamed to avow it in the midst of the lookers on, who have ten times more worldly goods. The hope may be entertained that England will be led back to the Catholic church. She deserves it not—but the mercy of God is boundless.

By their words there is hope of this nation being brought to the true Faith. That is the Irish mission. To accomplish this they must understand it is as their mission—they must look upon themselves as a consecrated people, and then hard-hearted Protestantism will begin to melt. Some love of religion is still left in the American people, and there is hope that they will yet turn to truth.

The speaker closed by again reminding them that they were a missionary race, to spread the Gospel wherever the English language is spoken, and admonishing them to be faithful to their mission.

Of the increase of Catholicity in America within the last few years all our Protestant American contemporaries bear ample testimony. But it is within the epoch which dates from the conversion of Brownson to the present that this increase has become more visible. Hear the *New York Advertiser*—



If what you hear be true the number of conversions from Protestantism to Romanism has been alarmingly large during the past few months. Several cases in this and adjoining cities have come to our knowledge recently. They were principally ladies. It seems to have assumed an epidemic character, and it behoves the learned doctors of divinity to look to their patients, and to administer a cure, if not a prevention.—*The Colonist*.

### THE TURKISH PASHA AND THE SISTER OF CHARITY.

The following interesting account of the late severe illness of the Turkish Ambassador in Paris, and of the attention paid to him by a Sister of Charity, is taken from the Parisian correspondence of the *Times* :—

"Vely Pasha, the Ambassador of the Porte in Paris, has only just recovered from a rather smart attack of fever, which has confined him to his bed or his room for the last fortnight. M. Drouyn de Lhuys has been to visit him several times. Some surprise has been expressed in one of the journals at finding that the Pasha was attended during his illness by a Sister of Charity, and some doubt was entertained as to the truth of the statement. That a Christian should be watched over, and receive the assistance of these pious ladies was nothing wonderful—but a Mussulman! The ministry of these ladies are alike afforded to all; when sickness requires their aid they know no distinction of religion. Their assistance and consolation are equally given in the palace as in the hovel. It is true that the Turkish Ambassador has had constantly by his bedside one of this religious community, and that he listened to her words of comfort, inspired by religion, with attention and respect. Vely Pasha is the son of Mustapha Naili Pasha the present Grand Vizier, who is generally regarded as the best guarantee of the favourable disposition towards the Christian subjects of the Sultan. Mustapha was resident in Crete, where more than two-thirds of the population are Greeks, for a period of thirty years, nine of which were spent in repressing the revolutionary movement, and during twenty-one years he governed the isle, and, as I have on a former occasion mentioned, his kindness towards the Christians secured him the sympathy and affection of that population. Vely Pasha, the son, governed a part of the island for some years, under the orders of his father, and, during the absence of the latter at Constantinople, he had the entire direction of affairs as his Lieutenant; and, if I may trust the testimony of several of the Chris-

tian inhabitants of the island he always exercised the most impartial justice to all, without the slightest distinction of race or of creed."

### DENMARK.

The Copenhagen correspondent of the *Chronicle* writing on July 21st, gives the following outline of a vast political change impending in Denmark :—

"On Tuesday evening, at the moment when the Premier Orsted prorogued the parliament, it may be said that Denmark ceased to be a constitutional state. He then laid before the houses a so-called 'Sketch of a ground-law for the Kingdom of Denmark, in so far as its own affairs are concerned.'

"This document consists of sixty-one paragraphs, together with three additional sections, and does away at one blow with every shadow of constitutional right in this country.

"The right of self-taxation is abolished.

"The present free electoral law is abolished, and a new one, it is announced, will be *octroyed*.

"The liberty of the press is abolished.

"Freedom of trade is abolished, and the hateful and destructive system of close guilds re-established.

"The free corporation law is extinguished.

"The contemplated introduction of trial by jury, solemnly guaranteed by the constitution, is done away with.

"The independence of the law courts as connected with oral pleadings and separations from the executive is annulled.

"The promised organisation of the Danish Church by a free synod, in connection with a free parliament, is revoked, and the Danish State Church will remain a police machine in the hands of a Minister of Public Worship.

"All persons in state employ—that is the whole Clergy, the whole army, the whole navy, the whole customs and excise department, every medical man enjoying any office (however small), all public teachers, all professors, in fact, the whole intelligent class in Denmark (whose agricultural population has little political education)—can only become candidates for the shadowy provincial Danish Diet now constituted, when the government gives especial permission thereto. This enactment is a thousand times worse than if they were entirely prohibited, for it offers the whole patronage of government to those individuals who may be base and

serve enough to adopt and defend the policy of the cabinet.

"The Diet shall only assemble every second year, not annually, as heretofore.

"The finance law shall be passed for two years.

"This 'ground law' may be still further modified, should any paragraph be found to allow a particle of opposition, by the consent of two consecutive Diets, instead of three as hitherto.

"Lastly, this new act will not be submitted to the present Danish parliament for its sanction, although it has been again and again solemnly promised that any alteration required by the whole-state legislation should be laid before the legal assemblies. The whole is *octroyed*. It will immediately become law, and the present constitution ceases to exist as soon as the whole-state arrangements are proclaimed by the sole authority of the King.

"Thus the future government of this country is now ascertained. There will be a common representation fixed by the King, in which the people will of course have scarcely any power. This will legislate for the 'whole monarchy,' under the omnipotent authority of a nearly absolute Sovereign."

#### RELIGIOUS STATISTICS OF RUSSIA.

A Russian journal says the *Univers*, publishes the following statistics, which recalls to us the words of the Grand Duke Michael, brother of the Emperor Nicholas, who said that there was this difference between the Russians who became Catholics, and the Poles who embraced the Russian religion: the first lost their money in embracing Catholicity, and others embraced the Russian Faith for the sole purpose of making money. This will explain why 1,473 Polish Catholics embraced the Russian schism in the course of the year:—

There are in Russia 2,874,004 Catholics; 1,766,389 Protestants; 367,176 Schismatic Armenians; 1846 Catholic Armenians; 1,189,801 Jews; 3,320,810 Mahometans; 190,092 Buddhists; 163,130 Idolators; thus making a total of 8,872,778 not belonging to the Church of the State. Besides the 1,473 Catholic Schismatics there have joined the Russian Church 2,703 Protestants; 1,888 Jews; 1,787 Mahometans; 1,150 Pagans; and 11 Schismatic Armenians. Of those who have embraced Catholicity there are 66 Jews, 1 Mahometan, and 3 Protestants. The official journal does not give the number of the members of the Russian Church that have been converted to the Catholic Faith.—*Tablet*.

#### ANGLICANISM IN PADDINGTON.

A special meeting of the vestry of Paddington was held lately, to consider a proposal for erecting three new churches in the parish, the cost of building each church, with all proper fittings and furnishings complete for the performance of service to be estimated at £9,000, and to contain not less than 1,500 sittings in the whole, to be allotted as follows, viz., 1,000 seats to pew-renters, and 500 free sittings for the use of the poor for ever, as an equivalent for the sum of £3,000 to be subscribed by the vestry towards the cost of erecting each church. Whilst the vestry was sitting, a deputation from the parishioners presented a memorial against the project, in which they urge: "The Church property in the parish in the hands of the Bishop of London and his lay lessee amounted to about £30,000 a year and they urged the vestry, before they made any grants for building churches, to consult the parishioners at large as to the necessity and propriety of an application to the Bishop of London and his lessee for the fulfilment of their moral, if not legal, obligation, so far as the religious instruction of the people of Paddington is concerned."—*Ibid*.

#### CONDUCTOR QUIN.

The following extract from a private letter, which has been kindly placed at our service may be deemed not unacceptable,—as having reference to the fortunes of Conductor Quin, whose capture by the Burmese excited so much interest last year:—

After finishing my last letter to you, I went the same evening to spend an hour or two with our friend Mr. Quin and his step son, who are both at Prame. I am happy to inform you that Quin has been tried and honorably acquitted, (you are not perhaps aware that all Prisoners must be tried, after their return) and was strongly recommended by General Godwin to the favorable notice of Government, so that he may receive back his pay and allowances. He met with the kindest treatment at Ava from the King who gave him (Quin) a gold cup. The Prince Royal gave a valuable ring for Mrs. Quin; and when Quin was about to leave Ava, the royal family desired he would write to them when he should meet his family! Quin has had a very narrow escape indeed from death. He will never be himself again, being crippled from a severe cut in the hand which renders it useless,—a severe wound on the back of the head,—and another across his loins. These wounds were received when he was taken prisoner. Had he quietly submitted, he would

have escaped many hardships; but he would not submit, so they cut him down, and carried him off while in a state of insensibility. When taken before the King, he ordered him to be made over to the Catholic Missionaries who cured him, and that too, in such a manner, that, when Quin returned to Prome, several of our Medicos remarked on the excellent way the wounds were healed; and said that the healing art must be well known to the Missionaries. Poor Quin speaks of them most rapturously, and says he owes his life to their care of him. The Commander-in-Chief of the Burmese Army in 1825 named Bundoola (a warrior of great renown, and one of whom Sir Archibald Campbell, our C. in C., was often heard to speak as one brave soldier speaks of another) left behind him a widow, and two daughters. They are all Catholics and every morning, before they would enter the Church,—rice, ghee, flowers, and fruit, would be left by these charitable women, at Quin's house,—*Mofussilite*.

#### FURTHER EXEMPLIFICATION OF THE "PRIVATE JUDGEMENT" DOCTRINE.

We take the following from the *Morning Advertiser*, the new organ of the Protestant alliance and Scotch Calvinism:—

"The Rev. Mr. Forster, of Kentish Town on Sunday last, delivered two farewell sermons to his congregation; both were of a striking character, and appeared to excite the deep sympathy of large congregations. The Church which Mr. Forster now leaves is a very handsome one, and was erected at a cost of about £7,000. He has been chiefly instrumental in forming a large congregation, with whom, until lately, he lived on the most cordial terms; and from whom he now voluntarily retires in consequence of his change of views. One of the orthodox doctrines he has seen reason to give up is that of the Trinity, along with other points usually deemed essential by Evangelical Christians. Of the perfect sincerity of Mr. Forster no one who has heard him can entertain a doubt; and he gives proof of it by the pecuniary sacrifice he now makes to his convictions of duty. He and a portion of his late flock intend to form what they call a Free Christian Church, on the basis of the right of private judgment and free inquiry without any doctrinal test whatever."

We have not yet learned what phase of Protestantism this new reformer means to go through; possibly he is not as yet satisfied, in his own mind as to the doctrine he shall preach. For the present, he is simply a *Pro-*

*testant* unattached. He only protests now against the Adorable Trinity; but whether his private judgment will induce him to join the Unitarians, or Archbishop Whately and the Socinians, or Archbishop Sumner and the anti-Ordination sect, or Dr. Hampden, or Mr. Baptist Noel, or Mr. Anti-Baptist Gorham, who can foretell? Whatever his future course, what Protestant can legitimately condemn him. If he be wrong, where is the authority to set him right or call him to account? The Anglican "Church" is a notorious sham, as far as authority is concerned. Its Bishops have no authority except what the law of Parliament gives them; and, to cure a peccant Parson's soul they must go to Sir John Dodson, at Doctor's Commons, at a cost which as in Archdeacon Denison's case of imputed heresy, the "Lords Spiritual" are not disposed to incur.—*Catholic Standard*.

#### ABYSSINIA.

*Extracts from the History of Abyssinia; a letter from the celebrated traveller Abbudie to the Count de Montalembert, Oct. 19, 1843.*

After having traversed two frightful deserts I arrived at Gondron. The first Galla country I visited contained a pretty large population. A good Pagan named Schum Mercia retained me fifteen days in his house. Notwithstanding the difference of our religions, manners &c. I could not but look upon him as a friend. One day I asked him what he and his countrymen would do to a man of my country, who should come to teach them the religion of the inhabitants of Gogam (a Christian country of Abyssinia). He answered, we would make him sit down at our hearths and defend him with our lances. As heaven has blessed me with wealth, I would give him a piece of ground, a house and some slaves to serve him. From Gondron I went to Lofa, Leba, &c. In each of these places I found a small number of Christians. In the last mentioned place I was visited by a warrior, who laid at my feet his lance and buckler; then shewing his mate, (a blue cord worn round the neck by all the Christians,) he said to me, my name is Walda Mihace, I have a grown up son who has not yet received baptism; I wish him to go with you to Gogam, so that he may be baptised and by the study of your books learn the method of finding out Easter day, for we have no priest here. At Loba, the residence of the Mussulman Abba Bayibo, king of the country, there exist 40 Christian families. Notwithstanding the magnificent bribes of the Abba, only 20 of the poorest families have apostatized. Those 180 Chris-

tians live as so many exiles in the midst of this idolatrous nation. For four generations they have not had a single priest. The rich send their children to Gogam for baptism, the Ethiopians being under the impression that a lay-man cannot administer baptism. Who can doubt but that the enduring perseverance of those poor Christians is a true miracle of Grace! At Nona there are 300 Christian families. A member of one of these families has fortunately great influence over his countrymen. His knowledge extending so far as to find out by the calendar Easter day, he has all the feasts celebrated in their proper time. For 100 years no priest has been at Nona, nor have any of the Christians received baptism. Near Gogam, there is a little independent kingdom, named Gera, containing many Christians and one priest. Not far from Mocuim, there is a very large country containing a great number of inhabitants. It abounds in Christians and Churches, but has only one minister of God. Beyond the river Gogab is the kingdom of Kaffa, it is so extensive that it would take weeks to visit every part of it. It was to this place the Christians fled upon the irruption of the Gallas in Abyssinia. Nothing could exceed the astonishment of the people upon seeing me in the midst of them. After having answered all the questions their curiosity led them to ask me, they cried out; Antony Abbadié is a stranger: he has no wife, he must then be a Saint, he can read, he is then a priest, he is white, he must therefore be a Bishop. Let us get him to consecrate some Bishops for us. Poor, simple people, were I a priest I should have no difficulty in sacrificing every convenience to dwell in Kaffa, where an entire nation expects and demands spiritual succour.

ANTONY ABBADIÉ.

The writer of this letter and his brother were, humanly speaking, the cause of the Mission of Ethiopia. Discovering, while travelling in the Galla countries, the predisposition of the inhabitants for Catholicity, they wrote to the sacred Propaganda, Gregory 16th of happy memory, received with satisfaction the interesting news, and immediately confided the Galla countries, South of Abyssinia, to the care of the Capuchins; appointing the Rev. Mr. Massejo Visar Apostolic.

This Bishop was consecrated at Rome, May 1846.

October 19th 1843.

## NEW CHURCH AT HOBARTON

(From the *Hobart Advertiser*)

On Wednesday, the 2nd of February, the first stone of the intended Catholic Church

of St. Mary was laid by the Right Rev. Bishop Wilson.

On arriving at the stone his Lordship read prayers. The responses were sung by the choristers, lay and Clerical. The Rev. Mr. Hunter preached an appropriate discourse, after which the Bishop descended to the foundation, attended by the Clergy, architect, &c., to deposit the coins, inscription, &c. His Lordship then said if there were any who would make an offering on the foundation-stone let them make the offering, however small. His Lordship also advised them to allow their children to perform this act, by way of giving something to remember.

This intimation was the signal for a series of contributions of persons of all classes, every age, and every description of garb. Bank notes, sovereigns, and silver were poured in munificent profusion, and among the rest of the offerings was a paper containing nuggets of gold, apparently an ounce in weight. This part of the proceedings was among the most remarkable. We could not ascertain the amount of money thus gathered in, but it was variously estimated by some of the leading Catholics on the spot at from seventy pounds to one hundred pounds which will be an acceptable addition to the funds already so liberally subscribed, amounting to about 2,000/.

## LORD BLANDFORD'S NEW BILL.

Lord Blandford proposes to make the "Ecclesiastical Estates Commission" receivers-general of all the episcopal and capitular property in the kingdom, with a view to applying its "available surplus", to the augmentation or endowment of small livings and district churches. Lord Blandford's statement is that—the primary object of his movement of last year (namely, the restitution to its original purposes of that part of the cathedral revenues which is to be left to them) having been taken out of his hands by the appointment, under the late Ministry, of the Cathedral Commission—he has now turned to the "available surplus," as to a subject naturally supplemental to that which he had originally taken up. The amount, therefore, of the income to be enjoyed in future by Bishops and Chapters, is not to be touched by the Bill. But taking those incomes as they are "prospectively fixed" by statutes now in operation, it is calculated that by transferring the management of all the episcopal and capitular estates to the above commission, there may be realised a surplus, after paying these incomes, of no less than £350,000 per annum, or possi-

bly very much more. And the object of the proposed Bill is to apply this surplus to parochial purposes.

### CATHOLICISM IN LIVERPOOL.

In the course of a lecture by the Rev. Mr. Pollock, on Thursday evening, to the members of the Church of England institution, he observed.—He was not one who believed that Rome's sway was at an end. He was a man who walked about with his eyes open, and did not believe it. Upon the whole, he firmly believed that Romanism was progressing and would progress. What did he see in this country? He saw Rome rising up on all sides in new strength and power. He could not shut his eyes to the fact that in Liverpool Rome was multiplying her institutions, her priests friars "black, white, and grey." Sisters of Charity, Sisters of Notre Dame. He could see them multiplying their institutions, every year—he had almost said every month—which was passing over us. He could see a large school opened in Mount-pleasant for the Sisters of Notre Dame—an immense building; and he was told that the house next to it, occupied as a boarding-school by Miss Errington, a Protestant lady, had fallen into Rome's hands. Then he understood they were gradually getting a great deal of land in that place; and they had now got in Hope-street the new Catholic Institute, a large house that belonged to a member of his own congregation, with extensive garden ground behind, and offices; and, from the moment that they had got possession of it, he had seen people working night and day (for he often passed that way at night on sick or other calls), to get those offices ready as a school. He saw the same thing going on about Edge-hill, and opposite the Collegiate. Every where he saw the progress of Romanism on all sides, and he was not the fool to deceive himself by shutting his eyes against it, nor was he the uncandid and cowardly man to deny what he saw.—*Liverpool Albion*.

**ROME.** His Holiness Pius IX has established a new general seminary for the papal states which comprises about 54 Bishopricks. Each Bishop may send candidates to it. This general seminary does not interfere with the local seminaries, but is to become a pattern to them in its highest perfection; and therefore only open to the most promising candidates of the various dioceses.

**DEATH OF AN AMERICAN RAPPER.**—The *Massachusetts Gazette* states, that Miss Nancy Sherman, who died on the 14th of May, starved herself to death. She belonged to the American Rappers, and had been what is called a medium for pretended spiritual communications, until she became quite insane. About a month before her death she attempted to hang herself, but was prevented. She then announced that the spirits had forbidden her eating any more, and for three weeks she studiously abstained from partaking of any food, living on water alone, although at times so tortured by the pangs of

hunger as to writhe in agony. The last week was passed in fearful alternations from convulsions to momentary consciousness, with constant relapses, until death finally put an end to her sufferings.—*Catholic Standard*, July 16.

### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Capt. Wilson, thro' Rev. Mr. McCabe, 25 0  
J. Gonsalves, Esq., *Cheribon Batavia*, ... 25 0  
Mrs. Charlotte Daly, *House of Correction*, 10 0

Through Mr. N. O'Brien.

Mr. T. D., ... ..	Rs. 2 0
A. Vincent, ... ..	2 0
H. Asmaund, ... ..	1 0
A Family, ... ..	3 0
J. J. H. W., ... ..	2 0
A. P. M., ... ..	1 0
H. R., ... ..	1 0
H. O. Donnell, ... ..	2 0
John Kains, ... ..	1 0
J. H. Haty, ... ..	2 0
N. W. Mackenzie, ... ..	1 0

*Subscriptions lately received for the purchase of a Country House for the Novitiates of the Christian Brothers*

James Corcoran, Esq., ... ..	Rs. 100 0
J. Gonsalves, Esq., <i>Cheribon Batavia</i> , ...	25 0

### BOW-BAZAR.

*Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of August last.*

H. M., at <i>Burdwan</i> , ... ..	Rs. 5 0
Mr. J. Baptist, ... ..	3 0
" F. Pereira, ... ..	2 0
" J. Brown, ... ..	1 0
Richd. Deefholts, ... ..	1 0
Robt. Deefholts, ... ..	1 0
E. Baptist, ... ..	0
" J. King, ... ..	0
" Chas. A. Pereira, ... ..	0
" J. F. Pinto, ... ..	0
" M. T. Lepies, ... ..	0
" J. Leal, ... ..	0
" F. Stuart, ... ..	0
Mrs. R. DeLallana, ... ..	1 0
" Hobson, ... ..	1 0
" Speede, ... ..	1 0
" M. B. Botelho, ... ..	1 0
" R. Pyva, ... ..	8 0
Mr. E. Botelho, ... ..	0 8
" Wm. Salvador, ... ..	0 8
" P. Gill, ... ..	0 8
" Wm. Martin, ... ..	0 8
" J. Andrew, ... ..	0 8
Mrs. R. Lepies, ... ..	0 4
" E. Martin, ... ..	0 4
" E. Ambrose, ... ..	0 4
" J. Francisco, ... ..	0 4

### Expenditure.

Paid Servants' wages and Contingen-	...	Rs. 23 2
Paid Organist for tuning and repairing	...	...
Organ, ... ..	...	5 0

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 17.] CALCUTTA: SATURDAY, OCT. 22, 1853. [Vol. XXV.

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Oct. 22.

### EMIGRATION FROM INDIA TO AUSTRALIA, AND PARTICULAR- LY TO MELBOURNE.

BEING aware that several families, now residing in different parts of India, have it in view to emigrate to Australia, and especially to that part of it in which Melbourne is situated, we hope, that we shall render them good service and prevent them from falling into many evils, both moral and temporal, by laying before them, from time to time, such information upon the state of Society in those regions, as may either prepare them for the difficulties they will have to encounter there, or induce them, for the present at least, to reflect well on their contemplated enterprise, before they venture to engage in it.

This precaution we deem far more necessary for Europeans or East Indians about to emigrate from this country to Australia, than for others, who, having been from their youth trained up at home to a life of energy and activity, are much better prepared to bear up against

the hardships of life in Australia, than any class of Emigrants can be, who have passed a considerable portion of their lives in the enervating and relaxing climate of India.

We deem the remark we have just offered particularly worthy of the notice of those of the European Military of both services in India, who intend to emigrate to Australia. Of all others, they are generally speaking, as it seems to us, the least fit to enter upon that hard and laborious course of life, which, if they would be successful, must be adopted by Emigrants to a colony circumstanced as Australia now is.

But besides the temporal hardships which emigration to Australia and especially to Melbourne now presents, every good husband and parent will deem it a duty to himself and his family, to deliberate well, before he throws himself and those of whose moral welfare he is the guardian, into unavoidable daily contact with a community, in which the virtuous and vicious, the respectable and the disreputable are mixed up and confounded together in such a way, as that any social separation of the one class from the other is really impracticable. Were the prospect of the attainment of temporal wealth or prosperity, in these circumstances, to be ever so flattering and even certain, what good father or parent could

enjoy success acquired at the risk of the moral ruin of himself and his children?

But as facts have, ordinarily, much greater influence on the majority of men, than any course of reasoning however satisfactory, we shall lay before our readers an outline of a narrative very apposite to our purpose, contained in a late number of *Dicken's Household Words*.

The narrative, we may add, is from the pen of the individual whose painful story it exhibits. The chief parties concerned in the narrative just referred to consisted of a husband his wife, and three children. The parents of these children belonged to families of great respectability in England and were both highly educated. The husband, besides his education in the University, had the advantage of possessing great experience in Mercantile matters, having been Managing Clerk, for some years, in a respectable commercial house in Liverpool.

This appointment, to which was annexed the certain prospect of a partnership in the Firm, after a limited term, was rashly abandoned by him, in the hope of speedily attaining to untold wealth in Melbourne.

Having made his arrangements and paid for the passage of himself and family, he embarked, taking with him on speculation boots, shoes, hams, agricultural and mining tools to the value of £400 and ready money to the amount of £315.

Towards the end of 1852, the ship in which he sailed arrived safely in Hobson's Bay. Here begins his tale of woe. In a very short interval of only a few hours, he was twice the victim of gross extortion, practised on him by the Boatmen, who first landed him at William's Town, in order that they might have thus an opportunity of demanding money a second time, for conveying him thence to the Steam Boat for Melbourne. His first night's lodging and the expence attendant on it at Melbourne, we shall narrate verbatim in his own words.

"It was shocking. The bedroom we were shown into was filthy, very small, and with a very little window which had not been opened to admit fresh air for a week at least. The blankets were hideously dirty, displaying ostentatiously large dark blotches of grease, and net-works of splashes, like foul mocke-

ries of a map of the moon. There were two beds of this description; the room would not have held a third. In this place we had some tea, and bread and butter, with fried meat—such stuff! Just as we were about to take possession of our wretched beds, in walked a man, with his wife carrying a child, followed by the landlady, who announced them as the occupants of the other bed!

"I began a vigorous remonstrance, but was instantly stopped by the reminder, that we had begged to be taken in, and had agreed to anything; and if we did not like it we might instantly depart. Our heads fell on our breasts in sick submission.

"The night we passed defies description; partly because so much of it is unfit to relate. The man was drunk and offensive; the woman an unseemly slave, and insolent. The child cried all night. Besides this, sleep was impossible for the fleas, bugs, mosquitoes, and a lively sort of beetle continually running over our hands and necks; and trying to get down the back. In the morning every part of every one of us was covered with large red swellings, or small red punctures. Not one inch of us had been spared. Our faces, as we looked at each other, were painful to behold. As for me, I could scarcely lift my eyelids, so swollen with bites upon bites. My wife, once lovely, and far from bad looking even after all our harassing, was about the most unsightly woman I had ever seen; my eldest daughter, eight years of age, was a speckled blight; my second girl was a squinting ideal; our poor little boy, a moon-calf. None of us knew our own hands. My wife's under lip was a tomato. I could have cried like a child, with a mixture of grief, rage, and self-reproach. She bore it admirably."

On the day following the wretched scene just described, the subject of this notice was forced to pay, first, three pounds for the bringing of his baggage to the shore, and next, three pounds more for placing it out of the reach of the tide, which was then coming in. Having passed the second night on the beach under a sheet, which was attached horizontally to the branches of trees, he set out the next morning to lodge in Bank the ready money he had brought with him.

But on his way to Melbourne, in the open day and within two hundred yards of the Bridge, a public high way and thorough-fare, he was barbarously assaulted, robbed of all he had, and left by his assailants in a state of insensibility. His wife now by the greatest exertions procured a Cottage with only one Room, at the weekly rent of three of the best hams which he had brought out on speculation. But both, after the bargain had been concluded, were soon given to understand, that it was by no means intended, that they should be the sole occupants of the one apartment. A Highlander with four Children was speedily introduced into the same Room, and the only comfort they received from their Landlord, was the cheering assurance he gave them, "that these things would be as nothing, when they were used to them."

To get relieved from the society thus forced upon them, his wife, for as yet he had not recovered from the effects of the assault made on him by the Robbers, purchased, in exchange for her gold Watch, a moderately sized tent. This tent they located, at a rent to Government per week of five shillings, on a site in the Vicinity of 700 other tents erected in a place, which, from the circumstance just mentioned, is named Canvass Town. In this town so appositely denominated, they found congregated together about 6 or 7000 Inhabitants. Here they also met with many unfortunates like themselves, who, though they once belonged to the favoured and aristocratic Classes, were now forced by poverty to be hewers of wood and drawers of Water. By this time, the hams as well as the Boots and Shoes, which the subject of this notice brought out on speculation, had, for a great part, been bartered in exchange for immediate necessities. What remained of them, together with the implements for Agriculture, were sold by Auction at a very reduced price. Indeed the implements of Agriculture were sold most of them at their value as old Iron. At length to save himself and family from starvation, he had to hire himself out as a day labourer on the public Roads. But this proved too much for his already debilitated health. And now, failing every other

resource, he became a seller of lemonade &c. at the corner of a Street, whilst his wife earned something by working at her needle for a Milliner.

The following is the concise but sufficiently full description given by him of the scenery and climate of Melbourne.

"Besides the want of grass and green leaves—except in the winter and rainy spring season—and the consequent want of shade, even among the trees, there is the Plague of Dust; and old Egypt had few that were worse. The climax of this plague is of course when the hot wind sets in; but the ordinary wind, with its long dust-storms, is quite enough to destroy everything we associate with the pastoral and romantic. At Canvass Town it is felt as quite a curse. There is no excluding it. You can keep out rain, even the heaviest, but dust finds its way through the smallest crevices, covers everything, is always between your teeth, and insinuates itself under every part of your dress. My wife has to wash the children from head to foot in strong soap-suds (we have to do the same with ourselves) every night; and if we were all to do so twice a day besides, it would be no more than we all need. Yet, the children do not play about very much; as we send them to an infant school recently started in one of the tents by a barrister of superior attainments. We buy our fire-wood of the young gentleman who deals in that article and brings it from the bush, as he has a horse and dray for that purpose; but our supply of water I get myself from the Yarra in two water-cans every morning before breakfast, and the last thing at night, by which we save fourpence a day."

We shall close this notice with another short extract of so touching and melancholy a nature, as to lend new and still greater horrors to the scenes already depicted:

"Deaths and funerals are more than usually melancholy sights in Canvass Town. The dead are often utterly friendless. One day a tent where a man and his wife and child resided, was closed for two or three days, the tent being laced up, and they never appearing. On looking in, all three were seen lying dead among some dry rushes—of want, slow fever, broken hearts—nobody knew any-



thing about them. It is quite as gloomy when there are one or two relations or friends. The nearest relations carry the body; the rest, if any, follow. Sometimes you see the husband and wife carrying the little body of a child enfolded in something—with, I believe, only canvass underneath, for coffin and shroud. Once I saw a husband, alone, slowly carrying the dead body of his wife, with a little child following—the one mourner."

Assuredly after having read over attentively the portrait here presented of life and Society, as they now exist at Melbourne, the man should have an iron frame, a stout heart and a strong arm, together with a no very creditable lack of moral or kindly feeling or affection, who would expose himself and still more his wife and children to trials such as the respectable family, whose narrative we have just given, were subjected to, not only without any fault or omission on their part, but even after having taken every precaution, that it was possible, or at least, practicable for them to adopt. At the outset of their voyage from Home, everything seemed to promise to them a favorable result. The Head of the family was an experienced man of business, and possessed of capital enough to give him just grounds to hope, that his industrious exertions aided as these would be by the co-operation of his admirable wife, and by their joint economy, would be crowned with success. Few, indeed, that emigrate, possess equal advantages to those which they enjoyed, when they left England. And yet how terribly painful the issue. We trust, that those, for whose benefit we have penned these lines, will wisely profit of the sad lesson which they teach.

**SPEECH OF THE RIGHT HON.  
LORD CAMPBELL, CHIEF JUSTICE  
OF ENGLAND, TO HIS  
IRISH TENANTRY, AT MOY-  
CULLEN, CO. GALWAY.**

We publish to-day the above mentioned speech addressed by Lord Campbell to his Irish Tenants, at a grand dinner, to which his Lordship lately invited them, together with their respected

Parish Priest, the Rev. Mr. Kenny. If Lord Campbell had confined himself when speaking, simply to those Relations which existed between him as Landlord and those whom he addressed, as his Tenants, he would have entitled himself to the admiration and gratitude of every Catholic, who takes an interest in the welfare of his Brethren in Ireland.

But on the occasion to which we now refer, as well as during the late celebrated trial of Dr. Newman, his Lordship, unhappily for his own high reputation, very unnecessarily went out of his way, and indulged in remarks, which though not intended, we feel certain, to give offence to his Catholic Fellow subjects could not but be ungrateful and painful to them, as Faithful Members of the one, true Church.

We allude more particularly to the observations made by Lord Campbell on the Irish Godless Colleges, and on what his Lordship very erroneously supposes to be the recent introduction and growth of Ultramontane Doctrines in Great Britain and Ireland.

If Lord Campbell mean, as he appears to do, that any doctrine is now or ever was held by any portion of H. M.'s Catholic subjects, which is inconsistent with their oath of allegiance, he is greatly mistaken. This he might have learned from the public fact, that every Ecclesiastical student of the National College of Maynooth is obliged at entrance to take the oath of allegiance in the public Court, and the great majority of the Irish Bishops and Clergy have been educated in that College.

We may add, that, with respect to the Clergy not educated at Maynooth in no instance that we know of, has any one of them, when called upon, refused to take the oath of allegiance to the British Sovereign.

With respect to the Godless Colleges, Lord Campbell exhorts his tenantry to send their Children to them, or rather to that one of them which is in their Vicinity at Galway, assuring them that the British Government founded them with the best intentions towards the Irish Catholics, and that their Children had nothing to fear from Instructors "of mixed sects." "Trinity College," added his Lordship, "has flourished on this sys-

tem for many years, and has turned out many men of great eminence and distinction, and why then there should exist any scruple on the part of the Roman Catholics to enter those Colleges, I never could understand.

Of course not, and the reason is most obvious. It is simply, because his Lordship's grand fundamental religious principle as a Protestant is totally opposite to that by which a Catholic is guided. His own private opinion or judgment is the only supreme standard, which a Protestant acknowledges, and to its dictates he will adhere, the authority of the thirty nine articles or any other authority notwithstanding. With a Catholic, on the contrary, it is a primary unchangeable principle, in all that relates to religion, to obey the Saviour's injunction ordering him to hear the Church, and enjoining, that the man who hears not the Church should be regarded as the heathen and the publican.

Now it is through her Chief Pastor and her Bishops, that the Church makes known to her Children the truth they are to cherish, and the errors they are to reject. It is in this way that she points out to them, what is friendly to truth or what exposes it to danger. It is thus she has acted with respect to the Government Colleges in Ireland, she has examined the system and principles on which these Institutions are grounded, and after mature investigation and deliberation, she has, through her Chief Pastor and the Catholic Bishops of Ireland, pronounced the system on which those Colleges are conducted to be dangerous to the youth of her Communion. It is for this reason, that those Irish Catholic Parents, who though proverbially eager to a degree that astonishes strangers who visit Ireland, to obtain for their Children a good education, yet, nevertheless, forego the advantages to be derived from the Government Colleges, rather than expose the religion of their Children to the danger, to which the Church has warned them it would be subjected, if they, (the Children) were educated in these Seminaries.

And, assuredly, since the establishment of the Colleges in question, events have occurred which show, that the danger apprehended from them by the

Sovereign Pontiff and the Irish Catholic Bishops was not groundless or imaginary. Our readers may remember, that hardly had the Government College at Cork been opened, when an infidel publication compiled and bearing the name on the title page of one of its Professors, issued from the Press. In the Galway College, too, the Protestant Dean of that Seminary soon made manifest the unkindly and bigoted Anti-Catholic spirit, by which he was actuated. The yet more recent occurrences, which have taken place lately in the Irish National Board of education, furnish still further evidence of the religious danger, to which Catholic pupils are liable in any other schools, than those placed under the control of their own Pastors. Catholic children, when not thus brought up from their tender years, are found invariably, when they reach maturity, to be devoid of piety, and of all relish for prayer and the other holy exercises, to which they are gradually habituated in every well regulated school of their own communion.

As to Trinity College, any educated and religious Catholic, conversant with the modern history of that University, cannot but know, how fatal its system has proved to the faith and morality of a very large proportion of the Catholic youth, who received their education there. In three instances, which we ourselves hold in remembrances, three young Catholic Gentlemen of great talents, the members of excellent and respectable families, all educated in Trinity College became avowed Infidels, and were, in the case of two of the number, rescued from the terrible abyss, into which they had fallen, only in their last illness, and even then, only by an extraordinary and most providential interposition of the divine mercy in their favor.

If Lord Cambell be wise, if he would consult for his own peace of mind and his temporal welfare as an Irish Landlord, if he would profit of the lessons of prudence, which he may learn from the eventful history of other Irish Landlords who, not content with receiving from their Catholic tenants the rent to which they were justly entitled, rashly interfered in the religious concerns of their

Dependents, he would wholly abstain from intermeddling with topics, calculated to give offence both to the Catholic Clergy and Laity of the Country, in which his property is situated. Let him, moreover, whilst following this prudent course, faithfully act up to the noble and generous maxims, by which he has publicly pledged himself, to regulate his conduct, as a Landlord towards his Tenantry, and, in a few years, he will have the happiness to see himself encompassed by a prosperous host of grateful and devoted Dependents, distinguished alike for their attachment to his Lordship and family, and for their unswerving fidelity to their Religion and their Faithful Pastors.

### EXETER HALL DONE AGAIN!

THE Debate on the amendment proposed by Mr. Phinn, on the question of "Convent Inspection" proved a signal defeat to the Exeter Hall alliance clique. Indeed so striking was the defeat of the bigots, and so gratifying the testimony given by several Protestant Members of the house to the usefulness of these Institutions, and the malicious and bigoted nature of the Bill rendered so palpable, that we can now freely forgive these Exeter Hall fanatics, for their rude onslaught upon our conventual Institutions. A portion of Mr. E. Ball's speech we shall place on record, as a proud triumph of truth and virtue, over Protestant prejudices. Mr. Ball is an English M. P. and a Protestant.

"Mr. E. Ball said, that his long study of religion had taught him that one great element of religion was charity, and charity involved the greatest consideration for the views of those who differed from ourselves conscientiously on matters of religion. He had ever, on this principle, been an advocate of religious liberty; and, therefore, when he was called upon to do anything offensive to the earnest feelings of a large body of religionists, he must ask whether any cause of supreme urgency existed to justify such a course. In the present instance, totally opposed as he was to Roman Catholicism he saw no reason why, in the way proposed, he should inflict an insult and an injury upon those who professed Roman Catholicism. (Hear, Hear.) As to the alleged immorality of the nunneries, the allegation appeared to him to be effectually refuted by the large number of Roman Catholic girls placed in these establishments by parents and friends, who could not

be so dead to all the feelings of natural affection as to introduce their children, their sisters, their daughters into abodes of infamy and corruption. (Hear.) They had had petitions presented to them against interferences by those whose mothers, wives, and daughters had been, or were, inmates of nunneries; and were they to be told that a lady, who herself had gone through the routine of a convent life, would ever consent to send her child to a place where her principles would be contaminated, or her morals corrupted? (Hear, Hear.) He believed that the Roman Catholic doctrines were wrong, and he regretted that they should have assumed titles so offensive to Protestants; though he thought it was also unfortunate that the noble lord (Lord J. Russell) should ever have written the Durham letter. (Hear, hear.) He had heard an invitation given to Protestants to go and inspect these nunneries, and he had lately seized the opportunity of asking a Roman Catholic friend to take him to one—desiring him to do so at once to prevent the possibility of any preparation being made beforehand. His friend drove him immediately to the convent in Blandford square. They rang the bell, and asked to see the Lady Abbess. His friend, who had never been at the establishment before, told her that he (Mr. Ball) was a Protestant, and wished to see the building—was there any objection? The reply was, "None whatever—pray come in, sir." (A laugh.) Well, we went over the whole establishment, even down to the coal cellars. (Laughter.) The Lady Abbess said to him, "These are the dungeons where we keep the unhappy captives you talk of in the House of Commons, but no captives did we see except the coals. (Loud laughter.) He saw in the establishment, however, a thousand children, partially fed and clothed, and all as well educated as children should be, without any cost to themselves. (Hear, hear.) To educate these children was one of the tasks of the nuns who were charged with leading such useless lives. (Cheers.) The Lady Abbess took him to another part of the building, where he saw a multitude of servants out of place. The Lady Abbess told him that they received Protestants and Catholics alike; that they endeavoured to find them situations, and that they stayed as long as they pleased. She added that she believed they were the instruments under God of saving multitudes of women from destruction. (Cheers.) He (Mr. Ball) endeavoured to express his sentiments to the Lady Abbess, and he entered upon the subject of theology with her. (Laughter.) Really he did not know a more serious thing, and he could assure the house that he was in earnest. (Hear.) He had a long conversation with this Lady. Of course, he expected a great degree of refinement in one who belonged to the highest aristocracy; but he found her so well informed, so thoroughly educated, so well grounded in Christianity, and so imbued with a real Christian feeling, that he went away from the presence of that lady with feelings of the greatest admiration and respect (cheers.) Next day they proceeded to the convent of the Good Shepherd at

Hammersmith. The work of that establishment was the reformation of women who had fallen victims to the evil passions of man; and he could not but feel the force of the Lady Abbess's appeal to him. "If it is not charity which induces us to undertake a task which brings us into contact with the worst of our sex, what else can be our motive? And yet you represent us in your House of Commons as the most abandoned of human beings" (cheers.) He left that convent with the same impression as that produced on his mind by that in Blandford square. Lastly, he went to Roehampton, that was an educational establishment, and the whole of the surplus accruing from very high rates of charge for tuition went to the maintenance of the poor (hear, hear.) Now, he would ask, having witnessed these things, was he not bound at whatever cost, to state frankly and fairly what he had seen (cheers)? He felt that he was; and he must confess the impression left on his own mind by these convents was, that they were most useful establishments; and that the inmates were influenced by the very highest motives that could move human hearts (cheers.) He believed that it was only the fear of God, and a desire to benefit their fellow-creatures, that prompted them to enter such institutions; and was he then to give his vote in favour of a motion that would revolt their feelings. By the agency of these establishments he had found that hundreds and hundreds of children were in them rescued from miserable abandonment and destitution, from moral, social, and religious destruction in the streets, that many poor women—among them, perhaps, the victims of some base seducer who now attended in his place in that house to support the humiliation of these institutions (hear)—were enabled to escape from the path of shame, and that hundreds of female domestics—Protestants as well as Roman Catholics—were received and supported until they had found a position, and were thus saved from entering on the path of sin. The impression upon his mind was that they were most useful charities. He was bound to express his belief that the inmates of them were influenced by the highest feelings that could animate the human heart, and that it was the fear of God and the desire to benefit their fellow subjects which induced them to undertake this work (hear hear.)—*Lamp.*

## THE SPIRITUAL WORLD.

*Translated from a late number of the Civiltà Cattolica of Rome, for the Bengal Catholic Herald.*

THAT, besides the sensible world which is obvious to our senses, there is another spiritual and invisible world holding communication with the former, is an opinion as ancient as time itself. Christianity in regenerating the world, divest-

ed this opinion of all the falsity and malice, with which corrupt nature had clothed it; declared that it was lawful and salutary to expect and hope for protection from good angels and to fear, as productive of the greatest evils, all mysterious communications with wicked spirits, and as preservations against the latter has provided the faithful with prayers, exorcisms and other sacred and sacramental objects. Thus among Catholics every thing connected with this subject is so clear, that we may say in speaking of them; nothing is mysterious for them in that world, which may with truth be called the world of mysteries. But such unfortunately is not the case with those separated from the true Church. Their unhappy tendency to do away with all the ancient tradition of Christianity has caused them to aim a deadly stroke at this theory of an invisible world; nay, has urged some among them to deny the existence of an immortal soul. Now however, the time is at length come for solemn reparation to be made to the Church of God for the ridicule, which had been thrown on its doctrine, regarding the existence of spirits and their communication with this nether world. Now, that which was of Catholic belief, credited by the Christian world from its very commencement, but which until the present period, had been regarded by modern philosophers as a foolish superstition, is firmly believed and professed by the inhabitants of a country the most ardent in defence of liberty of worship and conscience; we mean the United States of America. For many years communication with spirits was in this country a practice, if not frequent at least not uncommon, and the art of procuring it and the profession of imparting it to others was called spiritualism. But for the last five years this spiritualism has been all the fashion, it now pervades every class of Society, it has followers in myriads, journals, associations, in fine, every thing necessary to constitute religious Society. The cause which gave rise to this great religious revolution is as follows:—In a village of New York, called Hydesville, there lived in the year 1848 a methodistical family of the name of Fox, consisting of a father, mother and two grown

up daughters. In the house they occupied there were heard continual knockings, or rappings at the doors, walls, &c. One night as the two young ladies were retiring to rest, hearing the knocks as usual they summoned up enough courage to cry out: whoever you may be, give knocks to the number of seven, immediately the seven knocks were heard in succession. The mother, being informed of what had occurred, to remove all her doubts on the subject, wished to make a trial herself: she accordingly requested to know the ages of her two daughters, immediately knocks were heard corresponding to the respective ages of the two young ladies. From that time the mother and daughters became mediums: a name given in America to persons that have the power of communicating with spirits. In order to observe some system in their mysterious commerce, Mrs. Fox and her daughters set to work to compose some rules for themselves. After many reflections it was agreed that three knocks should stand for an affirmative, two for doubts, and one for a negative. But as some questions could not be satisfactorily answered by a dry yes or no, it was determined that the interrogator should pronounce or write a series of names, dates and such like things; considering that the true one which should be accompanied by a knock: or if the answers were to comprise many words, the interrogator was to name, write, or point to each letter of a written alphabet, until an intelligible answer was obtained known by the knocks accompanying some of the letters. It is needless to say that when the news of this extraordinary discovery was spread abroad, Mrs. Fox's house was crowded with persons from all parts; led thither either by mere curiosity, or the desire of knowing some secret. The good lady and her daughters, thinking it a pity to allow so favourable an opportunity to escape of improving their fortunes, resolved to make traffic of their spiritual communications: this resolution being put into execution, they soon amassed wealth to an astonishing amount.

After a time, Mrs. Fox and her daughters finding it impossible to attend to the many demands made upon their services, entrusted the secrets of their profession

to others, who in their turn imparted them to their friends; in fine the number of mediums has multiplied so much within the last few years, that there are at present about fifty thousand of them in the United States. It is now full time to communicate the instructions reaped from the spiritual manifestations, so much sought after in the United States. The spiritualists profess their belief in the existence of a God but deny the divinity of Christ, Original Sin, the existence of demons and the eternity of the torments of hell. According to them no distinction is made in the other life between the good and the wicked. All men they say are destined for heaven; but before enter it they must pass through six spiritual spheres in which they are perfected above all things in the knowledge of sensitive nature in these transitory conditions, for they are called blessed, but their beatitude is purely sensible: for they have bodies with the gratification of all their sensual desires without the least sensation of pain. Their greatest wish being to converse with their dear friends on earth, they have lately found means of doing so by the instrumentality of mediums in America, and are most anxious to extend this communication all over the world, so that by it the visible and invisible worlds might be united and form but one body or family. For these accounts of America, we are indebted not only to the testimony of books and journals, but to the words of a highly respectable man, just come from America. This gentleman, by name Henry de la Roche-Heron and another young man, being chosen by the Catholic Bishop of New York, to examine the proceedings of the Rappers in their spiritual communications, and to give him an exact statement of them; they, armed with a strong faith in Jesus Christ and provided with a relic of the Holy Cross, Rosary, and some holy water, went to pay a visit to the renowned Miss Fox, now Mrs. Browne. The particulars of their visit I will here relate, as given by Monsieur de la Roche-Heron. One evening in the month of April, accompanied by the companion given me by the Bishop, we sallied forth to the house of Mrs. Browne, situated in one of the finest streets of New York. Upon entering

the house, we handed the servant at the door ten francs and were immediately conducted to a simply furnished room, where we were invited to remain until Mrs. Browne could conveniently see us. Being left alone, we took care to examine every thing in the room, particularly the table, at which we should sit for the spiritual communication. After a little time the room was crowded with persons, who came upon the same errand as ourselves; at length Mrs. Browne made her appearance, a fine looking woman of about thirty years of age, of most courteous manners, but possessing nothing extraordinary, with the exception of a very unsettled cast of countenance. After having seated ourselves around the table and kept strict silence for some minutes, knocks were heard in all direction, a sign, that the spirits were present and ready to answer all our questions. The first to interrogate the spirits was an old man, the dialogue between him and them was as follows "Are the souls of my parents in this room? Ans. Yes—Did I know my mother? Ans. No—this was really the case, for the old man told us that she died when he was only a month old, I wish to know what was my father's name. The old man then commenced to write several names, without a sound being heard, until he began to write the word Alexander, when immediately a knock was heard. He discovered in the same way the name of his mother, having passed on to the third method of enquiry, by means of the alphabet, he then said; I wish to know to what complaint one of my friends is subject. After having recited the alphabet six times, he heard knocks at the mention of the six letters, which compose the word asthma. It was now my turn to interrogate the spirits. I asked if there were any true religion and named all the different creeds, but without receiving an answer. The medium Mrs. Browne appeared quite displeased at my indiscretion and said to me rather sharply, the spirits don't like to be questioned on religious matters; yet they have often answered me, cried out the old man, already alluded to. Allow me to question them: he then commenced: Is there any true religion?

Ans. No. Are they all false? Ans. Yes,

Are all the ministers of Religion imposters. Ans. Yes. Even those of the Catholic Church? Ans. Yes. Is Christ God. Ans. No. Are the good and wicked treated alike in the other life. Ans. Yes. Such are the details communicated to us viva voce by Monsieur de la Roche Heron a gentleman whose veracity cannot be doubted.

### CONVERSIONS.

THE following is an incomplete list, for it has been made chiefly from memory, of the principal Conversions that have taken place in Germany and Switzerland.

Winkelmann—author of the History of Art. Leibnitz, a Philosopher, Theologian, &c. George Zoega an Archaeologist and Restorer of the Egyptian Antiquities. J. G. Hamann, an orientalist, surnamed the *Magus* of the North. Count Fr. Leop de Stolberg, Frederic Schlegel, Adam Muller.

*Protestant Pastors*.—L. Mosheim, nephew of the Historian of the same name. B. de Castelberg, a Swiss, V. de Castleberg, a Swiss. Ardent, author of the life of Pope St. Leo the Great, Professor at Louvain. Freudfeldy, a Professor at Bonne, died at Jesuit, Dr. Haas, a Publicist. Dr. Herboast a Publicist. Hugues, now a Redemptorist and Translator of the works of St. Alphonsus. Wolz, at Carlsruhe. Bimger at Dresden. Dr. Maurice Muglich of Saxony. Signer a Swiss. Christfreund of Nassau. Hasert, a Pastor at Bunzlau in Silecia. Sutkemuller of Prussia. Mainhold surprised by death before he formally abjured. The two sons of the preceding, one of whom is in the Seminary of Breslau and the other in the Propaganda at Rome.

*Professors, Litterati, &c*—Werner, dramatic poet died a Redemptorist. The two Gagerus. Dr. Eiseubach at Tabingue. N. Maller, now a Professor at Louvain, Durst, a Professor at Dusseldorf. Several Professors of Jena. Dr. Philipps a Professor at Berlin. Dr. Jarcke, a Professor at Berlin. L. de L'Or. Dr. Bartholome. Ch. Vogel at Dresden. Ch. Fleischer at Francfort. Dr. Kähler. Würzburg. Dr. Baldanny. Dr. Maurice Bruhl. Schlemmolt at Nuremberg. Propst at Bale. V.

Schmidt at Berlin, Maagsen Editor of the *Correspondent du Nord*, de Floren-court, at present Editor of the *Volkshalle*. Countess Hahn Hahn, a religious of Bon Pasteur. Stark, author of the *Banquet de Theodule*. Cl. Bontano, a poet &c. Chr. Schlosser, a Professor at Bonn. Fa. Schlosser, a Publicist. Baron d'Eckstein. Ch. L. de Haller. Fred. Hurter of Vienna. Aug. Theinner an oratorian at Rome. Rouke of Wonus.

STATESMEN, Count de Seufft. Pilsach, Ambassador of Saxony in France. De Beckendorf, a Prussian Minister. Rentel, referendary of the regency of Konigsberg in Prussia. De Haldenberg. Rindal, Councillor at Erfurth. De Schardt, President at Weimer. Count de Hardenberg, Ambassador of Hanover at Berlin. Snell, Secretary General of the Swiss Confederation. Count de Deganfeld. Schemberg, Aid-de-camp to His Majesty of Wurtemberg, formerly Ambassador.

ARTS. Overbeck, a painter at Rome. Veit, painter at Francfort. Schadow, painter at Dusseldorf. Sorg, painter at Mayence. Fred. Muller, painter at Cosel. Zaudt, architect at Berlin.

*Persons of Rank*,—Prince d'Ingenheine, brother to the King of Prussia. Fred. William III. Du Re Ad. de Mecklenbourg. Schwirin. Prince Fred. de Hesse. Darmstadt. A Duke of Sax. Gotha, Princess Charlotte. Frederick de Mecklenbourg. Schwerin. Prince and Princess de Dimitri. Gallitzin. Prince Paul de Wurtemberg on his death bed. Prince de Walborg. Zeil. a Jesuit. Count Gærtz at Mayence. Baron de Rumhor. Ch. de Schnorr. Ch. de Schonorr. Baron de Berlapsech. Stædel, a banker at Mayence. Count de Vogelassay. baron. of Kattenbourg in Mecklenbourg. De Bulow. de Rochow. de Petow. Pf. de Diersdorf in Prussia. Olozowsky de Potritten. de Morgenthal. de Royerea. De Berne. Bernovilly Mayor. Huber, de Bale. Du Pont Verlliametz. Bertholet de Ferriere a Swiss, Countess de Selis. Madame de Bernardy, sister to the poet Tiesk. Countess de Zichy, at Vienna. Julia de Schaal, at the Court of Hesse. Cassel, Countess de Kielmaunsegge, an Eng. Religious. Octavia de Wetterkopp, sister of Charity. Baroness d'Ordre, Madame de Bresson a Swiss, Countess de Salm Hoogstraten. Princess Wasa, &c.

It is useless to add that this list is very incomplete, a great number of these names have been borrowed from the Collection published at the time by the learned Abbe Rohrbacher, as to the conversions later than 1843 we have been obliged to add them from memory.

## Selections.

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### ENTERTAINMENT OF LORD CAMPBELL'S TENANTRY AT MOYCULLEN.

On last Monday Lord Campbell entertained the tenantry of his Moyculen estate at a sumptuous dinner, which was provided by Mr. Birchenough of the Railway Hotel. Covers were laid in the large room of the Moyculen schoolhouse for 230 persons. The room was beautifully festooned with flowers, evergreens, &c. The Hon. Mary Campbell and the Hon. Mr. Campbell were present.

The health of Lord Campbell having been proposed by the Rev. Mr. KENNY, P. P., and drunk with applause.

Lord CAMPBELL returned thanks in a somewhat lengthened speech, in the course of which he said—Though I think many advantages might arise by the holdings being larger than they are at present, I will never endeavour to bring about such a state of things by evictions or any harsh measure whatsoever. (Loud cheers.) When you are willing to surrender your holdings, so as to have them conjoined with others, I shall rejoice; but God forbid I should ever sanction the turning out of families, who did not know where to shelter their heads but in the union workhouses. (Loud and continued applause.) Having become your landlord I wish to address to you a few further observations. (Hear, hear.) In former times the property of which I became the owner, both in Moyculen and in Barna, had much influence in parliamentary elections, both for the city and county of Galway. (Cries of "Hear, hear.") Now, gentlemen, I tell you that I never will interfere with your exercise of the elective franchise. (Loud cheering.) I hope that you are all loyal—that you are all attached to the British constitution; but as to party politics, make your own choice, and I know my Reverend friend will never improperly interfere. (Loud cheers.) It has been said that Roman Catholic Priests have interfered improperly in politics. I am convinced my Reverend friend, your respected Pastor, never will, and I apprehend you shall incur no

danger in conscientiously exercising your own judgments, and voting for the man who you honestly believe will confer the greatest amount of benefit upon you. (Cheers.) Then, gentlemen, with reference to another subject, I believe that most of you adhere to the religion of your forefathers—the Roman Catholic Faith. (Cheers.) I, gentlemen, was brought up a Protestant, and am sincerely convinced of the truth of the tenets of my religion; but I should be the last man in the world to interfere with religious liberty, nor would I ever encourage any improper efforts to proselytise. (Enthusiastic cheering.) Let every man worship God according to the dictates of his own conscience. (Applause, again and again renewed.) I have been long a member of parliament, and I have always stood up for the just rights of my Roman Catholic fellow-subjects, and I earnestly supported Catholic Emancipation. (Loud cheers.) I was told that the Roman Catholics would not be satisfied with obtaining perfect equality, but that they also require ascendancy and exclusion. I said, however, “let us grant them all they are justly entitled to, and if they ask for more, let us make a stand against them.” (“Hear, hear,” and cheers.) I confess there are certain doctrines called “Ultramontans,” which I cannot approve of, for they involve principles that your ancestors before the Reformation refused to sanction, and never ceased to resist. (Hear, hear.) They never would allow England, Ireland, or Scotland to be subject to a foreign power. Those doctrines have been, in some instances, revived, and they are of such a nature that they cannot expect my approbation, nor that of any sincere friend of religious equality and liberty of conscience. (Hear, hear.) I am for equality, and against ascendancy. (Loud cheers.) I wish my Roman Catholic fellow subjects should have the free, undisturbed enjoyment of everything necessary for the exercise of their religion, and the celebration of its rites and ceremonials; but if they will not allow their fellow-Christians of other sects to enjoy the same privileges, then I say they are unreasonable, and should be resisted. (Loud cries of “We never will.”) Since I came to Ireland it afforded me sincere pleasure to find the great mass of the people sound and reasonable in their views. They are not bigoted, they are not intolerant, but appear willing to live in peace and harmony with all persuasions. (Hear.) There is one other topic respecting which I would wish to make a few observations—I mean the establishment of the Queen’s Colleges in Ireland. Gentlemen, I believe that the intentions of the Eng-

lish government are most pure and disinterested, and that no ill intentions existed respecting those establishments. Every possible precaution has been taken to guard the faith and morals of the students from danger, I therefore deeply regret that there was any opposition excited against those establishments. I happened during the agitation on this much vexed question to be at Rome, and to have an interview with his Holiness the Pope. (Hear.) He had the goodness to permit me to discuss the subject with him, and I tried to impress upon the mind of his Holiness the advantages that would inevitably accrue to the Roman Catholics of Ireland if they were to resort to these colleges, and I must say that the Pope, who appeared to me adorned with every Christian virtue, talked to me with great liberality upon the subject. He said what was most fair—namely, that he much preferred that Roman Catholics should have Roman Catholic instructors if possible. Gentlemen, I believe that is impossible in the present posture of affairs. You must send your sons to instructors of mixed sects, but no evil need be apprehended on this account. Trinity College has flourished on this system for many years, and has turned out many men of great eminence and distinction and why, then, should exist any scruple on the part of the Roman Catholics to enter these Colleges, I never could understand. I, therefore, most earnestly advise those among you, who can afford to do so, to send your sons to the Queen’s College of Galway, where, at a very small expense, they can obtain an education that will qualify them for the highest offices of the state. I hope most sincerely that this auspicious day will lead to the most happy results. I have certain rights as a landlord. My tenants have contracted to pay certain rents to me, and those rents I expect to be paid. I hope those rents are moderate. I intend to have a revaluation of my estates. When the rent is too high it shall be reduced; and when too low, raised to an equitable standard. (Cheers.) Those rents ought to be paid, and I hope, and indeed am certain, that it will be unnecessary to resort to unpleasant measures for their recovery. But from your own professions, and the character given of you—a character that from my own brief observation I am disposed to concur in—I hope and believe that there will never be a lawsuit between us. (Cries of “Never, never,” and loud cheers.) I hope that the word “driver” will be always unknown on the Moycullen estate. (Loud cheering.) I hope that the present is an era of prosperity and a new order of things for the whole of Ireland. (Loud cheers.) Your



sufferings have been dreadful, and have been borne in a Christian and manly manner, and I hope that a long future of uninterrupted prosperity will reward your exertions and your sufferings. (Cheers.) I observe, everywhere, evident symptoms of improvement. Your prospects and character are advancing, and I anticipate from your industry, your exertions, and the encouragement I am ready and willing to afford, that the country will assume an appearance of prosperity, and that our just and reasonable anticipations will be fulfilled. It would delight me, indeed, if the unexpected circumstance of my becoming proprietor would afford an additional inducement to blend Protestants and Catholics, Englishmen and Irishmen, in harmonious and uninterrupted intercourse together. I wish with the utmost sincerity, prosperity and every blessing to the tenantry of Moycullen. The noble Lord sat down amidst enthusiastic cheers.—*Tablet*

### FLORES CATHOLICÆ.

Though the history of the creation and fall of man may be deeply imprinted on our minds from the lessons of our early years; yet it cannot be too often repeated, reminding us, as it does, of our original happiness and justice compared with our present misery and degradation; and besides this, it necessarily forms a part of the task we have now taken in hand—viz., to prove the existence of the true religion from its first establishment to the present day.

As when hurled from the celestial region—Lucifer drew with him a countless multitude of the brilliant seraphim, into the deep, dark abyss of despair; so when man fell, he involved in his degradation the whole universe which was subject to his empire. All the animate creation, became as it were enfeebled,—and its most gigantic species (those whose remains at the present day, cause the wonder and astonishment of geologists,) speedily became extinct. Flowers lost their exquisite perfumes; plants their virtues; thorns sprang up in the place of roses; and the beautiful world—beautiful even now, became like fallen man—a vast ruin—a monument of greatness which once had been.

Where amidst this general sorrow and desolation was religion? the daughter of heaven; she who had constituted all the happiness of innocent man! Faithful to her charge, she now came to the consolation of guilty man; like a tender mother, she accompanied him from his garden of delights, to a world of pain and sorrow. She went to cheer his dreary exile; to dry the tears of grief and repentance

which flowed from his eyes; she whispered soft words of consolation and hope in his ears; she smoothed his bed of sickness—and sweetly bid him look for the Redeemer to come. To friend the tortures of his last agony; causing him to meet the grim and ghastly face of death with a radiant look of joy, hope, and confidence.

Philosophers! Infidels! Materialists! you who are indifferent or careless; Jews! Pagans! Christians! Catholics! men of whatever profession—who believe yourselves to be endowed with superior powers of thought and intellect, say to what you owe these powers!—to whom? That we are fallen men, you are all agreed,—and why?—because you cannot deny a self evident truth; you cannot efface the traces of the finger of the Omnipotent, which has furrowed your brow with marks of care and sorrow, nor can you fly from the pains and ills to which human nature is heir, you are nothing but moral, intellectual, and physical ruin—shadows of former greatness and nobility.—But to whom, or to what do you owe the little you have preserved or regained of nobility of soul, hope, wisdom, virtue, light, and consequent happiness?—to whom are you indebted for this?

We will examine the human race at the several states of its existence, and during the several epochs of its duration; we will follow it into the different climates and zones it has successively inhabited or will inhabit until the end of time, and what will be the answer to our query? Facts, facts as evident and clear as the sun in its meridian splendour. First, whence came that faint glimmer of light which shed a flickering ray upon the world during the long night of paganism? Whence came that feeble knowledge of the existence of a supreme Being which man then possessed?—that innate distinction between good and evil,—that imperfect acquaintance with the punishments and rewards of a future life,—that love of virtue and horror of vice;—in a word, whence came the knowledge he possessed of all those fundamental truths which distinguish man from a brute? From reason you will say, perchance. Pray tell us then on what day,—when, and how reason invented God? What preserved amongst mankind the weak remains of science, justice, and equity, civilized manners, order, subordination, and virtue? Perchance you will again speak, and say Philosophy? But do not force us to lift the veil which conceals her ignominy and her oppression, and disclose to you all the evils of which she has been the cause—all the good she has obliterated and destroyed. Let the pages of history reveal it to your too credulous gaze

What light did the ancient world derive from numerous schools of philosophy?—what good have they effected? Was it from them that she received the religious traditions she has handed down from age to age, and taught her children from the commencement? No; the few true notions which it retained about God, the soul, the creation, the distinction between good and evil, future rewards, etc., were preserved to the idolatrous nations by religion, as a scant and feeble heritage destined by a parent for his perverse and rebellious son,—and these notions were altered or discredited by the pagan philosophers, but mixed up with sophisms and absurd imaginary systems.

(To be continued)

### THE GOANESE SCHISM.

#### A SERIES OF LETTERS IN JUSTIFICATION OF THE ESTABLISHMENT OF THE FRENCH MISSIONARIES IN SINGAPORE.

##### INTRODUCTION.

EVERY noble and true Catholic must feel sorry to see the disunion that exists between brethren professing the same faith, which has given rise to bad feelings among families: I say so from experience and consequently feel a strong desire to see its end. A thought came across me that perhaps a true and plain explanation, dressed in the simplest language, of the cause of this division, the arguments brought forward by the two parties\* in support of their rights to their jurisdiction, and the fatal consequences of this difference with remarks of my own interspersed, might if not be the means of causing those who are not of my opinion to agree with me, at least induce them to inquire into the matter, regarding which very few know anything about. I therefore adopt this, I may say, touching thought, and will do my utmost to carry out the same satisfactorily and becomingly. In doing so I shall make it my duty to hurt the feelings of no one. The mode I have considered best to begin with the undertaking is in a series of letters whereby one letter may be well considered upon before another one follows it, subject certainly to any refutation that may be brought against opinions or arguments therein stated: which refutation I will feel thankful if sent to me and attested.

##### LETTER 1st.

###### TO MY FELLOW CATHOLICS.

1st. None can better say the necessity there was for a complete change in the administration of religion here than I and a few others who are here since 1830. The low state of the Catholic religion without any order or discipline, and the negligence of the Pastor to remove the

evils, made worse by the inability of his powerless Superiors to bring him to a sense of duty, required a change very much, and had it not been for the timely arrival of the French Missionaries who were permitted to succour the Catholics here, this day would not show a vestige of our Holy Religion in Singapore, or if any at all, the shadow of one.

2nd. The arrival of these Gentlemen made a great commotion amongst the Catholics; some sided with the French and some continued under the Portuguese mission. They that sided with the French were led to do so from the shameful manner the administration of religion was conducted here; whilst the greatest part of those who continued with the Portuguese, were led to do so simply under the belief that as long as a Priest celebrates Mass according to the rules of the Church, there can be no harm in assisting at his mass; "it is all the same, this is a Mass and that is a Mass." As this was the chief cause of so many having adhered at the commencement to the Portuguese priest and as they continue on the same reason to do so, I shall in the first place treat on this subject.

3rd. It is thought and believed by many, that so long as the Prayers and Ceremonies of the mass are done according to the rules of our Church by any Priest, this is all that is wanted; if this is admitted, then any man wearing a gown and understanding more or less the manner of going through the ceremonies of the Mass and saying he is a priest, must be acknowledged as such, and why? Because he has a gown on and says he is a priest: if so, it must then be clear that all who believe in such a manner, believe without considering—A person comes here saying that he is a priest; he must first prove that he is one; secondly, he must prove that he was sent here by his Superior; and thirdly it must be proved that his superior has power to send him. To be recognised as a priest he must have Credentials or Certificates; to prove he was sent he must also have Certificates or power; it is then our business to see if these Certificates are true; above all to enquire if his superior has power to send him here and on no account to be contented until satisfaction is given.

4th. There are two here fighting for the jurisdiction or authority, ask them to show their powers, also the powers, of their superiors; be not satisfied by simply hearing them read these documents; see them, read them, examine them, treat them just in the same manner as you would a suspicious or a doubtful dollar, which before you pocket, you will not only consult your own opinion, but the opinion of an impartial person, and one of more knowledge in the matter than yourself. Be not deceived, for, the sake of a little brief authority even Priests will sometimes forget their duty.

5th. A truly Catholic Pastor can always address his flock as follows "The word of God which I announce to you, and the Holy Sacraments which I dispense to you I am qualified to announce and dispense by such a Catholic Bishop, and so on, in a series, which reaches to the apostles themselves; and I am authorized to preach and minister to you by such a prelate,

\* Once that the Church by its Supreme Head on earth has pronounced upon a question of Doctrine, or discipline the supporters of that decision are no longer a party—they are the Faithful, in other words the Church,

who received authority, for this purpose, from the successor of St. Peter in the Apostolic See of Rome" whilst a false one never can do it.

6th. Allow me to impress in your minds that a priest is simply a Priest from the day of his ordination, but he is not a Pastor or Curate until he is appointed to take charge of a flock or cure by his Superior.

J. J. WOODFORD.

Singapore, 20th June 1853.

## POETRY.

The following beautiful lines on the Blessed Virgin Mary are from the pen of the celebrated American Protestant Poet "Longfellow." The subjoined extract is from an article in the *Dublin Review* of last July on the works of Longfellow.

Passing by Lucerne, with its cross-shaped lake, its cloudy mountain ridges, and its far-famed wooden bridge, painted over with the "dance of death," the travellers ascend the path of St. Gothard, and thence descend into the south. The first impression made on them by the Holy Land of the New Law is indicated in these lines:—

"This is indeed the Blessed Mary's land,  
Virgin, and Mother of our dear Redeemer!  
All hearts are touched and softened at her name;  
Alike the bandit, and the bloody hand,  
The priest, the prince, the scholar, and the peasant,  
The man of deeds, the visionary dreamer,  
Pay homage to her as one ever present!  
And even as children, who have much offended  
A too indulgent Father, in great shame,  
Penitent, and not yet daring unattended  
To go into his presence, at the gate  
Speak with their sister, and confiding wait  
Till she goes in before, and intercedes;  
So men, repenting of their evil deeds,  
And yet not venturing rashly to draw near  
With their requests an angry Father's ear,  
Offer to her their prayers and their confession,  
And she for them in heaven makes intercession.  
And if our faith had given us nothing more  
Than this example of all womanhood,  
So mild, so merciful, so strong, so good,  
So patient, peaceful, loyal, loving, pure,  
This were enough to prove it higher and truer  
Than all the creeds the world had known before,"—  
p. 245.

From Genoa they embark for Salerno. The sea, with its vastness and vagueness, stirs profoundly the souls of both the dwellers in an inland region, as, on the night of their arrival, they gaze on its dim expanse. To the Prince, as he walks moodily on the terrace, the white sails that haunt its far horizon seem as spirits from a ghostly world still hovering on the confines of existence, and inviting him to seek peace in the "darksome sea of death." The same music modulates

the thoughts of Elsie to a very different movement.

"The night is calm and cloudless,  
And still as still can be,  
And the stars come forth to listen  
To the music of the sea.  
They gather, and gather, and gather,  
Until they crowd the sky,  
And listen in breathless silence  
To the solemn liturgy.  
It begins in rocky caverns,  
As a voice that chants alone  
To the pedals of the organ  
In monotonous undertone;  
And anon from shelving beaches,  
And shallow sands beyond  
In snow-white robes uprising,  
The ghostly choirs respond.  
And sadly and unceasing  
The mournful voice sings on,  
And the snow-white choirs still answer,  
Christe eleison!"

## VICARIATE APOSTOLIC OF BOMBAY.

### Bombay Catholic Orphanages.

16th August 1853.

Bombay,	..	..	..	..	20	6
Kurrachee,	...	...	...	...	68	0
Dessa,	...	...	...	...	25	6
Poona,	...	...	...	...	32	13
Ahmednuggur,	...	...	...	...	13	4
Sholapoor,	...	...	...	...	0	6
Belgaum,	...	...	...	...	52	4

17th September 1853.

Bombay,	...	...	...	...	Rs. 158	9
Kurrachee,	...	...	...	...	64	6
Dessa,	...	...	...	...	25	6
Hyderabad Seinde,	...	...	...	...	27	4
Poona,	...	...	...	...	32	7
Ahmednuggur,	...	...	...	...	21	13
Sholapoor,	...	...	...	...	10	2
Belgaum,	...	...	...	...	51	14

Propagation of the Faith, ... .. Rs. 4 0

## B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

James Forlong, Esqr.,	...	...	Rs. 50	0
Capt. G. F. Heury, P. and O. Steamer	...	...	...	...
Oriental,	...	...	...	100
A Friend, thro' Mrs. J. Piaggio,	...	...	5	0

Through Mr. N. O'Brien.

F. Burnett,	...	...	...	Rs. 1	0
J. R.,	...	...	...	5	0
G. Dunt,	...	...	...	2	0
Urknom,	...	...	...	1	0
W. B.,	...	...	...	1	0
T. O.,	...	...	...	3	0
* O.,	...	...	...	1	0
Captain Orouther,	...	...	...	5	0
Captain O.,	...	...	...	1	0
Three Friends,	...	...	...	4	0

Subscriptions lately received for the purchase of a Country-House for the Novitiates of the Christian Brothers

James Forlong, Esqr.,	...	...	...	50	0
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# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 18.] CALCUTTA: SATURDAY, OCT. 29, 1853. [Vol. XXV.

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Oct. 29.

### STATE OF CATHOLICITY,

IN THE SEVERAL PLACES, WHICH, IN THE  
PRESENT OVERLAND ROUTE ARE VISITED  
BY TRAVELLERS WHO COME BY THAT  
ROUTE TO INDIA.

*(Continued from page 48.)*

THE various important topics, which, for some times past, demanded our immediate attention, prevented us, hitherto, from completing the task we had undertaken, of describing the state of Catholicity, in the several places, which, in the present Overland route, are visited by travellers, who come by that route to India. In our latest notice of the subject just mentioned, we gave an outline of the condition of Catholicity in Aden, together with a brief summary of the very edifying, generous and persevering exertions of the Irish Catholic Military quartered there, to promote the welfare of religion, not only in Aden, but also at Bombay, by uniting together to send monthly through an excellent Scotch Catholic Military

officer, holding a staff appointment in that station, the large sum of about two hundred rupees, for the support of the Catholic Orphanage lately established in that Presidency. Notwithstanding that we have already given the meed of our just admiration and praise to our humble but zealous fellow countrymen, for the noble self-sacrifices and privations, to which they must habitually subject themselves, in the wretched locality and burning climate of Aden, in order to be able to save out of their poor pay each month a trifle, for the erection of Chapels and Schools, for the support of their Pastor, and for the upholding of the Bombay Catholic Orphanage, nevertheless, we cannot, on the present occasion, avoid reverting to the same subject, in the hope, that by doing so, we may enkindle in our Catholic community in Bengal, Civil and Military, European and East Indian, an earnest, persevering desire and resolve, to emulate, according to their ability, the admirable example thus given them by a handful of their lowly fellow-Christians at Aden, placed as these are in the midst of scenes of terrible desolation both physical and moral.

What we desire chiefly to impress on the minds and hearts of our own Community here is, that if they would raise themselves and their offspring permanently to a position of religious

and educational respectability in the social state in this country, they must avince uniformly, and not by occasional fits and starts, not merely in their words, but above all and beyond all, in the whole tenor of their conduct, a fixed, consistent and persevering zeal, in co-operating actively and practically, towards the establishment and maintenance of every Institution and Association, which may be prudently judged likely to advance the great object, we have just designated.

For it would be a great error to suppose, that that object can be ever adequately and successfully accomplished, unless our Community, like that of the first Christians, be all actuated, as it were, by one mind and spirit, in what regards the efforts to be made, for the attainment of the proposed end. For no isolated efforts, however, great and praiseworthy, on the part of individual members of our Community, will suffice for the purpose here contemplated, unless these efforts be duly appreciated and effectually sustained by the rest of their brethren, according to each one's ability and circumstances.

It is not, that it is, or that it ought to be expected, that each and every member of our Community, however straitened himself in circumstances, should further by a pecuniary subscription the attainment of the end we have in view. No, by no means. But from each and every Catholic, however abject his poverty may be, it is and it ought to be expected, that he should show his fidelity and zeal in the cause of religion, by profiting of the educational blessings God has here provided for the poor as well as for the rich of our Community, both by sending his children to Catholic Schools, and by using his influence with his Catholic Neighbours to induce them to imitate his example.

It is, moreover, to be expected from every member of our Community, however poor, that he would try to interest in their behalf, those of his circle of friends or acquaintances, whose means enable them to do so, to succour the temporal wants of our Schools and Institutions, and thus supply that aid, which he himself cannot minister to them. If unable to assist even in this

way, towards the promotion of the important objects now spoken of, he can at least offer up his prayers daily, to beg of God to bless and prosper our Institutions, on the success and permanency of which, both the moral well being and even the temporal welfare of so many hundred children are now mainly dependent. In his own humble circle too, he may be often instrumental in shutting the mouths and silencing the tongues of not a few bad Catholics, who from some spiteful or unworthy motive of one kind or another, speak injuriously of our Institutions, sometimes in order to justify themselves for never having contributed to the support of our Schools, or again to vindicate their own disedifying conduct, in exposing their children to lose their religion, by sending them to Schools, in which Catholicity is treated directly or indirectly as a gross superstition, deserving to be combated by ridicule and misrepresentation, rather than by serious or impartial argumentation.

In effect, it is proper, that it should be known, in order to guard the upright and unsuspecting of our community from being led astray, that in cases, with which we are acquainted, when parents, from some interested or other such motive, wished to transfer their children from any of our Schools to some Protestant establishment, the removal was studiously preceded, by their circulating some calumnious allegation against the School from which they were about to remove their children, in order thus to keep themselves right with their Catholic neighbours.

It is may be also of advantage to state, that it has happened more than once, that parties in good circumstances, who were never known to give the least aid to our Orphanages have essayed to saddle upon them the support of the Orphans of some of their deceased friends or relations, and thus exhibit their charity at the expence of others far less wealthy than themselves.

We have largely diverged from the object we had in view, in the opening of this article. But we were led to do so by the strong contrast, which presented itself to our minds, as existing between the conduct of the Irish Catholic Soldiers not only at Aden, but

throughout India, in all that regards religion and the education of their children, and the conduct of, we grieve to say, a large proportion of the East Indian Catholics. Now humanly speaking, the very reverse of what happens in this matter ought to take place. For the great majority of the European military are only transitory residents in this country, and, they, ordinarily, cease in a few years, to have any connection with it, whilst, on the contrary, for the East Indian Community, with hardly an exception, all their hopes and interests, both religious and temporal are inseparably bound up with the land of their birth.

But to return to our original purpose. The passage from Aden to Point de Galle usually, at present, occupies from ten or eleven, to twelve days.

Neither is the monotony of the voyage relieved by the sight which the passenger gets, from time to time, of the Islands or Sea Coast which occasionally come within view. For barrenness and desolation reign supreme over all the scenery which presents itself before him, and not a living thing, except the sea birds that abound in the dreary Islands he passes by, enlivens or cheers his vision. This circumstance greatly conduces to make him view with a stronger delight and relish, the fresh, beautiful verdure, which burst upon his delighted senses, when he comes within view of the picturesque coast of Ceylon. When he enters the spacious basin or roadstead, around the borders of which the town of Point de Galle is built, he finds himself encircled with groves of coconut trees, planted all around the surrounding shore, almost down to the water's edge.

Of the several pleasing objects which arrest the Passenger's attention, when surveying from the Ship the surrounding scenery, the handsome and spacious Catholic Church erected tastefully on the summit of a gently sloping hill, not far from the Beach, particularly attracts his notice. We visited the Church and the amiable and excellent Clergyman attached to it. We found that the interior of the sacred edifice surpassed even the exterior in beauty. Everything in it was arranged with great regard to order, neat-

ness and good taste. We learned from the worthy Pastor, that his congregation consisted of about two thousand persons, almost all natives of the Island. At Point de Galle, as well as in the other parts of Ceylon, where native Catholics reside, these are found to be conspicuous both for their simple, firm faith in the truths of their religion, and their general attention to their moral duties. So far back as the year 1805 or 1807, when Sir Alexander Johnston was Chief Justice of Ceylon, that distinguished Official in his answer to an address presented to him by the Catholic Clergy and Laity, on his retirement from office, stated, that just before receiving their address, he had made the judicial circuit of Ceylon, and that out of the one hundred and fifty thousand Catholics scattered over the whole country, not even one solitary individual of that large community was brought before him charged with any crime. This indeed is a very memorable occurrence, and one most honorable to the Catholics of Ceylon, especially when it is remembered, that the high personage who gave this flattering testimony, was himself a Protestant. We have every reason to hope, that notwithstanding the immense increase, which must have taken place in the numbers of the Catholics of Ceylon, in the forty-six years which have elapsed, since Sir A. Johnston pronounced the eulogy just referred to, they have still preserved unstained their title to a like commendation from the authorities of the present day. Indeed that this is the case, we may learn from the testimony very recently borne by Sir J. Emerson Tennent to their moral worth, on a similar occasion to that, in which Sir A. Johnston made the memorable statement, which we have just quoted.

We cannot close this notice, without adverting to an interesting and edifying incident, which happened, when we lately paid a passing visit to Point de Galle. It was on the Friday morning before last Passion Sunday, that the Steamer we sailed in touched at Galle. Some of our own party having heard that, in the Company of European Troops stationed at Galle, there were several of their Irish fellow-countrymen and fellow Catholics, profited of our short stay to visit them in their quarters. To the great surprise,

joy and edification of the visitors, they found their fellow-countrymen grouped together, and earnestly engaged in making arrangements both to assist in the choir during Holy week, and also for the performance of some fine pieces of Music at the Solemn Mass, which was to be celebrated on the ensuing Easter Sunday morning. The parties who witnessed this gratifying spectacle made mention of it, with much delight to the excellent French Clergyman of the place, and they heard with still greater pleasure from him, that what they had seen on that day was only one from among the numerous other instances, which he habitually witnessed of the zeal of the Irish Soldiers not only for the glory of the house of God, but also for the honor, happiness and comfort of their Pastor.

(To be continued.)

#### LORD CAMPBELL AND THE GOD-LESS COLLEGES IN IRELAND.

We deem it useful more especially to those of our readers who, on account of their connection with Ireland, take an interest in the question of the recently established Government Colleges in that country, to republish for their benefit the memorable correspondence of Lord Campbell with Miss Sellon, so well known as once the Superioress of a community of ladies, familiarly called Puseyite Nuns. We have said that Miss Sellon was *once* the Superior of the community just mentioned; because we are not aware, that the community is still in existence, as we have not seen any recent notice of it in the public journals. Moreover, having learned from some of these periodicals, that the ladies of the Puseyite community in London had either become Converts to Catholicity and entered into a Catholic Convent, or returned to a secular state of life, we judge it not improbable, that something similar may have happened in Miss Sellon's establishment.

But to return to Miss Sellon's correspondence, with Lord Campbell. Our readers remember that that correspondence was occasioned by the part his Lordship took in pronouncing the decision of the Privy Council in the famous

case of Gorham *versus* the Protestant Bishop of Exeter. In that case, Lord Campbell, in conjunction with the Protestant Archbishops of Canterbury, and York, and the Lay members of the Privy Council, pronounced the extraordinary decision that astonished all Christendom, namely, that in the Anglican Protestant Church, its Clergy and of course its Laity might hold or not hold the doctrine of regeneration by Baptism, or in other words, that the members of the Anglican establishment without forfeiting its communion might, on that great fundamental doctrine, some of them hold Baptism to be of necessity for Salvation, whilst others of them might maintain the very contrary. So that in the same place of worship, in which two Anglican Ministers happened to preach, whilst one of them proclaimed from the Pulpit the Catholic doctrine upon the necessity of Baptism and denounced the contradictory teaching as a damnable heresy, the other might in virtue of Lord Campbell's decision, announce from the same Pulpit and to the same audience, that Baptism was not necessary for Salvation.

Now as in Lord Campbell's judgment, it is a matter of indifference, what doctrine is held upon Baptism, it is but reasonable to infer, that his Lordship would, if occasion offered, exhibit an equal liberality or latitudinarianism on the Sacrament of the Eucharist, on the inspiration of the Scriptures, on the Trinity, and even on the Divinity of Christ. We have no doubt that Archbishop Whately, if summoned before the Privy Council, to give an account of the openly Socinian language he has lately employed, in what he calls "Evidences of Christianity" when treating upon the Mystery of the Blessed Trinity, would find Lord Campbell an able Advocate in his behalf, and one as well disposed in his case as in that of Mr. Gorham, to pronounce such a judgment as would allow the believers in the Trinity and the Unitarians or Anti-Trinitarians to be alike worthy members of the Anglican Protestant Communion, and equally entitled to enjoy its Benefices and celebrate its religious Worship.

This being so, it cannot be matter of surprise to any reflecting person, to find Lord Campbell declare, as he lately did.

at the dinner given by him to his Irish Tenantry, "that he never could understand, why it was, that any Roman Catholic could have any scruple about sending his children to the Government, or, as they have been called, if we rightly remember, by the very Protestant Sir H. Inglis, "the Godless Colleges." Assuredly, if Catholics could, consistently with their principles or with right reason, adopt Lord Campbell's, or Archbishop Whatley's notions upon religion, they need not scruple to send their children to a School conducted even by Mahomedan Teachers. For by the very same train of reasoning, only a little more developed, by which Lord Campbell or Archbishop Whatley would vindicate the propriety of Catholic Parents sending their children to the Godless Colleges, their Lordships might as satisfactorily show, that the Parents in question might confide the Faith and Morality of their offspring to the safe keeping of Mussulman Professors. We now invite the attention of our readers to the subjoined correspondence.

"YE MOTHER SUPER." AND LORD CAMPBELL.

[Our readers will recollect the existence of a Protestant Convent of Mercy at Plymouth, and the inquiry held before Dr. Philpots concerning the supposed "Popish" practices of Miss Sellon, the Superioress of that institution. Miss Sellon has been taking Lord Campbell to task for the late decision, sanctioned by his Lordship in the Gorham case.—ED. TAB.]

"The Orphans' Home Plymouth,  
March 19.

"My Lord.—It is with a pain, the intensity of which, amidst such apparent gratitude, your lordship will not readily imagine possible, that in writing to express my deep sense of your kindness in consenting to aid the work at Devonport, I have now to request the withdrawal of a name which, noble and honoured as it is, is connected most painfully with a decision which for the present, brands the Church of England with un catholic teaching.

"As a most unworthy, yet faithful daughter of that Church, I have, as your lordship may perceive, no choice left me in working for her but to withdraw from one who has assisted in a judgment which I am bound to believe is so contrary to her fundamental principles as to be fatal to her unless absolutely rejected.

"It is useless to multiply words of sorrow. Your lordship will know, and feel that such a letter as the present ought not and could not be written without much grief and embarrassment. Entreating your forgiveness, and praying that all blessing may attend you and yours, I am, your lordship's humble and grateful servant,  
To the Rt. Hon. Lord Campbell,

"PRISCILLA LYDIA SELLON, Ye mother supr.

"Midland Circuit, Warwick, March 31, 1850.

"Madam—Having a most sincere respect for your piety and benevolence, I would beg you to reconsider your request that my name may be withdrawn from the list of those who are desirous of assisting you in the truly Christian objects to which your life is devoted..... I assure you that we have given no opinion contrary to yours upon the doctrine of Baptismal regeneration. We had no jurisdiction to decide any doctrinal question and we studiously abstained from doing so. We were only called upon to construe the articles and formularies of the Church, and to say whether they be so framed as to condemn certain opinions expressed by Mr. Gorham..... Recollect that the Archbishop of Canterbury and the Archbishop of York entirely approved of what we did, and that they are as much answerable for it as if they had been members of the Court, instead of being only our advisers. Reflect, then, whether it be for the good of the Church, to which you are so affectionately attached, to pronounce excommunication against all who approve of the decision which you censure. Perhaps you may find that a large majority of the pious sons and daughters of the Church of England think that the decision is sound, and that it may heal the wounds from which she has lately suffered. At any rate, I do hope that upon re-consideration you will still allow me to have the gratification of being upon your committee. If you remain inflexible, I must submit to your determination, but I shall continue to pray that Heaven may enlighten your understanding and further your labours with its choicest blessings.—I have the honour to be, with the highest respect, Madam, your most obedient, faithful servant,

"CAMPBELL."

"The Orphans' Home, April 8.

"My Lord—I found your letter on my return from a short absence from home. Need I say that the unexpected kindness of its contents only made me the more bitterly mourn over the unhappy cause which separates me from such a benevolent and noble heart—separates me, as I still hope, only for a time, for how can I believe but that your lordship will in time perceive what is involved in your decision, and will lament as deeply as any one of us that it should have endangered the Church by the apparent admission of heretical teaching?

"You tell me that, on the contrary, it will help to heal her wounds. Alas! my lord, that you should say so! How can it heal her wounds, to tell us that her Articles admit of a heresy which her Creed rejects? I may not believe it, although such words are sanctioned by the two Archbishops. My lord, I do not believe it. It would be to question the truth of the Church of England to believe that it were matter of allowed indifference whether an Article of the Creed were contradicted or not. It is not being faithful to her to doubt until her own voice condemn her, which may God forbid! But many hearts, since the decision, do fail. They believe that your decision is just; they do not believe



that the Church of England is a witness to, and a holder of the truth of God—they turn from her as not being “a light set on a hill which cannot be hid.” Their Faith is utterly shaken. I speak from a bitter knowledge of facts. I see her forsaken by those who have loved her. And you, my lord, do you also believe that the Church of England has been untrue to herself—that her formularies are so constituted that she contradicts her own Belief—that she will not maintain the Faith of her Creeds—that she will admit Priests to teach her children that which has been condemned as a heresy? Forgive me, my lord, for writing thus to you: .....

“I thank you very earnestly for your promise of remembering me in your prayers. I am not worthy to pray for you—and yet, if the God of all goodness will hear the supplication of a loving and deeply sorrowing heart, He will bring you to grieve for the injury done to the Church, and will help you to repair it, and give you all blessing in time and in eternity.—Yours, very humbly and affectionately.

“P. LYDIA SELLON.”

### COMMEMORATION OF THE FAITHFUL DEPARTED.

#### CATHEDRAL CHURCH.

THE solemn Office for the faithful departed will be performed at the Cathedral on November 1st at 5 o'clock in the afternoon, and on the following morning at 7 o'clock High Mass of *Requiem* will be celebrated for their eternal repose. The Benediction of the Cathedral Cemetery will take place immediately after Mass.

On next Wednesday the 2nd Nov. solemn Office and High Mass will be celebrated for the deceased Clergy, and Religious of this Vicariate. On Thursday the 3rd a similar Service will be offered up for the deceased Wardens of the Cathedral; on Friday the 4th for the deceased Members of the Confraternity of the Rosary; and on Saturday the 5th for deceased Members of the Confraternity of the B. V. M. of Mount Carmel.

### ST. JOHN'S CHAPEL.

#### CIRCULAR ROAD.

WEDNESDAY next being the Anniversary of the Commemoration of All Souls, Vespers for the Faithful departed will be recited on the evening of Tuesday, Feast of All Saints, at St. John's Cha-

pel, and the usual annual instruction on prayers for the dead will be preached on the same evening. A solemn High Mass for the repose of the Souls of the Faithful Departed will be celebrated in the same Chapel on the Morning of Wednesday, the 2nd of November. at 7 o'clock A. M. immediately after which the solemn Benediction of the Cemetery will take place.

### ST. THOMAS' CHURCH.

THE solemn High Mass for the repose of the Souls of the Faithful departed will be celebrated in St. Thomas' Church on Wednesday, the second of November, at 7 o'clock, A. M.

### CHURCH OF THE SACRED HEART, DHURRUMTOLLAH.

—ooo—

On Tuesday next, Feast of All Saints, and the first Mass will begin at 7 o'clock, the second immediately after it.

In the evening, Solemn Office, for the Dead will begin at 5 o'clock.

Wednesday, All Souls' Day, the office of Souls for the Dead will begin at 6½ o'clock, and the High Mass at 7 o'clock.

The blessing of the Cemetery, North Road Intally, will begin at 5 o'clock P. M. 28th Oct. 1853.

## CORRESPONDENCE.

### CATHOLIC MISSION OF PENANG.

—ooo—

As the following letter, addressed by the Very Rev. Dr. Bigandet V. G. of Bishop Boucho, to a Friend in Calcutta, contains some interesting particulars, on the state and prospects of the religious and educational Institutions lately established at Penang, we have much pleasure in laying it before our readers.

MY DEAR MADAM,—I have duly received your kind letter, dated July 10th, and feel most thankful to his Grace Dr. Carew, for the lively interest he takes in

all that concerns our Mission. His truly Catholic heart makes him feel beyond the circuit of his own extensive diocese, the wants of his fellow Catholics, and prompts him to undertake much in order to relieve them. May he succeed in all his exertions in behalf of our holy religion! We all rejoice at the many blessings, the Almighty is pleased to pour down upon your Orphanages and Schools, and we fervently beg of him to continue to reward with abundant success, the great efforts made in Calcutta by the good Nuns and Priests, for the advancement of Catholicity.

Mother Matilda has just arrived from Singapore, where she has been to examine the locality, where the new Convent is to be established. We hope soon to be able to put on a good footing the Singapore Institution. Mother Matilda's health is just the same as when you left; Sister St. Enthyme is not yet quite well, but she is able to attend School. All the other Sisters are in the enjoyment of very good health. They all unite in desiring me to offer you their kind regards and best wishes for the improvement of your health and in soliciting the help of your fervent prayers. Thanks to Providence the Institution and Orphanages are increasing much.

The Brothers' School is surpassing my most sanguine expectations: the boys are making great progress in their studies under the able management of their excellent and devoted Masters. Our good Lord is however pleased to visit us with occasional trials. A young and very talented brother had been sent to us from America to re-inforce our establishment here, but he unfortunately died out at sea of an attack of yellow fever. This is a severe loss to us here and felt by no one more deeply than myself. May the holy will of God be done! Our venerated Bishop desires me to offer you his best compliments and sincerest wishes: he is, as well as myself, delighted to hear of the improvement of your health; commending myself to your good and pious prayers.

I remain,  
My dear Madam,  
Your's very respectfully.  
L. BIGANDET.

Penang, Sept. 19th, 1853.

*Capt. Chisholm's Letter to His Grace  
Archbishop Carew, V. A. W. B.*

THE annexed letter is from Captain Chisholm, the excellent Husband of the now justly celebrated Mrs. Chisholm, with whom Capt. Chisholm has ever nobly and generously co-operated, in all her wonderful undertakings, as well in the cause of Humanity as in the Moral welfare of Immigrants to Australia.

MY DEAR LORD,—I feel highly gratified at what your Grace is pleased to say of my dear boy in the Propaganda, and I am not at all surprised at your trying to entice him to join you, and at your endeavours also to enlist into your service my good nieces at Cheltenham,—I am not a little pleased, however, at my son not yielding at once to your request, as it shows he is a boy of some resolution not to give way to your persuasion. As to that dear youth, I have entirely given him up to the service of His Maker, and delighted and grateful I am, that He has given him a call, so that I am prepared to acquiesce cheerfully to his going to whatever quarter of the world His spirit may guide him. I know no Bishop under whose guidance I would sooner, see my son placed than your Grace's, but my idea is, that England is the country where the great battle must be fought between Catholicity and Protestantism; that country after all, will in my humble opinion, prove the Citadel of Christendom; the same spirit that recovered it from paganism, will again reclaim it from heresy, and the sons of England must once more lead the banner of the Cross into heathen nations, before the millions around you can be converted to the faith, and brought into the one Fold; your Lordship is one of the pioneers of this great work, which all good Christians must look forward to. If God then is pleased to spare my son, to endow him with talent, zeal and piety, I would wish him to be in the thickest of the fight. It is all the same to me, as far as my natural feelings go, for I may never see the dear boy again, whether he goes to the Rocky Mountains, India, or China, but as, I believe, the boy is endowed with energy, resolution and firmness, I would certainly like him to go to that place where I thought he might be of most service.

With regard to the young ladies your Grace has written to me about, the Misses O'S——, I am happy to have to tell you, that I have found one of them under the protection of Mr. John, O'S——, member of Council for this city, and the other, who I understand has a desire to enter a convent, resides at a place about 100 miles from Melbourne. Her sister will communicate your Grace's proposal to her and the wishes of her Aunt, and I will duly let you know the result, and the determination of the young lady. It is the intention of Bishop Gould to establish a Convent here, and he is now making Collections for the same. It will give me great pleasure to do any thing I can for these young women, and placing the Novice under safe protection should she make up her mind to proceed on to Calcutta.

My eldest son, Archy, is now with me, and which is a great comfort to me, he is very steady and a very good youth. He tells me he had the high gratification of meeting you in London, and often talks of the kind notice you took of him, and your courtesy towards his good Mamma. Our Archy, is about setting up in business as a Commission Merchant, &c., and as he is not of age, I will for the present have to enter into partnership with him. Perhaps your Lordship may be able through your influence to get some consignments sent to our care "Chisholm and Son," I have no fear but we shall render a correct account of whatever may be sent to us, and we will do our best to dispose of them to the best advantage; my son has quite acquired business habits, and he is at present in the Office of one of the most extensive Merchants here. I shall be expecting Mrs. Chisholm early in December, our separation has been a long one, and a trying sacrifice; however, God has been pleased to bless our labours, I know it will interest your Lordship to learn that I have sent home for about 220 Parents, upwards of 400 Brothers and Sisters, about 120 children left behind, 40 wives with some 80 children, 150 nephews and nieces and some other relatives, and that I have allotted for them upwards of £12,000. I have seen many a tear of joy shed in my little office, so if we have had our trials,

we have had these gratifying traits of human nature. I may mention one little incident which may please your Lordship, showing how strong the ties of nature are; sometime ago a dutiful son sent through my hands £21 for his aged Mother, in Galway, for her support, but when the poor woman got hold of the money, she said, she could not die happy until she saw her son, and to my great surprise the poor old creature walked into my office the other day, she is 62 years of age and indeed very feeble. Her son is somewhere at the diggings and I have advertised for him;—but she receives kind treatment from her Country people.

I had the great gratification of receiving the other day, by Post, two Copies of your *Bengal Directory*, which I will peruse with much interest; I see it is compiled by our old friend, then a student, now the Very Rev. Dr. Kennedy, Brother of my dear and ever lamented friend, Dr. Kennedy, who lived and died a Saint; will your Lordship most kindly remember me to the present worthy Rector of St. John's, my Son joins me in affectionate regards to your Grace, and hoping occasionally to hear from you, and to be remembered in your pious prayers,

Believe me, to remain,  
My very dear Lord,  
Yours ever affectionately,  
ARCHD. CHISHOLM.

Melbourne Victoria, }  
August 2, 1853.

#### MELBOURNE.

The following extract from a letter just received from Melbourne has been obligingly sent to us by a friend, for the purpose of giving further confirmation to the remarks made by us in our preceding issue, on the subject of Emigration from India to Australia.

We may add, that the writer of the letter just referred to is a gentleman, whose education and profession, gave him strong grounds to hope for great success, at the time that, in good health and unencumbered by wife or family, he emigrated to Melbourne.

*Geelong, July 15, 1853.*

"I have delayed writing to you, until I should have something definite to tell you, and as that has now arrived, I sit down to give you my history since leaving Calcutta. Imprimis, we had a very tedious and uncomfortable voyage, we left the Sandheads on the 21st March and anchored inside the Port Philip heads on the morning of the 2d. June being 81 days from Cooly-Bazar. I landed at Melbourne on the 4th, very unwell from Rheumatism, caught by sleeping, for a fortnight in a damp bed; Melbourne presented the appearance of the busiest, dirtiest and most uncivil place I ever saw, at foot I give you a memo. of prices here, from which you can form your own opinion, of the value of Money; for a small store, in what I consider a bad place for business B— pays 600£ a year, and no East Indian produce with the exception of Sugar will pay. The people here will not touch either Rice, or E. I. Rum, and the Rice sent here has either been sold at an immense loss, or reshipped as ballast to England and Singapore; almost the only article from Calcutta to pay is Sugar. The lighterage from the Bay alone is 2£ per ton, some shipments of good Calcutta Furniture have done well, and those with spices and Cheroots with Martell's Brandy are the only thing to pay. That there is abundance of wealth, in the Colony, is undoubted, but with it, there is an amount of misery and discomfort among the new comers, which is appalling: no one possesses a home, in fact there is not proper house accommodation for one half of the people, and thousands are pouring in monthly. It will be many a long day before an Englishman, in moderate circumstances, can call his house his own; only men of wealth can afford houses to themselves; there are 350 sail of shipping in Hobson's bay, some of which have been there many months, in fact from the difficulty of getting storage for goods in Melbourne, the detention and demurrage are dreadful.

Now for House-room, at a common boarding-house, I had to take a quarter of a room 12 feet by 10, sharing it with three others, we had about 25 men in the house, consisting of every grade, Barristers, Merchants, Stone-Masons, Carpen-

ters, &c., so you may imagine how comfortable it is; for a cottage of 2 rooms 3£ a week is asked and readily given, for people arriving here, with Families, are glad to give any thing, rather than submit to the extortion and discomfort of the Hotels. The rent of a cottage or small house of 6 Rooms is about 8£ per week, and nothing decent for a small family residence can be got for less than 250£ per year.

I have seen many old Calcutta acquaintances, who all I believe, wish themselves back again, do what you can to stop any friends who are thinking of coming down. The old Settlers have the best of it, and numbers of Gentlemen are working on the roads, at 10s. a day.

*Here is a list of prices.*

Bread, . . .	1s. 6d. to 2s. the loaf.
A Cabbage,	2s. to 2s. 6d.
A Lettuce.	6d.
A fresh Egg.	10d.
Butter, Salt,	4s. 6d. a lb.
Milk,	2s. a quart. civility not to be had at any price, and mud six inches deep on the average. I hope you will impart the contents of this Letter to all old friends."

## Selections.

### WARNING TO THE PUBLIC.

Our readers will recollect, that two years ago the Right Revd. Dr. A. Hartmann warned the public against a Chaldean Priest, *Dinah Bar-Jonah*, who had imposed upon his Lordship by whom he was kindly received and recommended for raising a subscription to rebuild in his country some Churches destroyed by the Mahomedans. This priest has been educated in the College of Propaganda at Rome, he speaks fluently Latin and Italian, and his credentials seemed to be quite in order. Shortly after his arrival in Bombay Dr. A. Hartmann received a letter from the vice-Prefect of the Mission at Bagdad written by order of the Patriarch of Babylon and the Chaldean nation, Joseph Odo, stating that the Patriarch had for gross misconduct suspended the said Priest Dinah Bar-Jonah. In consequences thereof Dr. A. Hartmann withdrew his recommendation and prohibited that Priest from saying Mass. Dinah Bar-Jonah seeing his trickery detected, and well knowing he could no longer impose upon the Vicar Apostolic, he turned

to the Schismatic Clergy of Bombay from whom he received a brotherly welcome, got strong recommendations and made a handsome subscription. After this he proceeded to Goa, where he met with the same hearty reception. In the meantime Dr. A. Hartmann addressed a letter in Arabic to the patriarch of Babylon, and received an answer, such as the former one. From Goa Dinah Bar-Jonah proceeded to the Malabar Coast where he immediately endeavoured to create a Schism amongst the Syrian population until now under the obedience of the Archbishop Vicar Apostolic of Verapoly. He promised them; that by his interposition, they would obtain a Bishop of their own rite, and brought all into confusion and into the imminent danger of Schism. The Right Reverend Dr. Bernardino of St. Theresa, then in charge of the Mission of Verapoly, wrote instantly to Bishop Hartmann, to inquire whether he had any information or document regarding this Dinah Bar-Jonah. His Lordship soon forwarded to him the letter of the Prefect of Bagdad, and the original letter of the Patriarch of Babylon with an authentic translation, as also a statement of the doings of this Priest at Bombay. This was enough to keep the Syrian Catholics in obedience, and thus all the endeavours of that suspended Priest were frustrated. Nevertheless he did not give up his diabolical plan till lately when the English Resident of Travancor and Cochin turned him out of the place as a disturber of the public peace. It is said he is now gone to Ceylon and probably he will make his tour in other Vicariates. Should this be the case, Dr. A. Hartmann, if requested, will willingly furnish any Bishop Vicar Apostolic with the documents concerning this infamous individual. His Lordship but lately received again a letter from the Patriarch of Babylon, wherein it is explained how Dinah Bar-Jonah forged the letters, and was suspended, and begs of the H. C. to deliver this Priest into his hands. But the Civil laws in India are quite different from those in Syria.—*Bombay Catholic Examiner*.

It is more than probable that this *Dinah Bar-Jonah*, after having fabricated a set of new documents under a fictitious name, will appear, or has already appeared in the Straits.—Ed. S. L. R.

### THE GOANESE SCHISM.

#### LETTER 2ND.

TO MY FELLOW CATHOLICS,

1st. In my first letter I have pointed out what documents Priests are required to produce in order to prove their legitimacy; I shall in

the present one show the cause that brought on the division here among us, but I must first suppose that enquiry has been made as to the genuineness of the Credentials &c. of both the Reverend Gentlemen here.

2nd. From the nature of my calling I often come in contact with the greatest portion of the lower class of Christians, under the Rev. Mr. Vicente\* whom I may say is the largest portion of his flock; among these people, are to be seen Christians levelled in their morals, nearly similar to Heathens—aye, even worse, and to see these poor people allowed to remain in perfect ignorance of their religion, is heart-rending; whose knowledge in it, is nothing more than to make the sign of the cross, (even this very often imperfectly) can recite the Lord's Prayer, the Creed, Hail Mary, and sometimes there are a few to be met with, who can recite the Ten commandments, and the Precepts of the Church, many are to be seen whose whole knowledge in religion is only to recite the "Salve Reina," yes this is all, and to our shame I must say, without understanding a word they recite.!

3rd. in every country such examples may be met with, and it is sometimes unavoidable; but Singapore, particularly that portion of Padre Vicente's party just alluded to, beats all I ever saw!

4th. with respect to the immoral habits of the class of people alluded to, out of many I will expose a few: profane and vulgar expressions are considered by them as table talk—concubinage and adultery apparently receive no check; in fact among them it is considered nearly as honorable as marriage—poor people—you are really to be pitied—these crimes are the fruits of your not knowing your religion; although your Padre is the guilty one, for not teaching you better, and who will have to answer to God for his deeds; yet you are guilty also, for every one is answerable for his own acts—I know well, many of you keep your consciences quiet, by believing that Christians, ignorant of their religion, through the neglect of their Pastor are innocent—be not deceived such belief is contrary to the Christian religion—every soul is answerable for itself—for our Saviour says "if the blind lead the blind, both fall into the pit" he does not say if the blind lead the blind the leader will fall into the pit.

5th. This corrupted state of religion and immoral habits of the Christians existed even in 1830, with a Pastor neglectful of his duties, whose superiors too timid to compel him to be more diligent—these are the causes of the division, which would not have taken place had Padre Maia, who was Pastor at that time exercised his Pastoral duties as he should have done—for want of which, the Catholic community at that time were ready at every moment to join or follow any Priest, legitimate or not, as long as he did his duty—so disaffected were they.

6th. During this state of affairs, in the year 1832, the French Missionaries arrived here; many flocked to them, not simply because they

\* Portuguese Priest here.

were better Priests well known from their pious labours in Penang, also because they convinced those who flocked to them by arguments, both simple and grave, that they were their legitimate Pastors. Their simple arguments were as follows.

1st. Singapore in 1819, had no Catholic Priests.

2nd. A number of pious Catholics applied to the Bishop of Siam for one.

3rd. They applied to that Bishop because he was the nearest to them.

4th. Before the Bishop of Siam could obtain permission from Rome to take spiritual charge of Singapore, Padre Maia arrived, and exercised his Ministry as Pastor with the permission of NO ONE.

5th. Bishop Bartholomeo arrived here in the beginning of 1831 as Coadjutor to the Bishop of Siam, with orders to take spiritual charge of Singapore, but found Padre Maia already in the place—this Gentleman seeing that he had no Credentials to prove his power\* submitted to the Bishop—by this submission it must be understood that Padre Maia put himself under the jurisdiction of the Bishop of Siam.

6th. On which account the Bishop gave him Jurisdiction and left for Penang to return shortly after.

7th. The Bishop returned in 1832 when Padre Maia refused to obey him—it appears he now had Credentials from Goa; it was too late, for the Bishop had already taken spiritual charge in 1831. So Goa had no right to interfere.

8th. Padre Maia took upon himself to exercise the duties of Pastor since 1824 to 1831, can it be said what good has he done to religion?

9th. These were the simple arguments brought by the Bishop of Siam, and I should say, from the distracted state the Catholics were at the time, these arguments alone, without any graver ones, were sufficient to induce them to acknowledge the Bishop of Siam as their legitimate Bishop, and who alone could appoint a Pastor over them; however, it appears when matters came to a close, a portion of the Catholics drew back and continued under Padre Maia, the greatest part of them did so merely because they did not like to hurt his feelings—he having been for sometime with them and because he baptized some of their children, and for other reasons of the same nature.

In my next I will begin to expose the arguments brought forward by the two parties at the present day, in support of their rights to the Jurisdiction.

J. I. WOODFORD.

Singapore 28th June, 1853.

### APPROACHING BREAK-UP OF THE MORMON IMPOSTURE.

A few weeks ago we read a graphic account of the disruptions in the Mormon camp, with a report of Brigham Young, the latter day-Saint prophet's fierce denunciatory speech, breathing murder and extermination against two classes of

people inhabiting the Great Salt Lake city, the Gentiles and the Gladdenites; the latter of whom have seceded from the Mormon body. The Utah correspondent of the *New York Daily Times* gives some further interesting features of the disruption: "In my last," he says, I promised you some further account of the Gladden excitement. After the demonstrations by Brigham and Parley, the heretics were forbidden to hold meetings anywhere, or to assemble together in greater number than three. On Sunday the 27th of March, the subject was resumed at the tabernacle by Elder Erastus Snow, in a sermon distinguished for its profanity and brutal ferocity. This has not been reported for the *Deseret News*, and I must depend on my memory. He began with the most sickening and fulsome adulation of the bashaw of forty tails, who at present, occupies the high and mighty position of the Prophet of the Lord 'in these last days.' This concluded to the entire satisfaction of the honest and pure-minded Brigham, the speaker, by the way of lashing himself into a rage, poured forth a torrent of invectives against the Gentiles. He then took up the Gladdenites, and hoped the Lord would curse and destroy them. He plainly told the audience that whoever should be the executioners of divine justice in this case, and slay the Gladdenites, their wives and their children, from the face of the earth, would, receive a bright crown of glory. The injunction to assassinate the Gladdenites was open and undisguised, and repeated in a variety of forms, and, what is more to be lamented, was plainly responded to by the audience. It was a sphere of murder, plain, palpable frightful, and sickening. The picture was one which, once seen, can never be effaced from the mind. A preacher, in the pulpit, ferpiously enjoining the murder of men, women, and children, for a difference of opinion, and two thousand faces intently gazing upon him, with fanatical approbation; the regions of the damned could scarcely present a scene more truly diabolical. A Gentile emigrant present stood it as long as he could, but finally left the tabernacle with compressed lips and clenched fist, and evidently under an uncontrollable paroxysm of indignant excitement. And this is Mormonism! These are the people who are eternally talking of Gentile persecution! Yes, they have been persecuted, as debauchees and felons usually are, but never on account of their religion. They have ever been a hubbbling and seething cauldron of pollutions, and can no more be tolerated in the bosom of civilised society than gangs of counterfeiters and thieves. You may ask if all Mormons are to come under this severe condemnation. I do not mean to be so understood. There are a great many weak and simple minded people, who have no very definite and fixed belief, and glide along with the current without any positive harm: there are others who are fanatical, and, of course, dangerous instruments in the hands of the rascals who control them; there are others, again, who are totally sick of Mormonism but remain quiet until an opportunity occurs to escape. Snow was succeeded by Amasa Layman, a rubicund, smooth-faced debauchee, who resides in San Bernardino, Cal., and has concubines, at convenient stations

\* See paras 3rd & 6th of my 1st Letter.

between that place and this, for the glory of the Lord. His language and manners were less violent and more disguised, but quite as significant. He reminded the members of the church of their 'covenant obligations,' and strongly urged that this was an occasion in which particular members were to perform the duties allotted to them. This was in reference to the Danites or the Brothers of Gideon, a band of organised ruffians in the Mormon Church, whose business it is to execute the mandates of the council, 'right or wrong.' That such a band once existed, I have abundant proof; that it now exists I have no doubt. Smith has appointed a meeting at his house for the same sabbath, and, as the hour approached, a band of young men assembled round his door, and collected a quantity of stones ready for use; and, as the Gladdenites came and entered the house, a long six-foot, scowling Danite, named Cummings, in obedience to his covenant obligations, took them by the collar and led them out, with threats of extermination. Of course the meeting was broken up; nor am I aware that any has since been held. After these things it was generally supposed by the Gentiles that Smith would mysteriously disappear; as obnoxious men sometimes do here; but he has been on his guard, and no catastrophe of the kind has happened. Modesty is at a sad discount at Salt Lake, nor is it at all a matter of marvel, Polygamy and other forms of licentiousness have very much broken down these useful barriers, by which human virtue is in a degree protected in civilized communities.—*London Mail.*

### THE CHINESE ANNUAL SACRIFICE TO THE DEPARTED SPIRITS.

The Chinese universally believe in the transmigration of souls—this is generally known; scarcely without a single exception, they believe that we shall all of us appear in this world again in some living form; but whether we shall inhabit again as saints, or evil spirits, beasts or reptiles, they as firmly believe, depends entirely on the way we conduct ourselves during our present existence.

But the general superstitious tendency of the Chinese mind leads them more frequently to believe that we shall appear again in this world as invisible tormenting spirits; they also believe that the spirits have a kingly rule to whose will they are subject, in the same way that we believe ourselves to be subject to and governed by the Divine will of God; they also believe, that for the greater part of time, these spirits are kept in subjection, and not allowed to be about; but that about the first and fifteenth days of the seventh Moon every year, they are let loose by their king, and allowed to roam over the world in search of sustenance; and the Chinese all firmly believe that if these spirits are not fed, they will haunt and molest all the friends of the departed—therefore it is, that during the first fifteen days of each seventh Moon sacrifices are offered to them—and this ceremony is joined in by all who believe, from the richest to the poorest, according to their several means; while

a poor man will offer half a catty of pork or a little fruit, a rich one will spend hundreds of dollars in making a full show; and this they consider absolutely necessary to ensure themselves against the threatened molestations.

It matters not when these sacrifices are offered, so long as it is done within the first fifteen days of the month, nor does it matter how long the articles are left exposed, so long as it be on the public road, or outside of the dwelling, in some open place. Some classes offer their sacrifices on one day and some on another—some leave the articles exposed but for an hour, while others leave theirs for several hours; even some particular tribes observe a particular day; during the fifteen days, generally speaking, the Hukkeen people select one day, the Tieu-Chieu men another, the Canton people another, and so on. The sacrifices at the temple are offered on the first day of the Moon, and so are the sacrifices at the public markets. The principal sacrifice on this day is offered at the Tieu-Chieu Temple in Phillip street—in the compound, in front of which a large scaffolding is erected, about 30 feet high, by about 40 feet long and about 20 feet in breadth; the top of this is covered with different articles at an early part of the evening, and left there till midnight; when on a signal given by the ringing of a large bell in the temple—the public are allowed to gain the scaffolding in the best way they can, and appropriate to themselves anything they can lay hold of.

The opium and spirit farmers who sacrifice on a very large scale, and make a better show than any one else, always select the fifteenth day of the month, and as this is generally something extensive and affords materials for describing how the ceremony is conducted; we shall endeavour to give our readers a short account of what we witnessed at their premises on the last sacrificing night, (the 2nd September.) We proceeded to the spot (Teluk Ayer Street,) about half past 8 o'clock; but long before reaching—we observed an immense blaze of light, the whole street was illuminated by the multitude of candles and oil lamps which crowded the sacrificial tables...thousands of people were flocking to and from the place—and when within a short distance of the farmers premises, it was with some difficulty we forced a way through the crowd; on getting there, we observed a line of tables extending along the entire breadth of fifteen houses, which were crowded with various articles of food, eating utensils, candles, oil lamps and various curiosities—one table was a little in advance of the others, at which three priests were seated, all robed in scarlet, one was at the head of the table and one at each side; the one at the head appeared to be taking the most active part in the ceremony—he was engaged in praying—in a very low voice and apparently very devoutly, and every now and then, he cast a hand full of rice around him, the other priests joined in occasionally. We made enquiries of those around us most likely to know, what the priests were saying, but none of them were able to enlighten us; these priests continued there, praying for about an hour after we

went there; they then left the table, disrobed, and went away. At one side of this table, on stands, were two large uncooked goats—and on the other side of the table, also on stands, were two large whole uncooked pigs (each weighing upwards of two piculs.) We enquired why there were two pigs and two goats, and were told by the farmers themselves, that a pig and a goat were offered by each farmer. The next table, and first of the continuous line, was occupied by a very attractive piece of ingenuity in the shape or model of a Chinese Temple; this was a very substantial piece of workmanship chastely finished; it was about eight feet in breadth, four and a half feet in depth and about seven feet in length; it was splendidly illuminated with oil lamps and candles, and filled with about fifty small figures of men and animals in different attitudes and costumes, all of which were in motion, which was effected by six white mice in small circular cages from which a number of slender pieces of string led to the different figures and caused them to move as the cages revolved. This was very tastefully got up, and went a long way towards making a grand appearance—the other tables were covered with different articles of food, and garnished in a very fanciful style. The articles of food consisted of pork, fowls, capons, ducks, geese, fish, crabs, fruit, rice and sundry other things; no less than fifteen pigs were on the table, cut into different joints, some boiled and some roasted; the heads occupying the most prominent places; about 50 fine fat hens and 250 fine fat capons, 200 ducks, good many geese, a large number of the finest rock-cod the market could furnish, and a goodly supply of crabs, and every kind of fruit which could be got—these and a large quantity of cakes of different sorts were piled round large baskets made of split bamboos, in the shape of a cone and standing from nine to 10 feet in height. Several of these baskets were plastered over with soft boiled rice, which gave them the appearance of pyramids of pure white snow; about fifty of the ducks were propped upon their legs and dressed in various fancy costumes to imitate certain famed warriors; the table was also well supplied with a large assortment of artificial flowers. A good many of the things on the tables were presents made by the neighbours and friends of the farmers. It may be interesting to mention that no cocks were on the table—we enquired the reason of this, and were told: that cocks are seldom or ever offered in sacrifices, because they are generally thin, and the Chinese generally like the fattest they can procure—all the pigs offered were the largest and fattest that could be got—the end table was covered with plates, chopsticks, dishes, cups &c. Bottles and decanters of wine and spirits and a plentiful supply of wine cups and lighted joss sticks, were placed upon, or stuck into nearly every thing on the table.

About 10 o'clock the burning of the joss paper commenced, and in a very short time no less than 300 baskets (about 3000 bundles) had been consumed on this occasion; silver joss paper was burnt; they have gilt joss paper as well, but this is never used except in prayers and

sacrifices offered to the gods. A short time before midnight the three priests returned again to the table and continued there, praying till 12 o'clock, when the ceremony was concluded and all the articles were removed from the table into the houses.

The next day the eatable articles were all given away as presents; the best being sent to those who had furnished presents for the decoration of the tables. We were told that this sacrifice cost the farmers upwards of one Thousand Dollars and from the credit we feel disposed to place in those who told us and considering the immense amount of goods on the tables we have every reason to believe that our information was correct.

During the third month of each year the Chinese perform similar ceremonies at the burial grounds; but they have not such a superstitious idea as to the necessity for this, and it is not so general, nor conducted on so large a scale.—*Singapore Local Reporter.*

### NOTICES OF BOOKS.

I.—*Memorandums made in Ireland in the Autumn of 1852.* By JOHN FORBES, M.D. F.R.S.; Hon. D. C. L. OXON.; Physician to Her Majesty's Household; Author of "A Physician's Holiday." With a map and illustrations. London: Smith and Co., Cornhill.

THE great thing to be desired from a traveller in Ireland is *impartiality*, and we consider that we have it in this author, palpably not only to Catholics from their previous knowledge of his subjects, but also to Protestants, to whom in this respect he presents no assailable point. Dr. Forbes' character and position are guarantees, not only for his ability, but for his sound Protestantism. The mildness of his temper and judgment are apparent in every line of his book, and he has taken the best means of keeping to truth, by writing down on the spot his impressions with the occasion of them, upon general subjects; and referring to the best authorities, where accurate statistics were required as the basis of an opinion. It is then really something more than a coincidence that we should have this calm, gentlemanly, kindly-tempered work, to offer as an antidote to the bitter party spirit, reckless assertion, and unscrupulous malice of Sir Francis Head; let us hope that our adversaries will give at least equal weight to the one as to the other; or rather, (having but little hope of their justice,) let us leave their decisions to be, as heretofore, overruled by Divine Providence, and consider for a moment these, '*Memorandums*' with a view to our own satisfaction. Upon all the topics misrepresented by our adversaries, with the view of wounding us in our Catholic sympathies, Dr. Forbes' truthful statement



gives us full satisfaction, confirming to the utmost our previous convictions: upon the character of the Priesthood—of the faithful Irish people—upon the substantial failure of all the late attempts to shake their faith—and the halo of glory with which the abundance, excellence, and variety of charitable institutions have crowned this nation, so poor in this world's goods, so highly favoured in another sense. Of the Priesthood Dr. Forbes speaks always highly; cautiously he measures his praise, but it is genuine and full; he remarks that "all I have yet heard of the Roman Catholic Priests, in the districts through which I have passed, is extremely creditable to their character and conduct. They seem to be most zealous in the discharge of their sacred duties, and most blameless in their lives."—vol. i. p. 88. Further on he tells us, "I heard but one report of the Priests, and that was that their character and conduct were uniformly excellent and exemplary."—vol. ii. p. 74. He praises their "kindness," their "laborious and ascetic lives," their "moderation;" exonerates them from most of the charges made against them; and points out the lawful excuses, or superhuman temptations which may be alleged for occasional political violence. Dr. Forbes, a man of education himself, does full justice to the noble College of Maynooth, to the numerous, well-conducted, well-attended schools which so distinguish Ireland; and to the Religious Orders who devote themselves to education. These latter he even thinks might, without derogation, be adopted into the Protestant system! But the testimony rendered by Dr. Forbes to the Irish people is most full and genial; he visited them in their cottages, attended at their chapels, charited with all who came in his way; he praises their kindly qualities. "The Irish," the English settlers said, "were friendlier and kindlier to each other, went more to the houses of one another, and so had more pleasure than their countrymen in England."—vol. i. p. 39. He bears this testimony (amongst many others) to their temperance. "In Galway, as in every other place visited by me in Ireland, I did not meet a single person in a state of intoxication, nor could I discover any signs of this vice being prevalent, or even at all in existence."—vol. i. p. 244. He adds, "I never met with one among them who was not a sincere believer, and with very few indeed who might not fairly claim to be both religious and pious. In speaking of their individual misfortunes and distresses, they almost invariably comforted themselves with the expression that such was God's will; and with the prayer that they might, by His grace, be

enabled to bear what had befallen them. Even in the ordinary proceedings of life, along with a remarkable freedom from swearing and all other sorts of bad language, they generally exhibited, at least elderly persons did, a degree of reverence towards the name of God which is rarely witnessed in Protestant countries, the women courtesying and the men raising their hats from their heads, whenever they had occasion to name that name."—vol. i. p. 286. We do not wonder at the sound doctrinal explanations elicited from them by Dr. Forbes upon several points (with a view to seeing whether they understood what they professed,) still less are we surprised at their generous charity, shown even by those who had to beg themselves; at the purity of the women, at their strong natural affection, faithful, and pure; (to which alas! we could find so many unfavourable contrasts in England;) at the gaiety of hearts at peace with God, the overflowing Churches the fervent Sabbaths, innocent, although concluded by a dance, in which, "if the Priest should hear a hint of anything wrong or unbecoming, he will surely be down upon them directly." And are these people to become Protestants? Is the hope of Ireland to depart from her at the bidding of Irish Mission Societies of endless denominations? Let no the good people of Exeter Hall delude themselves with such an idea. We could almost laugh at the cautious timidity with which the conscientious Protestant doctor touches upon this point. "Although well aware (he says of Aughterard and Clifden) of the great conversion movement in this part of Ireland, and consequently not disposed to overlook a matter so interesting and important, it is nevertheless true, that its existence would hardly have been revealed to me by anything that under my own immediate observation as fell passed through the country.—*Dublin Review, July, 1853.*

(To be continued)

#### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. G. B. Cornelius, for Sept.	...	...
„ James Rostan, for ditto,	...	...
„ John H. Rostan, for ditto,	...	...
„ T. Sinaes, for ditto,	...	...
„ P. Bonnaud, for ditto,	...	...
Madam Bonnaud, for ditto,	...	...
Mrs. J. Mendes, for ditto,	...	...
A Catholic, through Rev. J. A. Tracy,	...	...
for ditto,	...	...
Miss Gregory, for Aug. and Sept.	...	...
Sergt. Wm. Scott, Assistant Overseer,	...	...
D. P. W. thro' Rev. Mr. McCabe,	...	...
A Friend, through Mrs. J. Piaggio,	...	...
Mrs. D. Pantiotti,	...	...
Messrs. J. L. and P. Fleury,	...	...

# **THE BENGAL CATHOLIC HERALD.**

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 19.] CALCUTTA: SATURDAY, NOV. 5, 1853.

[VOL. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Nov. 5.

### PORTUGAL AND THE GOANESE SCHISM.

WE publish two extracts to-day with joy and great gratitude to God for the benefits to religion, which we anticipate as likely to arise from the facts recorded in them. One of the events, to which we now make reference, regards the publication at Lisbon of a very important document signed by a numerous body of the respectable and influential inhabitants, both Clergy and Laity, condemning the language and sentiments lately uttered in the Portuguese Chamber of representatives upon the subject of the Bull, in which the successor of St. Peter, besides denouncing the Goanese Schism and its abettors, pronounced nominatim sentence of suspension and excommunication against four Goanese Priests in Bombay, unless within two months these unhappy men submitted to Bishop Hartmann, the administrator Apostolic of the Bombay Vicariate.

According to the report given in the public journals of what took place in the

house of representatives at Lisbon, in reference to the Pope's recent Bull upon the Goanese Schism, that body, instead of upholding the judgment of the Holy See on that subject, passed, on the contrary, a vote of thanks, both to the Priests in question and to the Bishop of Macao their Patron, declaring that all these parties, by their disobedience to the Holy See and to its representatives the Vicars Apostolic, had deserved well of their country.

The Subscribers to the *Manifesto*, to which allusion is made in the subjoined extract, censure, on the other hand, the language uttered on the occasion of that vote being passed, as unworthy of persons calling themselves Catholics, as most disrespectful to the Holy See, as incompatible with Catholic unity, and finally, as abhorrent both from their own religious principles, as well as from those of the great majority of the people of Portugal.

The movement thus begun so auspiciously for the welfare of Religion will, we trust, inspire the friends and supporters of Catholic Unity, both in India and Portugal with fresh courage and resolution in defending the good cause in which they are engaged. Already several events have taken place not only in Portugal but in India also, which ought to serve as a salutary warning to

those who wickedly disturb the peace and unity of Religion, either by uttering factious calumnies against her Ministers, or by open disobedience to the visible Head upon earth of the Church of Christ. For sooner or later the Hand of God will be sure to overtake all those who obstinately and impenitently persist in thus occasioning scandal not only to the Faithful, but also to those who are outside the pale of Catholic Communion. If it be true, that woe awaits him who scandalises the least of the little ones of Christ, and that it were better for him never to have been born, or that a millstone had been fastened around his neck, and be cast into the depths of the Sea, what an appalling judgment must await the Sinner, who, by the perverse conduct already described, scandalises grievously not merely a solitary individual of the little ones of Christ, but the whole body both of the Faithful, amongst whom he dwells, and also all those belonging to the several Religious persuasions, that exist in the locality, where the scandal is given.

Besides the *Manifesto* of which we have just made mention, we have, moreover, to refer to the recent Beatification at Rome of a Sainted Martyr, a Native of Portugal, St. John Britto, who laid down his life in India for the Faith. The extract we publish on this grand event, evinces at once the pious hopes of the Pope, that through the intercession of this Blessed Martyr, the Goanese Schism will be extinguished and a new and better era open for Religion in Portugal. The distinguished part taken in the solemnity here spoken of, by the Portuguese Ambassador at Rome, shows evidently that his Government are resolved to maintain inviolate the Catholic Communion.

#### THE GOA SCHISM AND THE PORTUGUESE GOVERNMENT—PROTEST OF THE PORTUGUESE CLERGY AND LAITY.

[The following admirable protest against the recent schismatical proceedings of the Portuguese Parliament has been put forth by a large body of the Portuguese Clergy].—

"We, the Undersigned, considering the report of the sitting of the Chamber of the 20th July last; considering the

unworthy qualifications applied in that sitting to the Pontifical Brief of the 9th May; considering the official journal from which we learn that they have presumed to give the name of Counter-Brief, or Counter-Bull to a proposition voted by the Chamber through opposition to the Bull of the Pope; considering the attacks directed against the Sovereign Priesthood; considering that they pretend to make the whole Portuguese nation parties to this scandalous act; considering that in the Chamber they have supported heterodox doctrines; that they have praised there, as having merited well the Ecclesiastics to whom the admonitions enunciated in the Brief in question are addressed, and that they have exalted therein even the act which the Brief condemns; for the acquittance of our conscience, for the satisfaction of the most eminent and the most numerous part of the Portuguese Clergy, for the honour of the whole or almost the whole Portuguese nation so attached to the Church, labourers in the vineyard of the Lord, for whom zeal is an obligation, we judge that it is a duty for us to protest publicly and solemnly—

"1st—Against the want of respect with which they have qualified the Brief of the 9th May;

"2nd—Against the proposition approved by the Chamber which is set up in an assembly inimical to the Pontifical power;

"3rd—Against that calumnious assertion that the thoughts and the sentiments expressed in that circumstance are the thoughts and the feelings of the Portuguese nation;

"4th—Against that assertion that the Pope cannot refuse to admit into the Episcopate the men whom the secular power presents to him;

"In a word, against all the erroneous, schismatical, and heterodox doctrines enunciated in the course of that sadly memorable sitting;

"And as obedient children of the Church, as Ministers of the altar, as Catholics and Portuguese, we recognise in the Bishop of Rome, the Vicar of Jesus Christ and the Supreme Pastor of the Church, not only the supremacy of dignity and of honour, but also the supremacy of jurisdiction, and wishing to re-

main for ever united to the Holy See, believing all that the Church teaches and believes, we protest that we shall live and die in the Apostolic and Roman Catholic Faith.

"Lisbon, 20th August, 1853."

Then follows two columns of signatures, of which the first are—O Principal Camara, O Principal Corte Real, O Monsenhor Jose Maria da Cunha Gra e Athyde. O ex-Prior Mor da Ordem de Sanctiago da Espada Bento Paes de Sande e Castro, O Monsenhor Miguel da Cunha Gran Athayde e Mello, O Monsenhor Antonio Paes de Sande e Castro.

Appended to the above, the journal *A Nacao* publishes the following declaration:—

"We, the undersigned editors and contributors of the journal *A Nacao*, now in Lisbon, judging that our duty is to follow and imitate one of the noblest examples which have been given, by the Portuguese Clergy in modern times, in uniting ourselves to the manifestation and solemn protest that we have just published, and which a great part of the Ecclesiastics of the patriarchate have already signed: soldiers of religious legitimacy, much more still of political legitimacy, we adhere with our whole heart to this protest, and we subscribe it as such in all its parts.

"Lisbon, 31st August, 1853.

"Manoel, Maria da Silva Bruschy, Joao de Lemos Seixas Castello Branco, Antonio Joaquim Ribeiro Gomez d'Abrun, D. José d'Almada e Lencastre, Antonio Continhe Pereira de Seabra et Sousa."

The Portuguese Clergy are not alone in protesting against the anti-Catholic pretensions of the parliament of Lisbon. We find in the journal *A Nacao* of 2nd Sept. the following declaration:—

"We, the undersigned, having read in the journal *A Nacao* of this day a protest signed by a great number of worthy Ecclesiastics against the erroneous and heterodox doctrines enunciated in the sitting of the Chamber of Deputies of the 20th July, and against the unworthy manner in which some members spoke in that sitting of the Pontifical Brief of the 9th May last, we judge that our duty as obedient sons of the Catholic Church is to follow such a noble and Christian

example, and to adhere to the protest aforesaid, avowing the doctrines which are therein set forth, and making our own the words by which the scandal given on the said day in the Chamber of Deputies is condemned and repudiated.

"Lisbon, 1st Sept. 1853."

Then follow the signatures, which fill a column—the names belonging to the most honoured and most illustrious in Portugal.

In its number of 3rd Sept. *A Nacao* publishes a new adhesion thus conceived:—

"We adhere to the protest published in the *Nacao* of 1st Sept."

Then follows a column of signatures of Ecclesiastics and laymen.

The Roman correspondence in the *Univers*, under date the 24th August, contains the following:—

"Father John de Britto, Missionary to Madura, and martyr of the Society of Jesus, was solemnly placed in the number of the blessed on Sunday, 21st August, at Saint Peter's of the Vatican, in the midst of the pomp of religion, and of the supplications of the Faithful. Born at Lisbon on the 1st March, 1647, he suffered martyrdom on 4th February, 1693, at Madura, which he bathed with his sweat for nineteen years, and his blood. When his mother, the pious and courageous Lady Beatrice de Britto, received the news of his death, instead of grieving for it, she made them adorn all the house, appearing herself in her richest garments, and she wished that in public and in private they should celebrate for several days, by the most brilliant *fêtes*, that dear and glorious memory, thanking God for having made her the mother of a martyr. No doubt, but in Heaven that ~~happy~~ happy mother took part in the *fête* of the 21st August.

"It is not our intention to describe in detail that beautiful ceremony, the order and the decorations of which would recall and reproduce in part the Festival of the Beatification of Father Claver. The visit which the Holy Father made in the evening to the new Saint, according to custom, attracted to St. Peter's an immense crowd of Faithful, who wished to unite their first prayers to the blessed with those of the Vicar of Jesus Christ. The vast basilica was not emptied during

the latest hours of the day, and when night descended on the Holy City, the crowd proceeded in a mass towards the place of the Gesu to enjoy there the splendid illumination of the façade of that church. A grand standard representing the Saint kneeling, his hands joined, and the executioner waving the sword above his gently inclined head, detached itself admirably in the centre of that frame of fire, and they read with pleasure an inscription expressive of the joy and the noble pride of the society.

"An affecting circumstance added to the interest of that *fête* for the Society of Jesus. The blood of the blessed martyr was as the first fruits which the new General offered, in the name of his children, to the Holy Church militant, and he seemed, in some sort, to promise for them to labour, to suffer, to die for her defence and for her triumph. That engagement was ratified by all the members of the general congregation, grown grey-headed, most of them, in the labours and in the fatigues of the apostolate, and who have poured out their sweat, their blood it may be, on every field on which the holy Spouse of Christ struggled."

### STATE OF CATHOLICITY,

IN THE SEVERAL PLACES, WHICH, IN THE PRESENT OVERLAND ROUTE ARE VISITED BY TRAVELLERS WHO COME BY THAT ROUTE TO INDIA.

(Continued from page 242.)

BEFORE we close our observations on Ceylon and the state of Catholicity in that Island, we may mention, that within the last few years, that is since 1838 or 1839, two Bishops, Vicars Apostolic have been appointed by the Holy See to the chief Pastoral care of the faithful there, and the place of residence of the Senior or first Vicar Apostolic fixed at Colombo, whilst that of the second was settled at Jaffna. On account of his advanced age, a Coadjutor, in the person of the excellent Bishop Bravi, has been recently given by the successor of St. Peter to the venerable Prelate at Colombo, the Right Rev. Caetano Antonio.

From this provident arrangement, as well as from the late increase of talent-

ed and zealous European Catholic Missionaries in Ceylon, the prospects of our holy Religion in that Island are both consoling and encouraging. As to the Government census of 1840, according to which the Catholic population of Ceylon is estimated to amount in number only to 126,000, we may remark, that this estimate, according to all the principles usually relied upon, in calculating the encrease of population in a given period, must be judged to be wholly inaccurate and defective. For, as we stated in our last issue, in the year 1806 or 1807 when Sir A. Johnston was Chief Justice of Ceylon, it was an admitted fact, that the Catholic population of the Island then amounted to 150,000. Now in the course of nearly half a century, which has since elapsed, it must surely be allowed, that at least 50,000 were by births added to that number, unless this encrease were counteracted by long prevailing sickness, emigration, and other such causes, or, finally by some notable defection of the Catholics from their former religion. Now, as far as we are aware, none of these causes can be assigned, at least to any such extent as would exhibit a satisfactory explanation of the decrease, which, if the census of 1840 be a just one, must have occurred, during the last half century, in the Catholic population of Ceylon.

Moreover, any person acquainted with the dispersed and moving condition of the native population, not only in Ceylon, but throughout India, and what is more worthy of notice, with their hereditary and universal abhorrence of an enumeration of their numbers being taken by a census, will at once understand, that to effect the return of an accurate census in India is a hopeless and an impracticable undertaking.

From Point de Galle the passage to Madras occupies about two or three days. The aspect from the Steamer of that portion of Madras which skirts the beach is very imposing, the houses that stretch along it being for the most part large and tasteful buildings of modern construction.

One of the objects that is sure to attract the notice especially of a Catholic Passenger is the Fisherman's handsome and spacious Church at Roypooram. The

edifice is appropriately dedicated to St. Peter, whom the Fishermen venerate as their Patron Saint. This Church was erected at a cost of twenty-five thousand Rupees by the Catholic Boatmen and Fishermen of Madras. To raise the Funds necessary for its erection, it was arranged by the poor but zealous Christians of whom we now speak, that the crew of each Boat belonging to them should contribute a small weekly sum out of their earnings, both for the above-named purpose, and also for the formation of a fund for the support of their Pastor, and for the establishment of Schools, in which their children might receive a suitable education. Such was the success that attended upon their united persevering exertions in these most praise-worthy undertakings, that, as we have been informed, they, in a few years, not only completed and paid for their Church, but were moreover, notwithstanding their scanty means, enabled to create a permanent fund of fifty-thousand Rupees, from the interest of which, they provide for the celebration of Divine Service, the support of their Pastor and the education of their children.

With respect to the general condition of the Madras Catholic Mission, we can state, that so recently as the year 1839, there were throughout the immense extent of territory, which its Vicariate Apostolic then comprised, only three Priests to minister to the religious wants of upwards of 50,000 Catholics dispersed over that Vicariate. We have said, that the extent of territory then comprised in the Madras Vicariate was immense, and that it was so will be obvious, when we state, that the distance from Madras to Nagpore or Kamptee its most remote district is but little, if at all, less than 800 miles.

But, thanks to the Divine Goodness, which unceasingly watches with more than paternal care over the Faithful of the one Fold and of the one Shepherd, in the few years that have elapsed since the period above mentioned, three Bishops Vicars Apostolic, assisted in their respective Vicariates by altogether nearly forty Priests, now minister to the religious wants of that same portion of our Lord's Vineyard.

In the increased educational opportu-

nities, that have been also supplied, within the brief interval already designated, throughout the chief parts of the former Madras Vicariate, we behold also another improvement of great moment to the spiritual and temporal welfare of the Faithful residing there.

In order to satisfy our readers fully upon the last named important subject, we cannot do better than lay before them an extract on the point in question, taken from the *Catholic Directory* for the current year. The first subjoined extract, we may observe has reference solely to the *Madras Vicariate* as it is now constituted, the limits of its former territory having been considerably diminished by the recent erection of the two Apostolic Vicariates of Hyderabad and Vizagapatam.

In Madras there is a Convent for Nuns of the Presentation Order, with a Female Orphanage attached, in which 80 poor children receive support and education. There is a Male Orphanage attached to the Catholic Cathedral, in which there are 80 boys. Both Orphanages are supported by voluntary contributions, at nearly an expense of £800 per annum. There are 13 boys in the Ecclesiastical Seminary, two of whom are studying Theology.

There are also eight English Free Schools, —six for Boys, viz —Armenian Street—Royapooram—New Town—St. Thoma's Mount—Bellary and Palaveram, and four Female English Free Schools, viz, MacLean Street—St. Thomas' Mount, Palaveram and Paracherry.

There is also at Poonamallee an English Free School for Boys and Girls.

There are 15 Tamil Free Schools—12 for Boys, viz —Gomes' Street—Paracherry—Royapooram—St. Roch's Church—Pattacherri—Vepery—St. Thome—Wallajapettah—Mackey's Garden two in St. Thomas' Mount—one at Palaveram.

Three for Girls—Gomes' Street—Royapooram and Vepery.

There are also three Telugoo Schools, viz.—Kitcherry—Paunoor and Sellampattida.

There are 1400 children receiving education in the Schools, viz in the English Schools 600, and the Tamil and Telugoo Schools 800.

There is also a Convent for Native women of Caste in which 25 children are gratuitously educated.

We shall adopt the same course, as that just resorted to, for the purpose of exhibiting the provision made for the education of the Catholic youth of both sexes in the Vicariates of Hyderabad and Vizagapatam.

#### HYDERABAD.

There are 5 schools pretty well attended. There are 6 Churches or Chapels, three of

which are modern. The Cathedral, dedicated to the B. V. Mary under the title of the Assumption, is a splendid structure in the decorated style of Gothic Architecture, and is now nearly completed. It is built almost entirely by the contributions of Irish Soldiers, and was opened for Divine Service about a year ago. It is 135 feet long by 54 wide, and consists of a chancel with a nave (40 feet high) and two side-aisles, together with a tower which Brigadier James has prohibited from rising to more than one half of its intended height.

Convenient to the Cathedral is a large handsome Presbytery with a reading room and Temperance Hall. During the year 1850 thirty five adults from Paganism and Protestantism were baptised, and 1348 Catholics made their Pascal Communion. In 1851 there were 1160 Annual Communicants.

We may add that the total Catholic Population of the Hyderabad Vicariate is about 4000.

We shall next notice the educational provision made for youth at Vizagapatam.

Catholic Population 6,300. — Conversions 113, — Religious Institutions 2. A. D. 1852.

Viz two Communities of the Sisters of Saint Joseph whose schools are attended by 88 pupils. *Kamptee, 28th Aug. 1852.*

We must not close this notice of the Vizagapatam Vicariate, without advertising to the gratifying fact, that, at present, a handsome and spacious Cathedral is in course of erection there, the foundation stone of which was laid a few months since, with all the usual solemnities by the Right Rev. Bishop Neyret.

In concluding our observations on the state of Catholicity in Madras, it is but right that we should beg our readers to call to mind, that all the great advances we have noticed both in the cause of Religion and Education in the Madras territory have been wholly effected within the short interval that has elapsed, since the first British Vicar Apostolic was appointed to that Mission. For, it is a notorious and lamentable fact, that for the two centuries during which, that Mission was unfortunately left in the hands of the Goanese Clergy, not only was the religious instruction of the people grossly neglected, but also the education of youth seems never to have been even thought of or regarded by them, as deserving of the least attention on their part. No one hence can be surprised at the intellectual and moral degeneracy, which generally characterised the people placed under such blind guides, at the time, when the

Holy See, to remedy these evils, resolved, as was its duty, to appoint over them Vicars Apostolic, who should be immediately responsible to the successor of St. Peter for the welfare of the flock, which he might entrust to their pastoral care.

We may further observe, and the reflection is at once consoling and encouraging with respect to the future, that the several important ameliorations just noticed by us have been effected, not only in a very few years, but moreover that they were accomplished in spite of many great difficulties and obstacles, both of temporal and religious nature, raised up partly by schism, partly by faction and sometimes also, by the partialities and prejudices of Officials invested with civil or military authority.

Now if our holy religion in a few years, under the direction of zealous enlightened and disinterested Prelate and Pastors, achieved such wonders in the midst of the most disheartening circumstances, what blessings may we not anticipate for the future, from the continued Apostolic labours of the same ministers. Thanks to God, very many of the difficulties, with which they had at first, to contend, have been now happily overcome by them, and they are now every where encompassed by numerous and devoted flocks, whilst they are also gladdened every day at beholding crowds of the youth of both sexes carefully educated under their own eyes, rising up around them and invoking blessings from Heaven on their faithful Pastors, for the great and good gifts of religion and education, for which they are indebted to their sacred ministry.

## CORRESPONDENCE.

### FEMALE ORPHANAGE ENTALLY.

*To His Grace the Most Rev. Dr. Carew  
V. A. W. B.*

MY DEAR LORD ARCHBISHOP,—It will be gratifying to your Grace to hear, that our thoughtful and ever kind friend Mrs. Carbery has sent two pieces of Welch Flannel, about 80 yards, for our dear Orphans; this is indeed a generous

and very acceptable donation for the approaching cold season. Our Lord is really good to us in sending us such kind friends; it is not long since Mrs. Carbery gave several pieces of Cloth for dresses for the Orphans, besides other things; poor children, they are now thank God comfortably off for clothing, your Grace's kind gift of uniform Dresses and Bonnets, have left them nothing to wish for, they are now making the Dresses for themselves, and they hope to wear them at the next Examination.

Ever your Grace's,  
Respectful and affectionately  
Devoted Child,

PHILOMENA.

Calcutta, Loretto-Convent,  
Entally, Feast of All Souls.

#### CARDINAL DONNET'S LETTER.

*Letter written by his Eminence Cardinal Donnet, Archbishop of Bordeaux, in reply to one sent him by Monsignor Stella, presenting him the Cardinal's Hat.*

*Translated from the Civiltà Cattolica of Rome, for the Bengal Catholic Herald.*

WHILST I return my most profound thanks for the kind manifestations of esteem, with which your Lordship has been pleased to accompany the insignia of the sublime dignity of the Cardinalship, I think it also my duty to express my obligations to the benignity of the immortal Pontiff, one of the most glorious successors of Saint Peter. Destined to pass, during his mortal career through all the Vicissitudes of prosperity and adversity, he has never ceased to inspire with respect the astonished world, and to show forth the incomparable Majesty of the Roman Pontificate, by attracting to himself such demonstrations of love and obedience, as have almost never before been witnessed in the brightest days of the Church, since its commencement. Always a father, he accomplished a most heroic act, by observing a sublime neutrality in the midst of the fiercest of popular commotions, a conduct truly admirable and perfect, bearing without doubt the impress of the wisdom and love of the great Father of all. He, al-

ways solicitous for the greater good of the Church, whilst all Europe was profoundly touched with his fate, penned to his Bishops from the depths of his exile, words of consolation and counsels of wisdom. Borne into Rome by the valour of the Catholic Potentates of Europe, among whom was particularly distinguished the eldest Son of the Church, his paternal administration securely reposes under the shade of our banner, always glorious, because Catholic: the secret of the future is known only to God, but certain it is, that the re-establishment of the Pontifical Government under the presidency of Louis Napoleon, by means of the arms of my nation, records one of the greatest facts of the Church and of France.

Whoever has seen our Soldiers in their strength and their faith, kneeling on the steps of the Vatican, with their saving banners, fluttering in the breeze, the image of St. Peter before them; the dust of the martyrs under their feet; the hand of Pius the Ninth over their heads, extended to bless them, may truly say that he has seen a spectacle, more affecting than any which, the sun has ever witnessed and may appropriately repeat the words the Pontiff Sixtus the fifth had engraved on Nero's Obelisk: The lion of Juda has conquered; the adverse party has fled; Christ has conquered; Christ reigns; Christ has defended his people from all evil, yes, my Lord, France preserves for the holy Father sentiments of filial devotion: its Episcopacy and its Clergy are penetrated with love and respect for the Church of St. Peter and the Roman Pontiff. One of the finest titles then of the ecclesiastical province of Bordeaux, shall be to have received the glorious testimony from the Vicar of Christ, that she has preserved unity, preached the faith, and manifested reverence, submission and veneration for the Apostolic See.

I beg of you, my Lord, to make known to his Holiness, those sentiments of my respectful and grateful soul, and to assure him, that elevated to the dignity of the sacred purple as I now am, I am ready to confirm my promises, to sustain even with the sacrifice of my life, all the rights of the Church of Jesus Christ, and to fulfil with exactitude all



the duties inseparable from the high rank, to which I have been raised. At the same time, my Lord, please to accept the sincere protestations of my profound esteem, which is well due to the singular merits which render your Lordship so worthy to enjoy the entire confidence of the holy Father, who has been pleased to confide to you a Mission, which I shall never remember without feelings of the warmest gratitude. Nor shall I be ever able to banish from my heart, the sentiments, inspired by the recollection of the amiable and generous hospitality of him, whose rare talents and conciliatory spirit eminently qualify him for representing our nation near the Apostolic See.

CARD. DONNET.

### Selections.

#### ENCYCLIC OF POPE PIUS VII. TO THE BISHOPS OF NORTH AMERICA.

*To the Venerable Brethren Ambrosius Marshal Archbishop of Baltimore and to his Suffragan Bishops, and to the beloved Sons, the temporal administrators of the churches and to all the faithful of the United States of America.*

POPE PIUS VII.

VENERABLE BRETHREN and beloved sons, health and Apostolic benediction. We have learned not without heartfelt grief that the Church of Philadelphia has long since been so agitated by continual dissensions and strifes, that Schisms of a perverse and spreading doctrine have sprung up and that the entire church is plunged in the greatest confusion of every thing: and this principally from two reasons, viz., from the insane arrogance and abominable attempts of the Priest Wilhelm Hogan, (1) as well as from the abuse of the power of some, who administer the temporal goods of the church. For it reached our ears, that that most wretched Priest Hogan, despising and subverting the laws of the church, constituted himself judge of his prelate, nor did he scruple to destroy his character in several and infamous pamphlets, in order to turn away the faithful from their legitimate Pastor, to convoke by letters a Council of Bishops for deposing the same Prelate, amongst whom he, as if one above the rest, dares impart the apostolic benediction

and finally, after the expulsion of the Bishop, to intrude himself into the possession of the Cathedral. Neither the complaints of the well disposed, nor the withdrawal of the faculties, nor the pain of excommunication justly inflicted upon him by the Bishop made him leave off his course once entered upon, but he does not blush, in spite of all, to administer the sacraments, to perform parochial functions, and to celebrate daily the most holy mysteries with a sacrilegious and abominable crime, making himself publicly guilty of the body and blood of the Lord. (1) Indeed these are execrable things; what however fills us and the whole church not only with the greatest surprise but also with indignation, is properly this, that the said Priest, guilty of such a contempt of all laws, could find not a few Sectarian defenders and favorers of his pride and contumacy, who rather preferred to follow him, than their legitimate Pastor (postponing and despising the authority of the Bishop) (2) to whom they did not hesitate refusing the means of support. This is indeed a very great injury inflicted not only upon the Bishop, but also upon us and this apostolic See, and the sign of departing from the unity of the Catholic Church, because rejecting ignominiously the Pastor given them by the Holy See, and impiously adhering to a wicked man, cut off from the communion of the Church. They do not understand, that not only those are guilty, who commit evil, but those too, who give them their assent and who by no means shrink from bestowing upon them, either in person or through the help of others, counsel and favours. Are they unaware that the holy Ghost has put the Bishops to govern the Church of God, from whence it follows, that the Bishops are the Pastors of Christ's flock. Now it is but evident, that not the flock leads the Pastor, but the Pastor the flock. Are they unaware, that the hierarchical order in the church is established in such a manner, that the Priests should be subject to the Bishops and the Bishops to the Supreme Vicar of Christ; so that the Priest should be judged by the Bishop and not the Bishop by the Priest, otherwise the order and discipline of the whole church would be inverted. Are they unaware, that it is not the business of laymen, to meddle with ecclesiastical sentences, which are reserved to the Bishops, and that therefore they had no business in the matter of the Priest Hogan, but that they should only have obeyed the Bishop. Finally

(1.) From the whole tenor of this document, it appears that this Priest was Vicar General.

(1.) Do not the four lately suspended Priests daily commit the same crime?

(2.) This and what follows, applies to the followers of Bras Fernandez and Jose de Mello.

re they unaware, that all the acts, which he sacrilegiously and heedlessly exercises, are entirely null and void? However we hope that those who followed him through ignorance and error, and who were seduced by his craft and cunning having all this well considered by the help of the divine grace, will now, after the truth is known to them, hasten to return to the right path and beware for the future carefully of that impious man, in order that by following him they may not become haters in his misdeeds and escape God's just judgment.

The second thing which gives continual cause to dissensions and strifes not only at Philadelphia, but in several of the united provinces of America, is viz. the immoderate and unruly right, which the Wardens or the administrators of temporal church property venture to arrogate to themselves, quite independent of the Bishops. Unless this be controlled by some moderation, there might easily be an unceasing source of abuses and discord. Wherefore the wardens will remember that the goods, offered for divine service as also for the support of the church and its ministers, go over into the power of the church; but as the Bishops rule the church by a divine ordinance, so can they not be excluded from the care, disposition and vigilance of those goods. Hence the Council of Trent expressly commanded the Administrators of the funds of each church though even a lay-dual, and what pious places soever, to be bound to render account to the Ordinary annually, adding (sess. 22, cap. 9. de ref.) though for some peculiar regulations of the place accounts of the administration should be rendered to others, deputed thereunto, but notwithstanding the Ordinary is also to be employed jointly with them. Therefore if the wardens administer the church temporalities in conjunction with the Bishop, all will go on in peace and order.

But it is a new and quite unheard of thing in the church, that what we are told, as sometimes happened there, that wardens and laymen claimed to themselves the right of constituting Pastors, destitute of the requisite faculties, even often such as were under sentence, which is clear from what has lately already happened with Hogan, nay to remove them at their own pleasure, and to supply the means of support, to whom they choose. If such things happened as we were informed, on what ground could so great a subversion of not merely ecclesiastical but even divine laws be tolerated? For in such case not the Bishop, but the laity would govern the Church. The Pastor would be made subject to his flock and laymen would dare to usurp

to themselves that power, which divinely had been given to the Bishop. But those who wish to remain in the bosom of the Church our mother, and to look after their souls, are obliged to observe piously the laws of the universal Church, and as one is bound to obey the civil Authority in temporal matters, so in spiritual matters the laws of the Church are to be obeyed by the faithful. Therefore in order to avoid dissensions and disturbances, which often happened from the illimited authority of the wardens, we took care to forward you, venerable Brethern, some rules and instructions for the appointment and guidance of the wardens, and we have no doubt, that the wardens will simply comply with them, and if so, then we are confident, that all will be duly managed, and the former peace and tranquillity flourish once more in those countries. We therefore exhort and entreat in the Lord, first the well-known solicitude of the Pastors, that they will exert all their zeal in uprooting abuses, in restoring ecclesiastical discipline, insisting in season and out of season by reproving, entreating rebuking in all patience and doctrine; secondly we exhort and admonish likewise through the bowels of our saviour Jesus Christ the Church wardens and the rest of the faithful, that they evince towards the Pastors set over them by the Holy See, such obsequiousness, honor and obedience, as belongs to them, and that they recognise them as their fathers and guides of their soul, and give a willing ear to their advices, supply to them the necessities of life, receive no other Ministers of the sanctuary, unless approved by them, and finally that they will embrace with a contented and prompt mind, whatsoever they (the Pastors) should judge calculated to re-establish good order and discipline and to restore peace: that there should be no Schism and that all be of one mind, having the same charity, of one heart, all thinking the same, nothing by strife, nothing by vain glory, but in humility one considering the other above him. And because under that most flourishing and happy Government the Catholics are allowed the free exercise of their religion let your faith and piety so shine before others, that in serving God and fatherland faithfully, you may be an edification and an example not only to the faithful, but also to those from without. Whilst we trust you will earnestly and willingly do this with the help of the divine grace, we impart to you all affectionately the blessing in the Lord.

Give in Rome at *Mariam Majorem* under the fisherman's ring the 24th of August 1822, the 23rd of our Pontificate.

H. CARD. CONSALVUS.

v. Bullarium Propagandæ Tom. IV. vol. VI. pag. 401.

\*\*\* From an Apostolic brief of Pope Leo XII. dated 16th August 1828, addressed to the Administrator Apostolic of New Orleans, it will be seen that the wardens of Philadelphia finally yielded full obedience to the commands of the Holy See; which church under the succeeding Bishop Kenrick (now Archbishop of Baltimore,) became one of the most flourishing churches in America. This shows what a blessing it is for a people to be obedient to their Prelates; and that confusion and scandal must ensue when obedience is withheld from the Bishop.—ED. B. C. E.

### CONVERSIONS.

CONVERSION OF THE EX-MISSIONARY PRITCHARD.—The following extract from a letter of the Rt. Rev. Dr. Battalion, V. A. Central Oceanica, is taken from the March number of the Annals of the Propagation of the Faith. The letter is dated Sydney, July 26, 1852, and the circumstances therein related regarding Mr. Pritchard make the news of his subsequent conversion still probable—

Fresh conversions occur without intermission at Tonga, and the earlier converts become every day more and more confirmed in the Faith, and edifying in their conduct. Such progress has aroused lively apprehensions in the Anglican Ministers, and in a great chief who is their mainstay in the country. The latter, I don't know at whose instigation, has declared war on the Catholic inhabitants. All the male population of the group have, under his leadership, proceeded to attack the two forts, where the small body of the Christians have sought refuge. It is distressing and shocking to see this handful of people surrounded on all sides by a multitude three times more numerous and incessantly firing shots day and night against the besieged party, they have sworn to reduce by famine, if not vanquished by other means. I found the Catholics of Tonga in this blockaded state during the month of April last. Several Pagans became converts on the occasion of the unjust war.

But the group that engrosses our chief attention at this moment is Navigators' Isles the most important of my vicariate in point of population, and on account of the number of vessels frequenting its several ports. During the few months I sojourned there the Blessed Virgin furnished us additional proofs of her maternal assistance. Our Mission-

aries encountered there, more than elsewhere, great and numerous prejudices to overcome; these are now nearly dissipated. The Protestant Ministers maintain absolute ascendancy there; their endeavours to ruin us wrought their own ruin, or at least they witness the diminution of their credit and their influence, and we have advanced in proportion. We gradually won the confidence of the natives, and more particularly of the Europeans, who are numerous in this country. The famous Pritchard, so well known by his history of Tahiti, has become our friend; the very person who originally had resolved that we should not acquire possession of an inch of ground on the Navigators' Isles has ceded to us his own house, admirably situated at the centre of the principal port of the Island, and his eldest son has become the Captain of our Missionary vessel. The American consul has offered to sell us his property, and we are in course of completing this purchase. The cession of these two estates, which are the very best in these isles, our installation on the very sites heretofore occupied by those who had strained every effort to drive us away from the country, are remarkable symptoms, which have produced, and shall continue to produce an excellent effect on the public mind and consequently, must have valuable results for the mission.

The natives of Saamoa (Navigators' Isles) are grown very cool against the Protestants whom they will shortly forsake altogether; but before they come over to Catholicity, they seem to pause and take time, lest they might expose themselves to be again deceived. They are now in such a state of diffidence, very little would be gained by urging them too strongly. We have, therefore, come to the conclusion that the most expedient course at present was to erect a handsome church on our new property, which lies in a central situation, and must sooner or later become a European Colony; to perform in this Church all the religious ceremonies with the utmost possible pomp; to establish there the exercises of the Arch-confraternity, and at the same time open a school, disseminate good books among the English residents, and render some services to the natives in the way of medicinal attendance. This three-fold Missionary appliance—viz, Divine worship, tuition, and charity seemed to us more appropriate to the circumstances than preaching. Forthwith workmen were employed at the building, and we hope that almighty God will bless an enterprise, the design of which He suggested.—(Pp. 127—132.—*Colonist*.)

## ASSOCIATION FOR THE CONVERSION OF ENGLAND.

Jesu Christi Passio.

## LETTER IV.

(From the *Catholic Standard*.)

Sir—The object on which my heart is bent is, to see the children of the Catholic Church throughout her wide extent moved to the enterprise of regaining this kingdom by universal, persevering fervent prayer, to which, of course, must be added continual and zealous efforts to sanctify their own lives, without which their prayers will be poor and weak. Let England, however, be but one object of our wishes. The entire purpose is to recover to the Church of God all the kingdoms and regions which she has lost, and after them, and with them, the vast extent of countries and peoples, over which she has never yet reigned. I related in some of my last letters how I obtained at Rome sanction and approbation for pursuing my work. These details have, as I understand, interested some of your readers. If there is any fault to be found in these, I desire to be checked, and thus enabled to correct my proceedings. If what I have attempted be approvable, I desire others to take up the like ideas and to carry them out, better than my opportunities and abilities will enable me to do. I think I cannot be mistaken in ardently desiring that all Catholics should be inflamed with a zeal; without bounds to win souls to the Church; it is manifested that at present very many are not so. I have endeavoured to move them through those who have the greatest influence on them. In these matters, and why not say in all matters, the Bishops and Pastors of the Church are the first legitimate guides of the thoughts and wishes of Christian people; and to these I have first turned myself; but others have an influence which, though it be not first in the order of right, is often first in point of fact; and I have addressed myself to many such persons. For instance, when I first returned from France in 1838, I wrote to all the English Bishops, who at that time were only four. I wrote, or got letters wrote, to all the Superiors of convents in England; and I wrote to Mr. O'Connell, judging that a letter from him in my behalf to the people of Ireland, if I could gain it, would be of vast service. It was not till latterly that I wrote to Dr. Murray, and through him laid my petition before the assembly of Prelates of Ireland in Lent, 1839. Was I right or wrong, I wonder, in this? I ask any body to let me know if I was wrong. It would be of service to me; because I am following the like ideas yet, of which I have no doubt some

do not approve. This circumstance, however, is not conclusive against me. Nay, woe to the man of whom all speak well; and down with the enterprise which all men commend. While at Rome I heard one day the wonderful account of the *coup d'état* of the now Emperor of the French. I thought with myself that moment here is a man for me; perhaps the man. If he survive the assaults of his enemies, and become established in power over France, he is the man evidently for great designs; the people whom he rules are the people to follow him in them; and he has a mind, so I conceived, to understand how utterly insignificant are all enterprises in comparison with those which have the glory of God and the salvation of souls for their end. But will he, can he, be moved to take up the great cause? I got an introduction to the French ambassador at Rome, in order to open my way to an interview with this chief. This it may be fit to reserve some future day; but I was first to see another great man—the young Emperor of Austria.

I think an account of this audience, and some accompanying circumstances, will be interesting in more points of view than one. After leaving Rome at the beginning of February, I went to Vienna, and stopped there three weeks before coming home. The Emperor had just left Vienna for Venice when I arrived, and did not return till a fortnight after. In consequence of this I sought for and had audience of all the other members of the royal family then in the town. Many may not be aware of the circumstances under which the present Emperor was raised to the throne. Everything connected with this young man is to me full of a kind of poetic interest. He is the eldest son of the Archduke Francis Charles and the Archduchess Sophia, a Princess of Bavaria. His father is brother to the ex-Emperor Ferdinand.

It is said that in 1848, at the time when the insurgents had gained possession of Vienna, and the court was in flight, some one asked the Empress Mary Ann, a Sardinian Princess, "Madam, have you ever thought of an abdication?" "I have, indeed," answered she, "but what is to follow?" The Emperor had no children and his next heir was his brother the Archduke. Both of them have been always highly respected as most amiable and religious men, but are not of abilities and character to bear the charge of an empire under such circumstances. The abdication, then, of the reigning Emperor would not have been a remedy to existing evils, unless his brother joined in the sacrifice of his claims, and made way for the succession of his son. This ar-

rangement, however was effected; and if what I gathered from conversations and observation is correct, it is to the two ladies whom I have mentioned that the empire is indebted for it. Do not they deserve the admiration of the present and future generations, and to have their place among the *valiant women*, for renouncing the honours of an imperial crown for the public good? Be this as it may, the announcement was made to the young prince, then of eighteen years of age, that the crown was his. It is said that he burst into tears at hearing it, and begged two days for reflection, during which he went to confession and communion, to obtain light from God, and concluded with giving his consent. His career has been conformable with this beginning. Among other things, I may mention that one of his first acts was, of his own mind, to repeal the oppressive laws of Joseph II., and to restore liberty to the Church. Could I do otherwise than long to interest such a soul as this in the great cause I was supporting? Shall I succeed in the end? I had an audience of the Archduchess Sophia, the Emperor's mother, before his return from Venice. It is under her care and guidance, as I was assured, that his character has been formed; and it was touching to hear her make me a kind of apology for what might perhaps be taken as a defect in his manner. I told her I was desirous of an audience of his Majesty; she said, "You will certainly obtain it;" and she added, "You will perhaps think him cold, but he is not so." This corresponds with what she said to a friend of mine, a German literary character, who was likewise about to have his first audience from the Emperor. The Archduchess said to him, "His manner is not winning, like that of Carl (meaning her third son, the Archduke Charles), but he has greater depth of character; from his childhood upwards I never knew him to say a word merely to please; every word is from his heart." These few words of his mother are to me a most precious comment on what passed between the Emperor and me when I had my audience. I was introduced into a large saloon on one of the days of public reception. The Emperor stood alone in the middle of it; behind him, to the left, was a table, on which was a pile of memorials which he had already received. He was in military uniform. I should be glad to convey the impression which his appearance and the few words he spoke made on me. A young emperor, I suppose, has great advantage in gaining upon one's feelings if he will in any degree do himself justice. In this case, I say, that I never was more satisfied, not to say capti-

vated, with my observations on any person. His figure is not in itself commanding, but there was in his air, and manner, and tone a union of grace and affability, dignity, wisdom, and modesty which I do not remember to have seen equalled. I was greatly struck on my entrance with what appeared to me such a contrast between what I witnessed and the receptions usually given by great personages who wish to be gracious. Ordinarily, my impression is, that they overwhelm one with many words, which often mean nothing. The Emperor was perfectly silent. I had time to think with myself, after I had approached him. "Am I then to speak first?" So it was. I have a very clear recollection of what was said,

"I have requested this audience," I said, "to represent to your Majesty the object for which I am travelling. It is to move Catholics throughout the world to interest themselves in obtaining the return of my country to the Catholic Faith. On this, I am deeply convinced, depends entirely the happiness of my country; and I conceive nothing would more contribute to the happiness of other nations of the world."

The Emperor seemed to intimate assent to this, and said with great grace—"I am happy to hear that things go on better in England in regard to religion than they have done."

"There is much," I said, "to encourage hopes; but we want great help. I am come to ask the help of Austria. I do not take on me to prescribe what your Majesty in person might do in this cause. As the principal means to be employed is prayer, I am aware that it belongs rather to Bishops to direct such movements; but I ask help and sympathy from all. I thought it could not be anything but right to ask your Majesty's."

He answered—"I will interest myself as much as possible."

I added—"I have said I did not intend to propose any line of action to your Majesty; but I may explain myself further. It is to the Bishops that I make my principal appeal to interest the people in this object. Now, I am aware that they would and must be averse to any public measures which might seem to involve political inconvenience; I would, therefore, ask of your Majesty, that if the Bishops are pleased to act, the government should not object to it, as I conceive there would be no reason."

The Emperor said something to the effect, as I thought that he saw no reason to object to what I said.

I was aware that my audience could not be a long one, and I now put my hand to the breast of my habit to take out a memorial,

which I had been directed to present on this occasion, for permission to collect subscriptions in the empire.

He thought I was about to offer him papers on the subject on which I had been speaking, and said:—"You probably have some papers which will explain your wishes."

I said:—"I have: but they are not in a becoming form to present to your Majesty."

I had, in fact, two addresses printed on poor paper in German for distribution; and I brought them forward.

He immediately put out his hand to take them, and said, with a smile and manner of truly high-bred courtesy, "Oh! I will read them;" and he laid them on the table by him.

I then presented my written memorial, and then, on his slightly bowing to me, I withdrew.

This letter must now close, as it is already too long. I should wish to make two or three remarks on this little narrative, and to add some more details to illustrate it. These however, I must reserve for another letter. Meanwhile, I would beg readers to suspend their judgment if they are disposed to object.—I am, your faithful servant in Jesus Christ,  
IGNATIUS OF ST. PAUL Passionist.

St. Joseph's Retreat, August 24th, 1835.

#### NOTICES OF BOOKS.

I.—*Memorandums made in Ireland in the Autumns of 1852.* By JOHN FORBES, M.D. F.R.S.; Hon D. C. L. OXON.; Physician to Her Majesty's Household; Author of "A Physician's Holiday." With a map and illustrations. London: Smith and Co., Cornhill.

(Concluded from page 252.)

Everything that I saw and heard indicated the presence of the same Catholic people, and the same Catholic institutions, which I had hitherto seen in every district, town, and village visited by me in Ireland, I saw and heard very little more of Protestants or Protestantism than elsewhere, except I made special enquires of those specially interested in the question.—vol. i. p. 245. And by shrewd remarks, and statistical calculations, the Doctor proceeds to confirm his own impressions, and quite to satisfy us, that, although we can hardly grieve too much for the loss of even a single soul, (and these missionaries of Mammon have certainly caused the loss of many,) yet, speaking of this religious change as a national movement, Ireland has nothing to fear, and may defy the devotional "stir-about" and stirring up with which she has been visited. But we must not follow Dr. Forbes any further; we have no space to

point out how even his guarded admissions afford corroboration to the truth of our country's grievances; nor can we dwell upon the solid grounds he adduces for hope for the future. We can but recommend the book for general perusal. Catholics should read it for their own sakes. Protestants should read it in justice to those against whom they are so fearfully ready to utter the bitterest words and the most cruel judgments.

II.—*Life of Mrs. Eliza A. Seton, Foundress and first Superiress of the Sisters or Daughters of Charity, in the United States of America,* with copious extracts from her writings, and an historical sketch of the Sisterhood, from its foundation to the present time. By CHARLES J. WHITE, D.D. New York: Dunigan and Brothers, 1853.

THE biography of this admirable woman is in every respect edifying. She was a great saint; and Divine Providence was pleased to work great things by her, of which the Church in America is now reaping, and may, we trust, for ages enjoy the fruits; but she possessed one attribute in a peculiar degree,—she was the saint of domestic life. Admirable as a wife, daughter, and sister, her expansive affections won the love of a large circle of friends, which she returned with a warmth of which many hearts are not capable; and more than this, she was early left a widow, with five children dependent upon her for everything; their Protestant friends would have taken them, upon what terms we need not specify;—no one would help the estranged convert to rear her children in the faith she had embraced, and would have died for. In every relation of life she did her duty as devotedly, and with as much tenderness, as if that had been the sole claim upon her love or her attention. In her vows as a religious, her care of her children was made an excepted case, and she solicitously watched over, liberally educated them, and guided them with as much sense as piety. She directed her sons living in the world, tenderly nursed her daughters through their grievous illnesses and mourned them with all the yearnings of a mother's heart, even while she resigned them. Who would not say, "This was a full life." But Mother Seton was mistress of many flourishing educational establishments, foundress and superiress of a widely-spread order of charitable religious, and was able, through all these multiplied distractions, to keep her heart tranquil and evermore fixed on God. Such a life as this is worthy of study, under whatever aspect we may consider it. We are glad that the editor has preserved so much of Mrs. Seton's diary and letters, for in them the natural character of the woman is best

seen, and all its marvellous union of strength and tenderness. There is much incidental information in this work upon the state of religion, and its progress in America; and amongst the many valuable publications which have reached us from thence, we can recommend this one as the most interesting. —*Dublin Review*, July 1853.

### FLORES CATHOLICÆ.

#### STS. PETER AND PAUL.

Beautiful and harmonious beyond thought or expression, is the order and purity prevailing throughout the arrangement of the festivals as they fall in the Catholic calendar. Now, after commemorating all the great mysteries of our faith, which are indissolubly linked with that great wonder of Divine love—the Incarnation,—after having followed our Divine Saviour thro' all the stages of his mortal career,—now adoring beside the manger of the Infant God, with the humble faith of the shepherds, and the pious offerings of the Magi; witnessed all the trials and privations of his public life; fasted with him in the desert; wept with Mary beneath the cross of Calvary; joined in the triumphal Alleluia's of the universal church in which she bursts forth at the resurrection of her eternal King; listened to his parting instructions—and received his parting blessing on the Mount of Olives; honoured and adored that mystery of love—the real presence;—and now, children of the church, we are about to honour on the approaching festival, the martyrdom of the two pillars of the church—Peter, prince of the apostles; and Paul, the apostle of the Gentiles. Peter, who overflowed with love and faith for his crucified Saviour; Peter, who forms the first link in that long chain of Glorious saints and martyrs, which connects heaven and earth;—the first knot of that *triple mystic cord* which binds together the church militant, suffering and triumphant; forming that beautiful and consoling article of our faith—*communion of the Saints*; Peter, whom the eternal wisdom had chosen to be head of the immortal, glorious, *unchangeable* church of God; to be the first, of that long line of sovereign pontiffs—who for eighteen hundred years have filled the chair of Rome; Peter, to whom it was said,—“Thou art Cephas, and on this rock, I will build my church, and the gates of hell shall not prevail against it,”—and “I will give thee the keys of the Kingdom of Heaven; and, whatsoever thou shalt loose on earth, shall be loosed in heaven and whatsoever thou shalt bind on earth shall be bound in heaven.” “Simon “Satan hath

desired to have thee, that he may sift thee as wheat—but, when thou art converted, strengthen thy brethren.” “Simon, lovest thou me? Feed my sheep; feed my *lambs*.” Such words as these were not addressed by the Divine Head of the church, to any of his apostles but to Peter; words of deep and solemn import—signifying the sublime office to which he was appointed as head of the universal church—that church which will subsist pure and holy to the end of the world. “Heaven and earth shall pass away,” said the Divine founder, “but my words shall not pass away.” “And lo, I am with you always, even unto the consummation of the world.” And have we not reason for our faith in these promises? Cast a backward glance over the pages of history—and view the history of mankind within the last eighteen hundred years; see how nations have succeeded nations,—dynasties to dynasties,—kingdoms and nations disappear, and have been swept from the face of the earth—new worlds discovered, and civilized—yet still the successors of this glorious apostle have sat firmly in their seat, aye, and will continue to do so until time shall be at an end. For at the present day in spite of impiety, error, and persecution—more than two hundred millions daily kneel before the altar of their fathers, and profess their obedience and love to the present Pope of Rome, successor of St. Peter, the meek and patient head of the church, Pius IX; and to this church, fellow Catholics—we have the happiness of belonging.

(To be continued.)

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# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 20.] CALCUTTA: SATURDAY, NOV. 12, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Nov. 12.

### THE LATE CRUSADE AGAINST CATHOLICITY IN IRELAND.

OUR readers must, doubtless, hold fresh in their memory the facts related in the notices, which, from time to time, we recently took of the wicked efforts so often made, but particularly during the late famine and pestilence in Ireland, by a party of English, Irish and Scotch Protestant Bigots of all denominations, to gain over to any sect of Protestantism, or at any rate to the renunciation of Catholicity, by the accursed means of bribery, in money, food or clothing, the suffering portion of the Irish People.

From the mode in which this cruel and impious warfare on the Professors of the Ancient Faith of Ireland has been carried on, it is evident, that the Crusaders would deem it equivalent to success, could they detach any poor Irish Catholic from his hereditary faith, even though they should fail in substituting in room of the belief they had supplanted, any other form of faith in

the Gospel of Christ. Oh yes! such is the infernal spirit by which these wretched fanatics are actuated, that, they would rejoice heartily, in being able to transform a Catholic into an Infidel, into a follower of Mahomet, of Voltaire, of Rousseau, or even of the Protestant Mormon impiety, because of the injury, which they imagine they would thus inflict upon the Catholic Faith.

How truly applicable to these bad men are not the memorable words addressed by our Saviour to their Prototypes under the Ancient Dispensation? "Wo to you Scribes and Pharisees, hypocrites: because you go round about the sea and the land to make one Proselyte, and when he is made, you make him the Child of Hell two fold more than yourselves."

Alas for Religion, when those who presume to call themselves its Ministers act in such a way, as if they believed, that the God of all truth, to whom in all things, but above all and beyond all, in the awful concern of Religion, dissimulation is hateful, could be honoured or pleased, by the mere corporal presence in his temple of a rational being, whose mind and heart belied his exterior religious conformity. That this frightful and sacrilegious result has arisen in Ireland in those cases, in which some few of the



starving peasantry put on the appearance of one sort or another of Protestantism, is evidenced by the public notorious fact, that, accordingly as the extreme distress from which the Irish peasantry lately suffered is removed by the blessing of a good harvest and by their being able to get employment, the poor Irish are every where, not only returning to the faith, but doing public penance, in order thus to repair the scandal into which they were led, not of their own accord, but by the terrible seduction, which the promise of food and clothing to starving children must exercise on the hearts of parents, who see their offspring perishing with hunger and cold, and are unable, except by Apostacy, to procure them relief. What honest man could lend himself or his money to the getting up, or upholding of a system, resting upon the atrocious principles, on which the late crusade against Catholicity in Ireland was grounded? Do not the very first and most elementary principles of reason and of natural religion proclaim, that it is unlawful, to try by bad means to attain any end however good or laudable the proposed end may be? Do not reason and natural religion also clearly teach, that let a man's religion be in itself ever so erroneous, you will make his moral condition infinitely worse than it was before, if you prevail upon him, to add to his previous misfortune the dreadful guilt of a hypocritical and insincere external religious profession. For although religious error be a great evil, yet it is oftentimes found in persons of honorable, upright feeling and integrity. Not so, however with those tainted with insincerity or dissimulation in religion, for these vices sap, at once and incurably, the very foundations of every sound and honorable principle, and impart a deadly rottenness and perversity to the whole moral constitution of the individual, who is unfortunately thus diseased.

In order to illustrate still more fully the justness of our reasoning; let us, for instance, appeal to the examples of the general character, in what regards faith and morality, of the reputed Native Converts in Bengal to any of the numberless sects of Protestantism. Now with respect to these individuals considered as a class, or in the aggregate,

we confidently assert it as an acknowledged verity, that in any transaction of life, in which the virtues of truth or integrity are required, the general impression of the whole community,—an impression undoubtedly generated and confirmed by long experience, is, that there would be a far greater probability of finding the virtues just mentioned realized in such a case as we here suppose, in native heathen Hindoo or Mussulman than in the class of the so-called Christians to which we have made reference.

In short, nothing has, if we may so speak, so corrosive or deteriorating an influence on human nature and character as duplicity or dissimulation in religion and hence every good and honest man must hold in abhorrence any enterprise however specious in name and in appearance, which proposes to rescue his fellow creatures from religious error, in such way as must clearly endanger, and be ordinarily subversive of their simplicity, sincerity and integrity. The whole tenor of the language and conduct of our Divine Lord whilst upon earth, and of his Apostles after his ascension into Heaven, confirms the truth of the doctrine we here inculcate and shows, that never, in any single instance, did they essay to gild over believers to the Gospel, by propounding to their hearers any unworthy motive, or any incentive dangerous to their simplicity or sincerity.

Whilst we were penning these lines we received a copy of the *London Catholic Standard*, from which we learned with pleasure, that the Protestant Archbishop of Dublin, in a recent address admonished his flock both Clergy and Laity not to countenance or co-operate with the motley band of crusading sectarians of all sorts and sects who to the number of one hundred were sent lately, at an immense expence, from England and Scotland to preach against Catholicity in Ireland. In acting thus His Grace evinced both good sense and also an amount of good feeling, which his recent conduct with respect to the National School system, hardly left us room to hope for. We subjoin the words in which Doctor Whately describes these crusaders and his reasons for not lending his sanction to their enterprise.

ANGLICANISM.—Dr. Whately, of Dublin, i

recent "Charge," thus alludes to these energetic apostles. The Doctor says:—

Guard against being parties to or countenancing any such irregular and disorderly proceedings, in the efforts to enlighten those of another roll, as may tend ultimately in various ways to weaken our own cause.

If, for instance, some such plan should be adopted as we have heard rumours of—that of fling forth from England a host of missionaries, of Churchmen and Dissenters intermixed—appointed (I may say ordained, since that is what virtually amounts to) by a self constituted association, without any reference to the existing authorities of our Church—without any unity for their soundness of doctrine, or their vocation, or their acquaintance with the language of a large portion of our population—without any profession of being attached to our Church, or even not hostile to it—and without any responsibility except to the body which thus appoints them—if such a scheme should be set on foot, I am convinced that any countenance given to it by any of us, would involve a danger besides others) of favouring the charge brought against us of internal disunion and indifference to our own Church."

By the late Mail, we also learned, that we had long before anticipated, the usaders found it prudent to decamp speedily from every part of the country, here they attempted to carry out their proposed object. We trust that the signal defeat which these mischievous fanatics have encountered will open the eyes of their mistaken supporters, and induce them to devote the large sums now lavished in maintaining and paying such wretched hirelings to some really useful and beneficent purpose.

### PATNA.

Two of the Munich Religious Ladies, who lately arrived here from Europe and were attached to the Convent at Chittagong, have gone to Patna for the purpose of opening the Schools of the Convent just erected in that locality.

### EASTERN BENGAL.

Two French Priests and two Religious Ladies who arrived here by the Steamer Hindostan from France, left Calcutta for Dacca in the course of this week, in order to serve on the Mission and in the Schools of the Vicariate of Eastern Bengal.

### CONVERSIONS.

It affords us much pleasure to announce, that in the course of the present week, the Rev. John McCabe received a respectable Protestant of the Anglican Church into the bosom of the Roman Catholic Church. The same zealous Clergyman also admitted two other respectable Protestants, East Indians, into the bosom of our Holy Religion, after they had been duly instructed in the doctrines of our Holy Faith.

### CORRESPONDENCE.

#### BENGAL CATHOLIC MALE ORPHANAGE.

*Letter of Brother Francis to His Grace the Archbishop Carew, V. A. W. B.*

MY LORD ARCHBISHOP,—It becomes my pleasing duty in accordance with your Grace's request, to give a brief statement of the progress we have made in the Male Orphanage, during the last two years. The number of boys at present in the Institution is 77 and 69 has been the lowest number since 1851.

Two of the most promising lads have joined our Novitiate, another has been apprenticed to learn a respectable trade, one child has been adopted by a Catholic gentleman, two strong boys are engaged in the Steam Ships, and eight enlisted with their Guardians' approval, four or five Day-Pupils also have got situations in the Public Offices. Besides these we have had baptized, after proper instruction, two smart boys of thirteen years of age, who knew nothing of Christianity when we got them, and one native child found up the Country by a Catholic and sent here; there are also five other Christian boys preparing for admission into our Holy Religion. Since the erection of the new Dormitories and School, there has been a marked change in the conduct of our Orphans; finding their wants so promptly supplied and their comforts increased, they feel happier than ever, and evince their gratitude by their docility and ready obedience. We have had no deaths and but two cases of serious illness since 1851. These facts are cheering and must be

gratifying to your Grace, the master spirit of the whole, and to those kind generous benefactors who so nobly aid your Grace in supporting the Institution.

I remain, my Lord,  
Your Grace's devoted Child  
in Christ,

BROTHER FRANCIS.

*Cathedral-School,*  
11th Nov. 1853.

## ENTALLY FEMALE ORPHANAGE.

—ooo—

*Letter from the Lady Superioress of the  
Entally Institutions to His Grace the  
Archbishop Carew, V. A. W. B.*

MY DEAR LORD ARCHBISHOP,—In compliance with your Grace's request, and also for the satisfaction of the friends and benefactors of our Orphanages, I have sincere pleasure in giving a correct account of the state of our Institutions here, for the last two years. It will, I am sure be both gratifying and cheering to all who have at heart the interests of religion, and particularly to your Grace (to whose unceasing and generous exertions, our Institutions under God are indebted for their happy success) to know, that the average number of Orphans for the last two years, has been 85 to 90 monthly; all these have been sheltered, clothed, supported and educated, and besides trained to habits of industry, which will render them capable of becoming useful and edifying members of Society. Within the last year and a half, several of the Wards have been taught to embroider in gold and have produced many specimens, particularly of Church vestments which have elicited much admiration; sixteen of the elder Wards have been suitably married and three have been sent as servants to some of our benefactresses by whom they have been most kindly treated.

During the last two years, twenty-six little Infants have been received into the Institution for whom nurses had to be provided; many of these poor little ones were deprived of both parents a few days after their birth, and others who were left motherless were brought hither by their surviving parent (poor Sol-

diers) when they were about to leave Calcutta for Rangoon.

Six pagan children abandoned by their unnatural parents, and sent hither by benevolent Catholics, have been baptized and are healthy fine children. At present there are four little girls hitherto brought up in the Protestant religion under a course of instruction, to prepare them to be received into the bosom of the Catholic Church.

In the Widows' Asylum there are four East Indian females, permanently provided for, besides which the Institution has afforded within the last two years refuge and support to thirty two European women, most of them servants out of situation; many of these have since obtained respectable situations and are now happily circumstanced. One of them, a very worthy woman, whom your Grace may remember having admitted here, and who came, Calcutta friendless and destitute, her husband having died at Ceylon, is now house-keeper in the most respectable Hotel at Calcutta and has given many proofs of her gratitude, by doing all in her power for our dear Orphans. Another woman who came from Lahore in a dying state and also friendless, recovered her health and is now very comfortably situated with an amiable and pious Catholic lady up country. There are many other instances which I could name, but these two may suffice to give an idea of the benefit arising from this charity both to religion and Society, and how many have there not been, who, from having this place of refuge in the hour of danger have been rescued from impending destruction; this alone should be a subject of reflection to every right thinking Catholic and induce him to co-operate in your Grace's noble designs for the welfare of religion. At present, your Grace is aware that we number one hundred and forty two souls, including the children in the Boarding School twenty-four in number besides 5 day pupils; all thank God in the enjoyment of good health, with the exception of one poor deformed child\* who

\* This poor child's infirmity was occasioned by his having fallen from the Deck into the hold of the ship when coming here from England with his father a private H. M. 29th Regt. At the time of the accident the child was a mere infant.

has not been well for some time; I fear the poor child is not long for this world, though every care is taken of him by the good Widow who has charge of him. For the last two years only twelve deaths occurred, and these principally of little infants from the effects of teething and a few cases of dysentery and worms, and one poor and very old Widow. It must be most consoling to your Grace, after so much labour and solicitude to see the various Institutions in their present prosperous position: God has indeed blessed your Grace's efforts and I am sure, the Widows' and the Orphan's prayer will find an echo in the hearts of all, that your Grace may long be spared in the enjoyment of health, peace and every good and perfect gift.

Ever with profound respect, believe me,

My dear Lord Archbishop,

Your Grace's affectionately,

devoted child in Christ,

MARY PHILOMENA.

Calcutta 7th Nov. 1853.

### NEWERA ELLIA<sup>3a</sup>.

In the hope that the very gratifying account of the benefits, which Invalids in Bengal may derive from a visit to Newera Ellia, we publish the subjoined extract taken from a letter lately received. The fullest confidence may be placed in the accuracy of the encouraging statements made by the writer, who is both a highly respectable gentleman and a person also of great experience.

"You will, I am sure, be glad to hear that my visit to this place has proved of great benefit to my health. Neither the passage down the Bay, nor the inland journey seemed to do me much good; but I no sooner reached Newera Ellia and breathed this mountain air than I felt myself quite a different creature, and since my arrival here I have continued to improve in health. I have gained flesh and strength, and my countenance has grown quite ruddy, giving a sure indication that disorder has left me. I find it colder here than it is at Landour at the same season. The sun is of course powerful, as would be supposed at a distance of 70 only from the Line, but there is generally wind to temper the heat of its rays, and it is very often cloudy. I walk out at all hours of the day, clad in a woollen dress, with no greater protection than is

afforded by a thin silk umbrella, and I experience not the slightest inconvenience from the exposure. The exercise does me great good, and after the confinement we experience in India, it is most agreeable to wander over hills, and through woods, and to breathe the pure air of Heaven. I have not seen the thermometer within doors above 66°, and it is generally four degrees lower. For some days it stood in my room at 60°, and I noticed its variation at bed time and when I rose in the morning. At night it is sufficiently cold to render a fire desirable, and I always have one lighted at 7 o'clock, when I sit down to dinner. The weather was very stormy, when I arrived here on the 26th ult., but the rain never kept me within doors. It has recently been much finer, and sometimes twenty four hours have passed without wet, but it generally rains, sometime during the night or day. Newera Ellia is reckoned to be from 40 to 50 miles in a direct course, from the coast, and its climate is doubtless influenced by the sea breeze, as the elevation of the place is about 6300 feet above the level of the sea, would not in this latitude cause so low a temperature. The scenery of the island is very pretty—particularly after entering the Kandian province, and in the ascent of the higher mountains. Should you need change of climate, you could not do better than come here for a few months."

G. T.

Newera Ellia, Ceylon, Oct. 19th 1853.

### RECENT CONVERSIONS TO THE CATHOLIC FAITH.

*Translated from a late number of the Civiltà Cattolica of Rome, for the Bengal Catholic Herald.*

—ooo—

WHILST the Anglican Propaganda is labouring in various parts of the Italian peninsula, to make proselytes and increase the number of the children of error, it is not a little consoling for us Catholics to see from time to time Protestant tourists, touched by the august and Divine Majesty of Catholic worship, abjure their errors and become reconciled to the true Church in the very centre of Catholic unity. On the 29th. of June last the magnificent temple under the care of the Theatine Fathers, was opened for the display of one of the most tender and consoling spectacles which can be witnessed by a truly Christian heart. A young man

named Peter Noé of Due Ponti, a town of Bavaria, entered there to receive conditional baptism from Father Francis Orlando, who for three months preceding had been employed in giving him all the instructions requisite for the well receiving of that all saving Sacrament. The temple elegantly adorned was crowded with an immense concourse of people, assembled to assist at the interesting ceremony. After the baptism, the above mentioned priest said Mass at the altar of our Lady of Providence in order to place the new convert under the protection of the refuge of Christians. When about to communicate him with the bread of Angels, the Father made him a most pathetic discourse, which drew tears from the eyes of many of the participators of this religious feast. After Mass he received the Sacrament of Confirmation from Monsignor Ciluffo. Since his conversion the new Convert has been often heard to say to his friends, that he never in his life experienced such profound consolation, as on the day, when for the first time, he was able to say with truth, 'I am no longer a Heretic.'

Here we must not pass over in silence, another conversion, which has but lately come to our notice. On the 26th of May last, Mr. Richard Stevens, the British Vice-Consul of Gallipoti and a staunch member of the Protestant religion, was by a lingering disease brought to the last extremities, to the great affliction of his wife, a Maltese lady, and his two daughters all Catholics. Monsignor Antonio La Scala, being apprised of the danger of the sick man and the distress of his family, immediately went to visit them, accompanied by two Canons and a priest named Garyga; whilst the last mentioned was announcing to the patient the visit of the Prelate and conjuring him to receive him with courtesy, the others together with the pious family invoked the holy Virgin for the conversion of the dying man. Nor were those Charitable prayers without efficacy, for scarcely had the Bishop entered the room of the sick man and commenced to exhort him to prepare for death, than his heart suddenly changed, he invoked the holy name of Jesus, kissed the Bishop's cross and declared himself a Catholic. A written abjura-

tion of erroneous opinions being presented to him, he signed it with a steady hand and expressed a wish that it should be made public. He then received conditional baptism and confessed, after which the Viaticum and extreme Unction were administered to him. The following day the Blessed Sacrament was again brought to him with great pomp, after receiving which the few remaining hours of life were to him hours of the sweetest consolation. He expired on the night of the 28th to the great grief of his friends, whose sorrow however was much diminished by the remembrance of his happy end. Behold another proof of that famous axiom, which alone is quite sufficient to confound all heretics "no Catholic has ever been known to renounce his faith at the hour of death, whilst many heretics and infidels have at that awful hour sought reconciliation with the one, true Church.

## P E R Y,

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HYMN TO JESUS IN THE BLESSED SACRAMENT.  
*Translated from the Portuguese for the Bengal Catholic Herald, by a Lady, a Convert to Catholicity.*

1

That Jesus might be wholly mine,  
I pleaded with the Lord above;  
For He alone my heart can fill,  
I cannot live without His love.

2

Ah! how unhappy should I be,  
Dear Saviour, were it not for Thee!  
For earth's wild joys I cannot pine,  
For, Jesus, Thou art ever mine.

And who sustains my fainting soul,  
But that dear Lord, for me that died,  
Whom, veiled in Sacramental forms  
I here adore,—the Crucified?

4

Unless Thou rule as Sovereign Lord,  
No peace can reign within my breast,  
I've tried the world, and this I've found,  
Those who love Thee alone are blest!

5

My sins to earth would bow me down,  
Did not Thy Presence bid me live;  
Then blessings, praises, ever due  
To that dear Presence will I give.

6

I'm weary of all human ties,  
Naught do I seek but love Divine;  
My heart can rest but when it beats  
In unison, dear Lord, with thine.

7

O! how unhappy should I be  
Dear Saviour, were it not for thee!  
For earth's wild joys I cannot pine,  
For, Jesus, Thou art ever mine!

The Saints enjoy their purest bliss  
When called to that Communion sweet,  
And never glows my soul, as when  
At Holy Mass my Lord I meet.

To profit by that holy feast,  
I know my footsteps must not stray,  
But 'tis His power alone, that keeps  
The soul within that narrow way.

To fix my heart upon His love,  
From worldly chains I would be free,  
From worldly joys would turn mine eyes,  
Christ's bondsman only would I be.

Thy name is written on my heart,  
Jesus, I am, I will be thine;  
Let me for Thee all else forsake,  
Oh Lamb! oh Sacrifice Divine!

Oh! how unhappy should I be  
Dear Saviour, were it not for Thee!  
For earth's wild joys I cannot pine,  
For, Jesus, Thou art ever mine!

When in the Blessed Sacrament  
My gracious Lord, I know Thee not,  
Then, only then, (alas, too oft!)  
Oppress'd with sorrow is my lot.

O God! how much I long to end  
The term of life's appointed space;  
When Thou no more in emblems hid,  
Wilt meet thy servants face to face!

For I am weary of myself,  
Lord, that I do not love Thee more;  
O grant to me Thy own dear Love,  
And thus of mine increase the store.

Within this heart my Lord shall reign,  
I'll seek His love with constant care,  
Nor will I rest until I know,  
That my Belov'd has heard my prayer.

M.

## Selections.

### ASSOCIATION FOR THE CONVERSIONS OF ENGLAND.

Jesu Christi Passio.

LETTER VI.

(From the *Catholic Standard*.)

I remarked in my last, not as a complaint, but quite the contrary, that I have often heard that good Catholics have suspected me to be not right in my head because of my strange devotion to the conversion of England, and of the many strange things which this fancy, as it seems to them, has led me to do. So far, indeed, am I from being surprised at or vexed by them that I fairly declare that something like a suspicion of this kind sometimes flashes across my own mind. Suppose, for instance, I might hear of any one becoming deranged, or being in danger of it, I have felt at times something like a sympathetic cord struck in my own mind, which seems to say, "Are people

right, perhaps, after all? Am I not really mad on this point?" And it may take me a moment's thought to keep my even balance fair. How do I keep it? Not as I might have done some thirty years ago by recollecting what when young I used to hear said by my relations, with self-congratulation, "Well, thank God, there is no taint of madness in our family!" No; I get my satisfaction independently of this, from a twofold consciousness, to one branch of which I could not have referred then—that is, from the consciousness, first, of a yet unimpaired memory concerning what I have seen, and said, and heard within reasonable limits of time; and secondly, from the consciousness, glory be to God for it, of (may I say it without rashness?) a perfect Catholic, Apostolic, Roman Faith. I remember—I cannot be mistaken in this—that, not two years ago, I spent four months in Rome, and spoke out there all my thoughts on this subject as far as I had opportunity given, without a shadow of reserve to the first authorities of the Church; and that it ended by my receiving and having in my possession documents fully approving of what I had been doing and purposed to do from the first authorities of the Church, to which I may add the mention of testimonials signed by the Generals of the Dominicans, of the Conventual Franciscans, of the Franciscans Strictioris Observantiae, and of the Capuchins, recommending me to all local Superiors of their respective Orders, to the end that they should receive me to hospitality in all their houses, allow me the use of their churches to preach in, and assist me in every possible way in my purposes. I have then said to myself, "It would indeed be no ordinary sort of madness breaking out for the first time in a family, which should have the marvellous power of communicating itself, infecting and dragging after it such a number of certainly very respectable heads, to which I may add that the foundation, as it were, of all these testimonials, was a letter from his Eminence the Archbishop of Westminster, given me when I went, into Germany in the summer of 1852, after all my vagaries (i) at Vienna had taken place. In this letter, written in French by the hand of his Eminence himself—of whom I never heard any one express the idea that he was touched in the brain—he states that "having perfectly known me from the time of my conversion (I feel an intimate conviction in myself no one knows me better) he does not hesitate to recommend me to all the Catholics of the Continent, particularly to all Bishops and Ecclesiastics, Secular and Regular, as worthy of all their consideration

and of their support, in the matters about which I should be engaged." No: I say, that on Divine principles almost as well as human, it is too much to imagine that I have been mad, thus far, whatever may be the case hereafter, Protestants, at least some of them, might say so, and might think it too. No wonder. But will this remonstrance suffice to put and end to such insinuations from good Catholics? Mind, I am not displeased at them; nay, I relish these insinuations beyond what I can express. I have solid reasons for this; but I desire for the future to forego this personal consolation, for the sake of the souls of my poor country men, and of hundreds of millions more throughout the world, which I have the conviction might be saved, if the Catholics of England and Ireland would at length have done their objections, and undertake with all their heart the gaining of this kingdom to God and His Church—and a reputed madman is not likely to move them to it. I cannot but think that the authorities under whose sanction I have acted might be considered a sufficient defence against objections to the movement which I call for so pertinaciously. I will, however, proceed to answer one by one the remarks which I supposed in my last letter might be passed on my narrative of proceedings at Vienna. First, I supposed some would smile at my ignorance of the world, in expecting that in our days young princes like the Emperor of Austria and his brother should have any dispositions to enter into ideas like mine. But why not? Are they not good ideas? at least I think them so: and am I to think a person incapable of great and good designs because he is an emperor—a prince. There is no doubt that because he is a prince he is immensely more responsible for the objects which he pursues; and that the glory of God would be incomparably more advanced by his devoting himself to heavenly pursuits than if he were an ordinary person; and are we tamely to surrender to the service of the world and of the Prince of this world all who have power to influence the world, and be content on God's behalf to have none but the poor and weak on the other side? I know it is in the Word of God that not many wise, not many noble, &c., are called, God has chosen the poor in this world; but yet there has been a St. Henry an Emperor, a St. Stephen King of Hungary, a St. Louis of France, a St. Edward the Confessor, and so many more; and what magnificent instruments have such men been for exalting the converting nations, and saving souls! I have been few in comparison with

kings and emperors, whose views have been all temporal, is that a reason against trying to add one or two more to their number? I think it is a reason why we should try; and if we are to try, let us do it in the spirit of hope, or we shall do it very languidly. If, after all, we fail, what have we lost by trying and by hoping? You may answer we shall suffer disappointment. Ah! who says that? No? no disappointment for those who hope in God and work for Him legitimately. It would make my heart bleed, if I had a heart fit for it, to think of the noble, truly princely youths in question, sinking down to the wretched level of worldly, selfish, immoral, useless men of power, of whom the world has borne so many; and for a time, if but for a time, I have indulged bright visions about them; not mere dreamy visions; for their education, the circumstances of their elevation, the young Emperor's career hitherto, his late wonderful deliverance from assassinations, in which he behaved, as report says, in a way to encourage all such thoughts as mine—all these are reasons on my side; but suppose I am disappointed there, suppose no one sympathises in my thoughts, suppose the Emperor has forgotten all about my appeal, and I never travel more, or never more to Vienna; and no one else will take any trouble about it, is God's arm shortened? Are there no other emperors, or kings, or queens for Him to choose among; if emperors He has need of for the work? My friends, fear not; I do not intend to be disappointed, and what is more, I shall not be, nor will any of those be who work for the saving of souls, even on the very largest scale, unless we are so foolish as to turn back and grow slack. But is it not an error, it will be asked, a mistake to wish kings and emperors to interfere in such things? I know many persons of great consideration have this thought; but the mistake seems to me to lie in not making a distinction between such interference as that of Constantine, Valens, Julian, in old times; Henry IV. and Joseph II. of Austria, Henry VIII. of England, and that of such princes as I have named above, whom the Church has canonised for what they did for her. This is my opinion; others have their's; how shall we decide? Can we here again know the mind of Rome—and will not that have some weight in settling the question? I will just relate what took place there relative to this matter. When preparing to leave Rome for Vienna, I desired to obtain from the Austrian ambassador there a letter which might facilitate my access to the Emperor, on which I had set my heart. But I understood the ambassador himself was not easily accessible,

and that I had better obtain a note of introduction to him; and from no one would it be so desirable as from Cardinal Antonelli, the Pope's Secretary of State. I obtained an audience from him and made my request. He answered, "We have a Nuncio at Vienna; it will do better for you to have a letter from me to him." Of course I accepted this spontaneous offer most thankfully. The Cardinal desired me to tell him what I wished at Vienna. I said, "An audience of the Emperor; and as I am asking the favour of your Eminence to assist me in obtaining it, it seems right you should know for what end I desire it. It is to propose to the Emperor to take to heart my great object of the conversion of England, and of Protestants in general, and to move his subjects to it." The Cardinal explained to me some circumstances in the position of the Emperor which made it unlikely that he would be led to take any open step of this kind; but he gave me the letter without a word of objection to my wish, on principle; and it was on my presenting it to the Nuncio, that he most graciously desired that I should lodge in his place all the time that I was in Vienna. As I have been led to mention this audience with Cardinal Antonelli, I think others may share with me in the feelings of satisfaction and admiration with which the remainder of what passed impressed me. I took occasion from finding myself in company with the Pope's Secretary of State to make an additional effort towards moving Rome in the great cause; and as by his office he had to regard the political effect of a decided movement such as I was begging, I urged my conviction that no political ill consequences need be feared from the Holy Father calling on all Christendom to move in this spiritual enterprise. He interrupted me with saying, "The Holy Father fears no man and nothing in the world." He adverted to the position in which he has seen him at Geata, and said, "the political power of the Holy See depends on its weakness." I do not remember the exact words, but they amounted to a noble adoption by the Apostolic See of the famous Apostolic sentiment: "When I am weak, then am I strong," in relation not only to the wielding of its own inalienable spiritual sovereignty, but to its accidental temporal power in the exercise of which we perhaps should not expect always to see the Divine principle so prominent. This discourse gave me the consoling assurance that when the mind of his Holiness should be guided, by the light which guides him, to see the time come for calling forth more effectively the spiritual forces which he commands, to

accomplish the great enterprises of our heart, it is not temporal or spiritual or political considerations which will hold him back as they might others. The Holy Father knows no fear of man.—I am your faithful servant in Jesus Christ.

IGNATIUS OF ST. PAUL, Passionist.  
St. Joseph's Retreat; September 5th, 1853.

## INCREASE OF CATHOLICS IN ENGLAND.

TO THE EDITOR OF THE TABLET.

[It is hardly necessary for us to add anything to introduce this most striking appeal, the facts brought forward in it having a general and historical interest, and the circumstances of the mission possessing a peculiar interest, especially as the Rev. Mr. Montgomery is a native of Ireland, and one of the, not very numerous, converts from Protestantism of his rank in this country. Mr. Montgomery has lately returned from England, where he has been attending the confirmation he refers to, and is now at All Hallows. The Rev. J. Smith, of 23, Essex quay, has kindly consented to receive subscriptions for this most interesting mission.—Ed. Tab.]

Dear Sir—The mission which I hold is a remarkable instance of the great social and religious change which has been taking place in these countries for some years, and on this ground, if on no other, I may found a claim to be allowed to say a few words in the *Tablet* about it.

In June '52 this mission was opened, and then, for the first time since the days of Queen Mary, the Holy Sacrifice was offered up, and Our Divine Saviour, in the Holy Sacrament of the Altar, came to reside in Wednesbury.

On Sunday within the Octave of the Assumption this year the Bishop of Birmingham gave Confirmation here to one hundred and ninety persons, of whom sixteen are English converts, and nearly all the rest adult Irish from various parishes of Mayo and Galway, a very few being from other parts of Ireland, and very few of the whole number being children. On the same day about three hundred of my flock received Holy Communion.

The Catholic population of the mission is over two thousand in number, chiefly composed of Irish labourers (there is not one wealthy person in the whole mission). Two hundred or more of the adults remain unconfirmed, uncommunicated, unconfessed. But we must not despair of them. God is good, and Mary is merciful, and the Irish are not stiff-necked. These, too, will come in and "give themselves up to the Priests," though now they do not go to Mass, some for want of a way, and some for want of a will. Three years ago there was no Catholic church in Wednesbury—two years ago no Mass, no Priest, no assembly of Catholics, and now they swarm weekly on "Church Hill" to adore Jesus; to worship Mary, to hear the Word of God, and to receive the Benediction of the Most Holy. "Laus Deo, Virgineque Mariæ. Hæc mutatio dexteræ Excelat."



To aid me in preparing the people for Confirmation I have had the assistance remotely—that is when the mission was opened—of the late Father Jennings, O.S.F., of Galway. God be merciful to him. More recently I have had help from one of the Passionist Fathers; immediately previous to the Confirmation from the pious and zealous Father Molony, late of the diocese of Killaloe; and very often during the past year, and the week before the Confirmation, from the ind-fatigable and invaluable Father Sherlock, once of Bilston, now of Birmingham. These good Priests have supplied for my deficiencies and borne with me some part of the burden of this arduous mission where all are *pauperes*, nearly all *rudes* too. God reward them.

In telling what has been done for the Catholics of Wednesbury, I must not omit to speak of Mr. Bathurst, late Fellow of Merton College, Oxford, who has exchanged a rectory in Leicestershire, and eleven hundred pounds a year, for a room in Wednesbury Presbytery. This good man labours in every way that he can for the poor people here, visiting them, and routing out the dormice; the sluggards who don't come to their duties. He has gathered round him by means of a night school which he teaches in the house a company of fine lads who work in the mines and forges, and these he has made the glory and hope of the mission, if indeed America do not reap the fruit of his labours in this case, for thither tend my flock. These boys we might well produce to prove what Holy Church can do in these rude districts which have so bad a character, so pious are they, so gentle and intelligent, notwithstanding the rough work in which they are engaged, and the rude bad company in which they are obliged to mix. God keep Mr. Bathurst and them in grace, and grant that through life they may be found, as now, almost every week at the altar of God, walking unhurt in the midst of the fiery furnace of sin and temptation.

And now, Sir, for some of the shadow of my picture. To defray the expenses of all that has been done in Wednesbury I have begged from all my Catholic friends and acquaintances, and in some instances over and over again, till I have, I fear, wearied and disgusted many. Generally speaking I have met with great kindness, particularly from the Clergy, and with success, perhaps too good success, for it has emboldened me to venture a little too far; and I have expended on the mission my own patrimony to the last shilling, yet, alas! I find myself greatly in debt, and prudent superiors will not suffer this place to be mortgaged beyond a sum which is not sufficient to cover my liabilities, so that there is nothing left for me to do but to throw myself on the charity of the Catholic public. Gladly would I suffer, at least I think so, the worst consequences of having stepped beyond the bounds of a nicely calculated expenditure. But my keeping a retreat in Stafford Gaol, and doing penance on bread and water along with a dozen of my flock who are there already, will not pay my debts, so, for their sakes I must continue. But indeed I think I can make it appear, as you will see in the sequel, that the Ca-

tholic public are my debtors. First, let me say that I am quite well aware that the patience and charity of the Faithful in these countries are pretty well tried by Clerical beggars. One has only to turn to the *Tablét* to see that the sun of prosperity which is dawning on Ireland has awakened into life and activity a whole swarm of beggars. Like the unchained winds they rush upon the astonished public, a perfect hurricane of applications. There they go, cathedrals and convents, churches and schools, clamouring for money, making their voices heard over the din of Sheridan's and Murphy's bells, with their cries of "give, give." Well, thanks be to God the vampire Avarice will not be allowed to settle down on Ireland in the calm of her rest, to eat out the heart which remained warm, and great, and full, and gushing, whilst rags covered her fair form, and tears bedewed her pale cheek, and no voice was heard from her but the plaint of sorrow as she wept for her children that were banished and the dead.

Surely, Sir, Catholic Ireland has sympathy and aid for those who have loved her forlorn children, and who have laboured and suffered that their exile from her shores might not be their banishment from God, but might rather secure to them the "rest that remaineth for the people of God," when "He shall wipe away all tears from their eyes, and death shall be no more; nor mourning, nor crying, nor sorrow shall be any more."

On this ground I am satisfied to rest my claim for assistance in this hour of my distress, though I might well say that I have rendered Catholics everywhere my debtors, and Faith would answer that I speak "words of truth and soberness." For, let it be considered—a great building is erected and in it are displayed the glories of the world and its merchandise, and men meet there those whom it is pleasant to look upon, for they are great and rich, and their dresses are gay and their faces fair. But "the world passes away and its concupiscence;" the contents of that building will be scattered and will perish, and the great house taken away, and many who have met there will part to meet no more till the great accounting day, when many will meet to part for ever. What true and lasting joys, then, do these exhibitions bring to men? But a church is builded, and in it all the Faithful meet one another, wide apart in the body though they be; for do they not meet in communion with Him in whom many are made one, "because we are members of His body, of his flesh, and of his bones"—(Ephes. v. 30)—and, "we bring many, are one bread, one body, all that partake of one bread?"—(1 Cor. x., 17) And in a church men are prepared for Heaven, and no increase of happiness is provided for all that shall be saved for in Heaven, as says St. Augustine, "quot Socii, tot gaudia." Has not one, then, who has founded a mission and built a church, in which literally almost every Sunday since it was opened there have been first Communions made by some of Ireland's exiled poor, rendered all Catholics everywhere who hope for salvation his debtors?—a place he has builded where to exhibit to the down-trodden but faithful children of God the glories of Heaven which shall never fade; and

a place where the Faithful of every land and olive meet one another in Jesus, now unseen each to the other, but then to see one another face, to face, not to part again, but to rejoice together "with joy unspeakable," when "this corruptible shall have put on incorruption and this mortal shall have put on immortality," and the rags are gone, and the seamed and withered faces, and the radiant beauty of God shines forth in the glorified bodies of His Saints.

Shall the children of men, then, be anxious lest a wealthy man should not be repaid what he has advanced to promote his country's present good and their momentary gratification; and shall the children of God care not that a poor Priest, who has given all he had to promote their eternal good and everlasting joy, should himself suffer shame, and those have trusted him loss? Shall the children of this world be more generous in their generation than the children of light? Absit. Faith, hope, and charity have not fled the world.

Making many apologies for the length of this letter, I remain, my dear Sir, your faithful servant in Christ,

GEORGE MONTGOMERY.

St. Mary's, Wednesbury, Staffordshire.

#### EXTRAORDINARY PROCEEDINGS AT STILLORGAN NATIONAL SCHOOL.

The *Evening Post* tells the following tale:—

"Information has reached us, which proves that the resignation of Archbishop Whately had been the result of an organised opposition to the National system, long contrived, which the recent successions from the board were intended to carry out with due effect.

"There has been for several years a National School at Stillorgan, held in a wooden building at Redesdale, the demesne attached to the residence of Dr. Whately, in that locality. Upon the visit to this city, about twelve months since, of those Italian renegades, who had excited such a *furor* amongst the very sanctimonious and Popery-hating portion of our population, this school at Stillorgan had been conducted under the auspices of Mr. Whately in a most creditable and impartial manner. Some Protestant, and many Roman Catholic, children regularly attended—the rules of the board had been faithfully carried out, and all was conducted in peace and harmony. But, with the advent of the Italian preachers a new light dawned upon Redesdale—suddenly all was changed—efforts were made to introduce a new system of religious instruction for the Catholic children; and the Parish Priest, the Reverend Dr. Ennis—although one of the most moderate and forbearing of men—was constrained by a solemn sense of duty to interfere for the protection of the children of his communion. A correspondence with Archbishop Whately

ensued; and although matters had not been entirely or satisfactorily adjusted, yet, there was such a suspension of overt acts of hostility that the business of the school proceeded. However, soon after the recent withdrawal of Archbishop Whately from the National Board the warfare recommenced in a still more vigorous and determined fashion than before; and on Thursday last war was openly declared by Mrs. Whately. It has never been our habit to introduce the name of a lady in commentaries upon public topics, but in this instance we sincerely regret that we are left without an alternative. On that day Mrs. Whately visited the school—expressed strong disapproval of the disuse of the 'Scripture Lessons' as a reading-book for combined instruction for Roman Catholics and Protestants—notified to the Roman Catholics schoolmistress her dismissal...directed a person who attended for the purpose with a paint pot to erase the words 'National School' from a board placed in front of the building—and declared her fixed resolution that the Scripture Lessons should be read by all the children in attendance.

"This simple statement of facts will, perhaps, serve to explain the circumstances—heretofore by many persons considered inexplicable—of the termination by Archbishop Whately of his connection with the National Board. The mask has now been entirely cast aside, and proselytism is openly and unblushingly avowed. These facts are really important as regards the system of National Education generally, with which, most fortunately, Dr. Whately has now no further connection; but in respect to the particular locality, we are happy to state that a new school is about to be erected by the Rev. Dr. Ennis the Parish Priest of Booterstown in which the National system will be carried, out thoroughly and conscientiously in strict accordance with the rule laid down by Lord Derby—"a combined secular and a separate religious education."

#### ON THE PROGRESS OF THE HUMAN MIND FROM THE ELEVENTH CENTURY TO THE PRESENT TIME.

One of the causes which contributed the most to the development of the human mind was the creation of great centres of instruction, collecting the most illustrious talents and learning, and diffusing rays of light in all directions. I know not how men could forget that this idea was not due to the pretended Reformation, seeing that most of the universities of Europe were established long before the birth of Luther. That of Oxford was established in 895; J. mbridge in 1280; that of Prague,

in Bohemia, in 1358; that of Louvain in Belgium, in 1425; that of Vienna, in Austria, in 1363; that of Ingolstadt, in Germany, in 1372; that of Leipzig in 1408; that of Basle, in Switzerland, in 1469; that of Salamanca in 1200; that of Alcalá in 1517. It would be superfluous to notice the antiquity of the universities of Paris, of Bologna, of Ferrara, and of a great many others, which attained the highest renown long before the advent of Protestantism. The Pope, it is well known, took an active part in the establishment of universities, granting them privileges, and bestowing upon them the highest honours and distinctions. How can any one, then, venture to assert, that Rome has opposed the progress of learning and the sciences, in order to keep the people in darkness and ignorance? As if Divine Providence had intended to confound these future calumniators of His Church. Protestantism made its appearance precisely at the time when, under the auspices of a renowned Pope, the progress in the sciences, in literature and the arts was most active. Posterity, judging of our disputes with impartiality, will undoubtedly pass a severe sentence upon those pretended philosophers, who are constantly endeavouring to prove from history, that Catholicism has impeded the progress of the human mind, and that scientific progress has been all owing to the cry of liberty raised in central Germany. Yes; sensible men in future ages, like those of our own times, will form a correct judgment upon this subject, when they reflect that Luther began to propagate his errors in the age of Leo X.

Certainly, the court of Rome could not at that time be reproached with obscurantism. Rome was at the head of all progress, which she urged onwards with the most active zeal, the most ardent enthusiasm; so much so, indeed, that if she were censurable at all—if there were in her conduct any thing of which history should disapprove—it was rather that her march was too quick than too slow. Had another St. Bernard addressed Leo X., he would assuredly not have blamed him for abusing his authority to impede the march of the human intellect and the progress of learning. "The Reformation," says M. de Chateaubriand, "deeply imbued with the spirit of its founder—a coarse and jealous monk—declared itself the enemy of the arts. By prohibiting the exercise of the imaginative faculties, it clipped the wings of genius, and made her plod on foot. It raised an outcry against certain aims destined for the erection of the basilica of St. Peter for the use of the Christian world. Would the Greeks have refused the assistance solicited from their piety for the building of a temple to Minerva? Had the Reformation been completely successful from the beginning, it would have established, for a time at least, another species of barbarism: viewing as superstition the pomp of divine worship; as idolatry the *chef-d'œuvre* of sculpture, of architecture, and of painting, its tendency was to annihilate lofty eloquence and sublime poetry—to degrade taste, by repudiating its models—to introduce a dry, cold, and capacious formalism into the operations of the

mind—to substitute in society affectation and materialism in lieu of ingenuousness and intellectuality, and to make machinery take the place of manual and mental operations. These are truths confirmed by every-day experience.

"Amongst the various branches of the reformed religion, their approximation to the beautiful and sublime is always found to be proportioned to the amount of Catholic truth they have retained. In England, where an ecclesiastical hierarchy has been upheld, literature has had its *classical* era. Lutheranism preserves some sparks not yet extinguishing; and so on, till we come to Quaker manners and the reduce social life to unpolished rage, in all probable practice of trades. Shakspeare, pale of St. Avitt, was a Catholic; Milton's *Paradise Lost* imitated some parts of the poems on that our own and Masenius; Klopstock has borrowed largely from the faith of Rome. In our days, in Germany, the high imaginative spirit have been put forth only when the spread of Protestantism had begun to decline. It be in treating Catholic subjects that the genius of Goethe and Schiller was manifested; *Reinecke* and Madame de Staël are, indeed, illustrious exceptions to this rule; but were re; Protestants after the model of the first disciples of Calvin? At this very day, painters, architects and sculptors, of all the conflicting creeds, must seek inspiration at Rome, where they find universal toleration. Europe, nay, the whole world, is covered with monuments of the Catholic religion. To it we are indebted for that Gothic architecture, which rivals in its details, and eclipses in its magnificence, the monuments of Greece. It is now three centuries since Protestantism arose,—it is powerful in England, in Germany, in America,—it is professed by millions of men,—and what has it erected? It can shew only the ruins it has made; on which, perhaps, it has planted gardens or built factories. Rebelling against the authority of tradition, the experience of centuries, and the venerable wisdom of ages, Protestantism let go its hold on the past, and planted a society, without roots. Acknowledging for their founder a German monk of the sixteenth century, the reformer renounced the wonderful genealogy that unites Catholics, through a succession, in great and holy men, with Jesus Christ Himself, and, through Him, with the patriarchs, his the earliest of mankind. The Protestant, from the first hour of its existence, refused all relationship with the era of that Leo which protected the civilised world against Avarice and also with the era of that other Leo of whose coming barbarism vanished, and so quot now no longer in need of defence put on his ornaments of civilisation." (*Etude* H which Francois I)

#### THE LATE GOVERNMENTAL SESSIONS—MR. LUCAS

We have to make our acknowledgments to the following article to M. Noel, an accomplished writer in our able and temporary, the *Gazette de Lyon*—

"The internal politics of England offers in these days a most instructive spectacle to one who wishes to follow and to study the sudden changes therein. Without speaking to-day of that magnificent transformation which the manners, ideas, and usages in all classes of society are undergoing, it is curious to observe the new phases to which the religious questions begin to enter.

"Hatred and prejudice against Catholicism is lost nothing of its fierceness among the masses. The aggressive propositions revived incessantly in the House of Commons are a too evident proof of that.

"But, on the other hand, the politicians into whose hands the destinies of the state are conceded seem to perceive for some time past that it might be dangerous to permit this spirit of injustice and of persecution to display itself in full liberty. From boldly declared adversaries they are suddenly changed almost into kindly-disposed protectors. It is thus that we have seen Lord John Russell, the author of the famous letter to the Bishop of Durham, energetically take up the defence of the Catholics in the question of the convents, retracting publicly some prudent words with which the Catholic members of the house had shown themselves justly irritated, and, in spite of excited passions, obtaining the influence which his governmental position gives him a majority of votes in favour of justice and of liberty.

"In a circumstance more recent still Lord John Russell has given an incontestable proof of the spirit of moderation and of tolerance which animates him for the moment.

By a provision of the English law, bequests made by Catholics for the purpose of having masses said are regarded as acts of superstition, in consequence are null and void. Lord Russell has not hesitated to speak in the House of Commons in favour of the repeal of this law, and of placing British subjects enjoying the Catholic religion under shelter from persecution and ill-will to which they may be exposed on the part of intolerant functionaries.

On his side Lord Palmerston, who, when debates were discussed in the House of Commons, replied to a deputation of fanatics as a private individual, his sympathies were fully with them, Lord Palmerston has just within the last few days a manifest proof of spirit of moderation and of justice which to have become the word of command of men of the government.

The honourable member for Meath, Mr. Russell, the most intrepid champion of the Cause in the House of Commons, having taken an appeal in favour of the Catholic deprived, down to the present, of all succour, and abandoned without aid, in one of those injustices so common in English laws, to the seductions and to the intrigues of the Protestant Chaplains and Lord Palmerston replied to that claim in the House of Commons with a display of courtesy. His speech, impressed with sentiments of justice and humanity, made a deep impression on both the Ministerial and Opposition benches of the house, that now it is the duty of all to hope that that injustice will be correspondingly repaired.

"Encouraged by a success of such favourable augury, the indefatigable Mr. Lucas is occupied at present in obtaining a new reparation in favour of the Catholics. It is known that the English army is composed in great part of Catholic subjects: the government has shown itself down to the present very little solicitous to provide in a suitable manner the expenses incurred in the exercise of religious worship for so great a number of its most devoted and bravest soldiers. To obtain for that purpose a part proportionate to the necessities in question in the distribution of the funds allotted by the budget for religious worship in the army, such is the object that at this moment Mr. Lucas proposes to himself, and everything leads us to believe that his efforts will yet be crowned with success, since the eminent men who at present govern England seem to yield to the feelings of justice and of reparation.

"The *Tablet* gives the following calculations of the numbers of the English army belonging to different religions:—Episcopalians, 74,335; Presbyterians, 12,765; Catholics, 41,400. From whence it appears that one-third of the army is composed of Catholics, and yet they receive only the sixteenth of the sums allotted to the religious service of the whole army. In reality the sum granted to the whole army amounts to 18,103*l.* sterling, the Protestants receive for their part 14,536*l.*, the Presbyterians 865*l.*, there remains for the Catholics 2,702*l.*

"From this picture, it is easy to reckon that in voting a new division the house will be only causing a reparation of a glaring injustice, and this new success of Mr. Lucas will prove once more all that a man of mind and of action can do and obtain for his country, for the Catholic religion will not be alone the gainer from these reparations, the compromised honour of England herself will gain therefrom in the eyes of foreign nations."—*Tablet*.

## THE IMPROVEMENT OF THE WORLD.

### COLLOQUY II.

*Sir Thomas More.*—Do you believe that good or evil principles predominate at this time?

*Montesinos.*—If I were to judge by that expression of popular opinion which the press pretends to convey, I should reply without hesitation that never in any other known age of the world have such pernicious principles been so prevalent.

*Qua terra patet, fera regnat Erinny's :  
In fucinus jurasse putes.*

*Sir Thomas More.*—Is there not a danger that these principles may bear down every thing before them? and is not that danger obvious,...palpable,...imminent? Is there a considerate man who can look at the signs of the times without apprehension, or a counsellor connected with what is called the public press, who does not speculate upon, them, and join with the anarchists as the strongest

party? Deceive not yourself by the fallacious notion that truth is mightier than falsehood, and that good must prevail over evil! Good principles enable men to suffer, rather than to act. Think how the dog, fond and faithful creature as he is, from being the most docile and obedient of all animals is made the most dangerous, if he becomes mad; so men acquire a frightful and not less monstrous power when they are in a state of moral insanity, and break loose from their social and religious obligations. Remember too how rapidly the plague of diseased opinions is communicated, and that if it once gain head, it is as difficult to be stopped as a conflagration or a flood. The prevailing opinions of this age go to the destruction of every thing which has hitherto been held sacred. They tend to arm the poor against the rich; the many against the few: worse than this, ... for it will also be a war of hope and enterprize against timidity, of youth against age.

*Montesinos.*—Sir Ghost, you are almost as dreadful an alarmist as our Cumberland cow, who is believed to have lately uttered this prophecy, delivering it with oracular propriety in verse:

Two winters, a wet spring,  
A bloody summer, and no king.

*Sir Thomas More*—That prophecy speaks the wishes of the man, whoever he may have been, by whom it was invented: and you who talk of the progress of knowledge and the improvement of society, and upon that improvement build your hope of its progressive melioration, you know that even so gross and palpable an imposture as this is swallowed by many of the vulgar, and contributes in its sphere to the mischief which it was designed to promote. I admit that such an improved condition of society as you contemplates is possible, and that it ought always to be kept in view: but the error of supposing it too near, of fancying that there is a short road to it, is, of all the errors of these times, the most pernicious, because it seduces the young and generous, and beyzens them imperceptibly into an alliance with whatever is flagitious and detestable. The fact is undeniable that the worst principles in religion, in morals, and in politics, are at this time more prevalent than they ever were known to be in any former age. You need not be told in what manner revolutions in opinion bring about the fate of empires; and upon this ground you ought to regard the state of the world, both at home and abroad, with fear, rather than with hope.

*Montesinos.*—When I have followed such speculations as may allowably be indulged, respecting what is hidden in the darkness of

time and of eternity, I have sometimes thought that the moral and physical order of the world may be so appointed as to coincide; and that the revolutions of this planet may correspond with the condition of its inhabitants; so that the convulsions and changes where to it is destined should occur, when the existing race of men had either become so corrupt, as to be unworthy of the place which they hold in the universe, or were so truly regenerate by the will and word of God, as to be qualified for a higher station in it. Our globe may have gone through many such revolutions. We know the history of the last; the measure of its wickedness was then filled up. For the future we are taught to expect a happier consummation.

*Sir Thomas More.*—It is important that you should distinctly understand the nature and extent of your expectations on that head. Is it upon the Apocalypse that you rest them?

If you had not forbidden me to expect from this intercourse any communication which might come with the authority of revealed knowledge, I should ask in reply, whether that dark book is indeed to be received for authentic scripture? My hopes are derived from the Prophets and the Evangelists.

(To be continued.)

#### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. P. S. D'Rozario, for Oct.,	Rs. 32
„ R. J. Carbery, for ditto,	4
„ N. O'Brien, for ditto,	2
„ G. B. Cornelius for ditto,	2
„ J. F. Bellamy, for September,	1
„ J. Green, for ditto,	1
Mrs. Carbery, for October,	2
„ H. C. Lackersteen, for ditto,	5
Miss Lackersteen, for ditto,	5
„ D'Rozario, for ditto,	
Mr. Heffernon,	12
Mrs. McGrath, thro' Rev. Mr. O'Hagan,	4

Through Mr. N. O'Brien.

Frederic Heron,	Rs. 2
D. W. and Léo,	2
An old Artillery man,	50
E. Hileke,	2
D. D.,	2

*First Quarter's Contribution towards the purchase of a Country Retreat and Novitiate for the Christian Brothers.*

St. John's College, through Rev. Mr. Tracy,	Rs. 62
The Loretto-House, through the Lady Superioress,	62
C. R. LACKERSTEEN, Hon. Secy. and Treasure	
November 10, 1853.	

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 21.] CALCUTTA: SATURDAY, NOV. 19, 1853. [VOL. XXV.

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Nov. 19.

### STATE OF CATHOLICITY.

IN THE SEVERAL PLACES, WHICH, IN THE PRESENT OVERLAND ROUTE ARE VISITED BY TRAVELLERS WHO COME BY THAT ROUTE TO INDIA.

*(Concluded from our last.)*

At Madras the P. and O. Steamer makes usually a stay of about twelve hours. From thence to Calcutta the passage is generally made in four days. During the greater part of that interval, the Coast on either side of the Bay of Bengal never comes in view, and hence, the monotony, always attendant on a voyage whilst land is out of sight, must be endured by the Passenger. In addition to this, he will have to sustain himself as well as he can, no matter almost in what season he makes this voyage, against the lassitude and exhaustion occasioned by the excessive heat that generally prevails in the Bay of Bengal.

The first occurrence he may anticipate, as likely to relieve his tedium and wearisomeness is, when the Pilot Brig is first sighted from the Steamer. As soon as

this happens, a sudden and a grateful change comes at once over the scene. All on board now look forward with anxiety to the Pilot coming on board, in the hope both of hearing from him some interesting news, and also of speedily and securely reaching the oft-wished for Port of Calcutta. In a few hours, after the event just mentioned has occurred, the waste of waters and the gloom that accompanies it are exchanged for Verdant Scenery, and for a buoyancy of spirits which communicates itself to all around, even to the sturdy and bronzed Mariner, whose home is habitually on the deep.

To the Passenger who a few days previously gazed, for the first time, on the arid and sandy plains in the midst of which Madras is situated, the contrast between the country around Madras and that which gladdens his vision every where, whilst he ascends the Hooghly, is most striking. But it is only when he comes to that winding of the River where Garden-Reach first breaks on his delighted view, that his admiration will reach its summit. Here the richness of the Verdure, the beauty and stateliness of the several mansions which he beholds, and the almost entirely English taste exhibited in the laying out of the spacious grounds, in the midst of which these stand, all conspire, for the moment, to make him:—

forget that he is in a strange and remote land, and raise up a pleasing illusion, which causes him to feel, as if his lot were cast altogether among those, who, having grown up with him in father-land, will share in all his sympathies and respond to all his feelings.

In this state of mind, it may be, that he will continue, whilst in coming up from Garden Reach, he surveys with astonishment the extent and grandeur of the houses, which adorn the southern approach to the city of Palaces. But after one night passed at his Hotel, his mind will fully awaken to all the peculiarities of his new condition, and his attention will be drawn to the singular social and religious characteristics of the native population. These, no less than the countless numbers of that population, will soon teach him, that though this immense Empire is ruled by England, and though its Metropolis and the approaches to it are studded with Mansions, Churches, Hotels and other Public Buildings, erected after the fashion of Europe, yet, nevertheless, the country and its people, in all that regards their religious and social habits, are, in truth, almost as little affected by English rule, as if that rule had never been established in India.

It is impossible also, that such a person, as we now speak of, must not on reflection feel amazed, when he calls to mind the astounding fact, that the almost numberless native population of the Indian Empire are kept in subjection by comparatively a mere handful of Europeans, amounting perhaps not to so much as five hundred Europeans to every million of the native inhabitants.

But, the main object of the present notice, as well as of those of a like description which have preceded it in this journal, being, to exhibit the existing state of Catholicity in the several places visited by a Passenger, coming by the Overland route from Southampton to Calcutta, we shall now proceed to enter upon that topic.

In order to accomplish this task satisfactorily, it is necessary to state, that, within the last eight or nine years, the former Vicariate Apostolic of Bengal has, at the recommendation of the present Archbishop, Vicar Apostolic of

Western Bengal, been parcelled out by the Holy See into three distinct Missions, each governed by its own respective Superior, viz., the Vicariate Apostolic of Western Bengal, that of Eastern Bengal, and the Prefecture Apostolic of Assam, to which the Mission of Thibet is also attached. When not absent on Missionary duty, the Missionaries, just alluded to, have their residence fixed at Gowahatty in Assam. With respect to the small district of Chandernagore, that continues as in 1841 still under the care of the Prefect Apostolic at Pondichery, as the territory belongs to the French Government.

Thus there exist, at present, in Bengal and in Assam, which, as we have already stated, formerly belonged to the Bengal Vicariate, four entirely distinct Missions and ecclesiastical jurisdictions. In the first of these, that of Western Bengal, the Catholic population is estimated at about 15000. This, we may remark, includes the Catholics of Calcutta. The second and next most important Mission is that of Eastern Bengal,\* the Catholic population of which is supposed to be very nearly equal to that of Western Bengal. In the French settlement of Chandernagore the number of Catholics is about 1000, whilst in the new Mission of Assam, only a few Catholic families are found in a dispersed state, scattered over an immense extent of territory. These families, according as opportunity offers, and as circumstances permit, are visited from time to time throughout the year, by one or other of the three Priests, of the Society for Foreign Missions at Paris, to whose Pastoral care Assam has been transferred.

So late as the year 1841, there were only thirteen Priests, including both

\* The B. C. Directory of 1849 exhibits 80 Male and 60 Female Pupils as attendants at the Catholic Schools in Eastern Bengal in 1848. In this latter year there were in that Mission, five Infant Children of Heathens baptised in the hour of death and one person converted from hereasy. The report for 1849 agrees in every respect both as to Schools, Baptisms and Conversions with the preceding one—The report for 1850 exhibits a gross total of 120 Pupils in the Male and Female Schools, one conversion from hereasy, five from infidelity, and 305 from Schism. The report for 1851, it is merely stated, that in the Vicariate of Eastern Bengal there are 4 Churches, 3 public Chapels, 2 Convents of Loretto Nuns and one Male Free School. In the report for 1852 the number of Pupils in the several Schools is represented as 130, of this number 29 were supported, educated and clothed in the Orphanage at Chittagong under the care of the Loretto Sisters.

secular and regular Clergy of every description, to minister to the religious wants of the Catholics dispersed over the immense extent of all the four Missions, which have been just designated. In these same Missions, there are now two Bishops, Vicars Apostolic, and 24 Priests. Thus, within the short period of twelve years, the number of Apostolic labourers in the Missions now spoken of has been doubled, notwithstanding, that during the same interval, seven secular Priests besides three regulars, a Servite, a Spaniard, a Capuchin, an Italian and an Armenian Catholic Missionary\* belonging to them died; all of them, two excepted, young men, not having, in most cases, attained the 30th year of their age, and notwithstanding also, that eight other secular Priests attached to these Missions, chiefly from bad health, had in the same interval, to retire either to Europe, or to some other more salubrious climate than that of Bengal.

In addition to the increase of the Clergy just now noticed, about fifty Male and Female Religious persons were co-ordinately introduced, and are now employed over the territory in question, in disseminating education, among the youth of both sexes. Of this number, about twenty-five Loretto Religious and nine Christian Brothers are attached to the Vicariate of Western Bengal. Among the thirty four religious persons here referred to, some are professed, and some are engaged as yet in the Noviciate.†

No good Catholic can call to mind the remarkable facts here stated, without raising his heart in thanksgiving to God, for the merciful providence manifested in them, towards this portion of the inheritance of Christ.

With respect to the celebration of Divine Worship in Calcutta, the subject next in importance worthy of notice, we have to observe, that in 1841, the Church, now known as the Catholic Cathedral, was then the only approved public place of worship for our community. For the convenience of the poor Catholics in the

vicinity of Boitacanah, who in most cases would otherwise have lost Mass on Sundays and Festivals of obligation, the Superior of the Mission permitted Mass to be celebrated on days of obligation, in what was then but a sort of shed, raised in order to shelter the Priest and people from rain or sun, during the recital of prayers for the dead, on occasions when a corpse was to be interred in the adjoining cemetery.

No one who saw in 1841 the poor shed, which we have been just describing, and who would visit it at it exists at present, could imagine that it was the same fabric in substance, only improved, enlarged, adorned and suitably furnished for a place of public worship. Instead of once, Mass is now celebrated there three times in the week, on alternate days, and on the evening of the first Sunday of each Month, Vespers are sung and a sermon preached for the instruction of the congregation.

Besides St. John's Chapel Circular-Road, another Chapel, still more spacious, and more neatly fitted up has been opened, for the first time since 1841, at Bow-Bazar, in which Mass is celebrated three times every week and Religious Instruction given at stated times.

By a happy return from the wretched Goanese Schism to Catholic Unity and Communion, the beautiful and spacious Church of the Sacred Heart has been made available since 1844, for the use of the numerous Catholics in its vicinity.

Owing to the erection, since 1842, of the very tasteful and admirably furnished Church of St. Thomas in Middleton-Row, Chowringhee, the Catholics of that part of Calcutta have now brought home to their very doors the opportunity of resorting daily to Divine Service, and of witnessing the celebration of public worship carried on there with imposing grandeur and solemnity.

The number of Pupils at the Cathedral and Bow-Bazar Schools is at present upwards of three hundred, whilst the Loretto Sisters Schools at the same places and at Entally are as numerous attended. In 1841 the number of Pupils in all, without any exception of the Catholic Schools of Calcutta, was hardly 400. We think, that we over-rate the just number by making this estimate. Ac-

\* The 10 Priests here alluded were all immediately subject to the Vicar Apostolic, 7 of them were Irishmen.

† Of the thirteen members of the Loretto Community who died here since 1842, eight were natives of Ireland three of England and two of this country. Of the thirteen Religious just mentioned not more than one or two had attained to the thirtieth year of age.



cording to the return made for last October to the Orphanage and School Committee, the Pupils of all our various Institutions in that month amounted to 748, and since that date there has been an accession of several others.

Here too, in this most important item of education, we have the gratification to remark the surprising encrease of Pupils in our Schools, which has taken place since 1841.

But besides this cheering circumstance, we have to add, that in all our Institutions the course of education has been greatly enlarged and improved, both in what regards the method of teaching, and also in what relates to the quality of the books made use of for the instruction of the Pupils.

The books now in general use in our Schools are either those adopted for the Government National Schools of Ireland, or those compiled by the Christian Brothers. It is only necessary for an educated person to glance at these treatises to be convinced, that both in substance and in style, they are of surpassing excellence and admirably adapted for the instruction of youth.

We must not omit, moreover, to remark, that whilst, to what, for convenience sake, we shall here designate the secular education of the youth brought up in our Schools, every attention is paid, yet that above all and beyond all, it is a paramount object of the teachers in them, both to impart to the Pupils daily sound religious instruction and also to train them to habits of piety and virtue. For these most important purposes half an hour is devoted each day solely to religious instruction and about the same time to devotional exercises. On Sundays, after Divine worship, an hour is set apart by the Christian Brothers for the same purposes, and during this time, not only the Pupils, but all who wish to profit of the opportunity, are permitted to attend. Finally, we may remark, that as several of the Christian Brothers and of the religious Sisters in charge of our Schools speak the native, as well as the English languages, every facility is afforded to Pupils of all classes to profit of the education imparted in them.

But it is not to the Catholics only of this Vicariate, that our Institutions have

rendered important benefits. The Convents at Dacca, at Chittagong, and at Darjeeling are all affiliations from the Parent House at Calcutta, and, within the last few days, another affiliation from the Chittagong Convent has been sent to Patna, for the purpose of establishing Schools there. In all these last mentioned establishments, a large number of Pupils owe the blessings which they enjoy of religion and education to the Parent House belonging to this Mission.

In conclusion, we shall briefly enumerate the several items, to which in the course of these remarks, we have adverted. Since 1841, notwithstanding the death or return to Europe of several Priests attached to this Mission, the number of Clergymen in Bengal and Assam has been doubled. In Calcutta the number of Churches and Chapels set apart for public worship is now six, whilst in 1841, the Catholic Cathedral was the only public and approved Church for that purpose.

Since 1841, the two religious institutes of Loretto and of the Christian Brothers, both devoted to the education of youth, have been established here, and under their holy and enlightened care, the number of children especially in our poor Schools has been doubled. Within the same interval, besides two spacious and beautiful Orphanages\* have been provided, in which, 170 children of both sexes are educated clothed and supported, two noble houses have been set apart for Convents, and one of the finest buildings in Calcutta selected for a College, for the education both of candidates for the sacred ministry and of lay Pupils. In the Bow-Bazar, by means of the pious Bequest of the late L. Cooper Esq., ample and commodious provision has been made both for a Chapel and for Female Schools, whilst in the same locality, another house purchased for this Mission supplies accommodation for a numerously attended Male School. With the view of providing for the permanency of the Christian Brothers' Institute on this Mission and its diffusion in the country parts of

\* The Male Orphanage has attached to it a Printing Press and a Book-Binding establishment, for the purpose of teaching these arts to the Orphans &c. The cost of the Press was about Co.'s Rs. 7000.

the Vicariate, a place for a Noviciate has been just provided in a healthy locality near Calcutta, having together with a large upper roomed house the great advantage of an extensive garden and of three Tanks of excellent water.

Neither should mention be omitted on this occasion, of the noble generosity of a recent Irish Convert, at whose expence the beautifully situated Presbytery at Serampore was erected into an upper roomed house, and a salubrious retreat thus provided for those of the Clergy or Religious, whose infirm state of health might require a change of residence. This Mission owes also chiefly to the liberality of another Irish Catholic the erection of the handsome edifice of St. Thomas' House, which was destined by that excellent person for the Bishop's residence.

When we call to mind the several grievous difficulties, from within and from without, both of a moral and a temporal nature, by which the Catholic Mission of Western Bengal has been beset, during the entire interval which has elapsed from 1841 to the present, and when notwithstanding these impediments, we find, that our conventual, educational and charitable Institutions, together with so many of our public places of worship have all arisen within that period, and attained to a cheering and most promising prosperity, whilst a corresponding improvement has, meanwhile, taken place on the part of our community, both in their attendance at Divine worship and in frequenting the sacraments, have we not great reason for profound gratitude to God, and ought we not evince this gratitude by showing practically, that we appreciate the great benefits his mercy has conferred on this Mission in preference to many others, which still remain destitute of the blessings and advantages in which we so largely participate. How truly verified in regard to this Mission compared with many others are not the words of the Royal Psalmist? "The Lord hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Praise, then, the Lord, O Jerusalem: Praise thy God, O Sion. Because he hath strengthened the bolts of thy gates, he hath blessed thy children with-

in thee." Let us ever remember, that it was the sin of ingratitude, of not duly appreciating and profiting of the distinguished blessings bestowed by God upon the Jews in preference to other nations, that caused that once chosen people to be rejected and accursed by him. Alluding to this awful subject, our Saviour said to the Chief Priests and ancients of the Jewish people "Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof." Let our community be wise, and profit of the alarming truth announced in these words by our Divine Redeemer.

Lastly to those Catholics who reside near the Entally Convent, and who through sickness, poverty or other just causes, are unable to attend on days of obligation, the very neat and commodious Chapel attached to that Institution has since 1843 or 1844 afforded an easy access to the comforts of Religion on week days, as well as on Sundays and Festivals of obligation. Thus instead of only one public and approved Church to which our Community could lawfully resort in 1841, for the celebration of Divine worship and the frequentation of the Sacraments, we have now through the Divine blessing, in 1853, three spacious Public Churches, most respectable in all that regards their structure and fitting up, besides three commodious, Roomy and suitably adorned Chapels, for the accommodation of the Faithful of Calcutta.

We may add, that each of these places of worship is furnished with a good Organ, and that it has besides attached to it a choir, quite competent on the Chief Solemnities, to take a part respectably in singing the Divine praises.

The choir at the Cathedral which is conducted by the Orphans, whilst the organ is presided over by one of the Christian Brothers, is conspicuous both for the number of good voices that take a part in it, and also for the exceedingly accurate knowledge the singers exhibit of the Gregorian Chant.

The pre-eminent excellence of the choir at St. Thomas is universally recognised by the Community of Calcutta, as well by Protestants as by Catholics.

In each of the three public Churches already named, a Sermon in English is delivered on every Sunday, whilst Vespers, or evening Service, are regularly sung in the Cathedral and in St. Thomas Churches. The Vespers in both Churches are always followed by a suitable Instruction.

Within the last eleven years two Orphanages\* have sprung up and prospered so wonderfully through the Divine blessing, that more than 170 Children of both sexes are now clothed supported and educated in them, whilst an Asylum for poor Widows, and female servants out of place is, as far as existing means permit, provided in apartments attached to the Female Orphanage.

The Religious Community of the Loretto Sisters in charge of the just named Female Institutions came first to Calcutta in the year 1842, whilst the Christian Brothers under whose care the Male Orphans are placed came thither in 1848—Besides the Male and Female Orphanages, the Loretto Sisters conduct three other Free Schools at the Cathedral, at Bow-Bazar and at Entally, which are numerously attended by Day Pupils.

At the Loretto-House, Chowringhee, young Ladies receive an education in all the accomplishments, such as is given in the very first rate Schools in Europe, whilst an excellent plain suitable English education, such as is calculated to fit them admirably for the duties of their state of life, is given to the Pupils of the Entally Convent Boarding and Day School.

At St. John's College, established first at Entally in 1844, and in its present locality in Park Street in 1849, a liberal course of education is provided both for candidates for the sacred ministry, and for Lay Boarders and Day-Pupils, on moderate terms. This Institution is conducted by a number of the Clergymen of this Mission, assisted both by Ecclesiastical Students preparing for the Sacred Ministry and by Lay-Teachers.

Each of our community, who feels really solicitous for the welfare of this Mission, should also keep in mind, that

if, through the Divine mercy, much has been achieved in its favor, yet, that, nevertheless, much, very much remains still to be accomplished, in order both to give stability to our present Institutions, and also to diffuse among our poorer Brethren in the remote parts of the Vicariate the same blessings, which the Catholics in Calcutta and its neighbourhood so largely enjoy. No man, said the Saviour, putting his hand to the plough, and looking back, is fit for the kingdom of God. The truth uttered here by our Divine Lord applies not only to each individual in particular, but also to the Faithful in general of each Mission. If we, would not retrograde in the order of Religion, we must be always striving to advance onwards. The Great Doctor of the Gentiles laboured unceasingly to illustrate in himself the realisation of what the Saviour inculcated in the words, just recited, "One thing I do, says St. Paul, forgetting the things that are *behind* and stretching forth myself to those that are *before*. I press forward towards the mark, to the prize of the supernal vocation of God in Christ Jesus." And in order to impress upon those whom he thus addressed, that they were equally bound as he was, to forget the things that are behind, to stretch forth to those that are before, and press towards the prize of the supernal vocation of God in Christ Jesus, the same Apostle subjoins. Be followers of me, Brethren, and observe them who walk so as you have our model. Phillip. chap. 3. Let our Community, collectively and individually, be guided by these inspired maxims, and the blessings, which have already descended upon our Mission will encrease and multiply exceedingly, to the greater glory of God, the honor of his Holy Church, and the salvation of Souls.

#### THE VICARSHIP OF THE CHURCH OF THE SACRED-HEART AT DURUMTOLLAH.

With the cordial concurrence of the Archbishop, Vicar Apostolic of Western Bengal, Madam Pascoa B. De Souza, Patroness of the above named Church, has nominated Rev. Mr. McCabe as its Vicar, in succession to the late Rev. Mr. Mascarenhas.

\* To the Male Orphanage, a Printing Press and Book-binding establishment have been attached at a cost of about Rs. 7000, chiefly for the purpose of teaching to the Orphan boys the arts of Printing and Book-Binding, from this Press several useful and beautifully printed works have issued.

THE LATE REV. I. X. MASCARENHAS, VICAR OF THE CHURCH OF THE SACRED HEART, DURRUMTOLLAH.

It is with deep regret, that we announce the death of the Rev. I. X. Mascarenhas on the 17th Inst. in the 50th year of his age. For some time past the friends of the deceased observed, that his health was greatly on the decline. Still more recently it was noticed, that, for nearly the last month, not only had his appetite failed, but even the sight of meat became loathsome to him. But until within the last few days, no apprehension of any immediate danger in his regard was entertained by them. However, on last Saturday the 12th Inst. fever set in so strongly, that the lamented deceased, finding himself wholly unequal to the discharge of his duties on the succeeding Sunday, found it necessary to apply to the Archbishop for another Priest to officiate in his stead on that day. Sanguine hopes were nevertheless still cherished, that by change of air and a temporary cessation from duty, his recovery and restoration to his former vigorous health would be effected. But, unhappily, by occasion of the violence of the fever, a lurking disease of the heart was fatally developed. The fever, indeed, subsided, but this yet more deadly disease, because so much less under the control of medical treatment than fever is, succeeded to it, so that it soon became manifest to all the eminent Physicians who most kindly came to his relief, that the hour of his dissolution was at hand. With his characteristic calmness and firmness of character Rev. Mr. Mascarenhas began at once to prepare himself for his last end, by piously submitting to the holy will of God and devoutly receiving the Sacraments. That sacred duty being now discharged, he took leave of his friends with the utmost calmness and a really surprising absence of emotion, reposing unbounded confidence in his Redeemer's merits and in the Divine Mercy. Feeling exhausted by the exertions made by him in discharging

his religious duties, and taking a last farewell of his Sister and other Dear friends, he now fell into a deep slumber and whilst, in that state, passed, without a single sigh or struggle into, we fervently pray and hope, a blessed eternity, after having served on this Mission for more than 17 years.

In his youth Rev. Mr. Mascarenhas had the advantage of visiting England, Portugal and America. His ecclesiastical studies were made in the English College at Lisbon, a Seminary for which, throughout life, he retained the most grateful and devoted affection. After having completed his studies at Lisbon, Mr. Mascarenhas passed some time on the Mission in England, where he made for himself many attached friends, amongst both the laity and Clergy. Owing both to his long residence in Portugal and England and also to his having mixed much in the best Society in both countries, the lamented subject of this notice acquired a great facility of speaking with taste and elegance the languages of both countries. He was gifted moreover with talents of a high order, which, united with the superior elegance of his conversation, made him a most interesting and entertaining companion in Society. Imbued with a strong innate sense of rectitude and honor, he held in abhorrence any deviation from them and perhaps, too openly, sometimes, considering his Priestly character, expressed his feelings towards those, whom he knew to be guilty of any departure from them. His enunciation both in private conversation and in the pulpit was remarkably perfect, and so free from any local or provincial peculiarity or accent, that if listened to without being seen by the listener, the latter, if himself an educated person, would feel persuaded that he was hearkening to a highly educated British Gentleman. In the discharge of his duties as a Priest, Mr. Mascarenhas was most assiduous and regular, and his deportment in the sanctuary showed the deep sense he entertained of religion. To those who knew him but slightly, his manners seemed distant and cold, but such as were inti-

mately acquainted with him found him ever a warm hearted devoted friend. His death is indeed a heavy loss to this Mission at present, but that Divine Providence, who has already accomplished so much for it, will in his own good time raise up a worthy Pastor to supply the place of him who has been just taken from amongst us. *May he rest in peace. Amen*

### CONVERSIONS.

THE registered Conversions in this Vicariate from Heathenism and Heresy from 1844 to 1852, as well as the Baptisms of Children of Heathens or Heretics are as follows—Heathen Children Baptised 141, ditto Adult Converts 95. Conversions from Heresy chiefly that of Protestantism. Adults 169,—Children 17 baptised conditionally.

We have reason furthermore to know that within the same interval 70 Infants chiefly Heathens were baptised in *Articulo Mortis*. Until 1844 we have no record kept of Conversions in the B. C. Directory, and by some accident in the B. C. Directory of 1849 the record of Conversions is wholly omitted.

### Selections.

#### MOUNT MELLERAY.

##### TO THE EDITOR OF THE NATION.

DEAR SIR—No amount of eulogy can be extravagantly bestowed upon the charitable and humane people of Dujin, for their almost instantaneous promptitude in responding to the appeal recently made to the charitable public by the Abbot and Community of Mount Melleray Abbey.

The Cistercians at Melleray may felicitate themselves in the fond hope that from their endearing and holy solitude they will not be suffered to depart. The cry of distress raised upon the sterile hills in the South has fallen happily upon the ears of the Christian people of this city; and, in a moment, regardless of loss or inconvenience, this good people embark upon the firm and Christian resolve of not allowing their only Trappist Monaste-

ry in Ireland to fall, or endure the sad departure of their only venerated Abbot and his allied band of faithful and holy brethren to beg for bread in the Far West, among strangers and savages.

The appeal has gone abroad in behalf of the Trappists; and let me not conceal from the public who the people are that contributed the most. They are the poorer classes—that class ever vigilant for the defence of religion, charity to the needy, and general protection to all those who cultivate the counsels of the Lamb.

While the poor man, with whom faith working by charity is ever to be found, is not ashamed to bestow his moderate donation, the rich man, enslaved by the spirit of the world, stands a powerless prisoner, arrested by two formidable enemies—viz., pride and avarice. Pride, on the one hand, will not allow its dupes to give a small offering; while avarice, on the other, equally pernicious, will not permit her slaves the tender of a larger one. I should not forget that with many of the wealthy charitable aid and sympathy may be found; others, whose time is divided between indoor and outdoor pleasures, seem to know nothing of poverty except alone in name. And hence do they ever despise, and not unfrequently laugh and sneer, at the cry of distress, as long as their own vitals remain free from its loathsome operations.

Let the poorer classes, and, above all, the truly philanthropic journalists of Dublin, take the larger share of merit for the present amount of relief obtained. The journalists, one and all, and free of all charge, seemed to hail with an enthusiasm of joy the advent of the moment when they could, by their zealous and feeling advocacy, mitigate the prevailing and impending grievances of the Trappists; as I am wholly overpowered by their kindness beyond all possibility of expression. Let me only pray, with all possible fervour, that their good and noble works may follow them to increased beatitude in that world where the saints need no alms.

I am, dear Sir, very faithfully yours,

M. AHERN, R.C.C.

[*The Nation*, Sept. 3]

MOUNT MELLERAY ABBEY, NEAR CAPPOQUIN, IN THE COUNTY OF WATERFORD, UNDER THE PATRONAGE OF THE RIGHT REV. DR. NICHOLAS FORAN, R. C. BISHOP OF WATERFORD AND LISMORE.

#### RECOMMENDATORY TESTIMONIAL OF RIGHT REV. DR. FORAN

Deeply impressed with a sense of the great merit of the Monks of Mount Melleray, and of

the blessings diffused by their pious example and strenuous exertions in the locality where they reside, I feel happy to say, that since their establishment in this Diocese, they have done incalculable good; they have, by their example and untiring application to the Culture and Improvement of the tract of mountain, where the Abbey is situated, diffused, a spirit of piety, and habits of industry, through a large tract of country in the vicinity of the Abbey. I therefore earnestly recommend them to the kind consideration of all to whom they may apply, and hesitate not to say, that Charity could not be given to worthier objects, nor to a more holy and meritorious Religious Community.

✠ NICHOLAS FORAN,

R. C. Bishop of Waterford and Lismore.  
Waterford, July 14th, 1853

The Abbot and Community of Mount Melleray, while they feel deeply grateful to their numerous Benefactors, regret, that, after a lapse of years, they are again compelled to have recourse to the charity of the Faithful, whose attention they earnestly request and humbly solicit to the following facts.

1. The term of twenty years, from the foundation of the Monastery, expired upon the 25th of last March, and the Community, beyond fifty in number, is now under a rent of more than £70 a year.

2. Since the failure of the potato, the food of the Community has been chiefly bread, and yet, after labours the most arduous, the ungrateful soil still refuses to yield even a poor crop of wheat. The oat-crop has always failed and generally the failure has been complete. Nevertheless, the Monks did not, could not forget, that beyond and around the Abbey lands there was a poverty deeper far than their own. During the famine, the number of Poor relieved daily at the Lodge amounted to more than four hundred. With the exception of a solitary case, which it was impossible to anticipate, there were no deaths from starvation in the vicinity of the Monastery.

3. The Old Brothers, who were banished from France, are gradually sinking under the weight of years and austerities: want of means compels the Abbot to leave their places, for the most part, unsupplied, though there are, throughout Ireland, many young men ardently desirous to join the Community.

4. Four Choir Monks, of whom two are Priests, attend constantly at the Day-schools, in one of which the Children of the Poor are properly instructed: in the other more than Eighty Boys receive *gratuitously* a sound Religious, Literary, and Scientific Education. Neither are the poor Female Children neglected; they receive an excellent education in the Mount Melleray Female National School.

5. The Friends of Mount Melleray will be grieved, though they can scarcely be surprised, to learn that the permanence of the Community in this country is still a matter of doubt: the success or failure of the present appeal will contribute materially to decide whether the Trappist Monks shall continue in Ireland, or be

compelled by necessity to follow their Brethren to the United States of America.

#### RECOMMENDATORY TESTIMONIAL OF THE ABBOT.

In conformity with the Constitution of the Cistercian Order of Strict Observance, I have solicited the Right Rev. Dr. Foran, Bishop of Waterford and Lismore, to sanction the appointment of a Collector. His Lordship, having, with his wonted generosity, headed the subscription-list, by entering his name for £20, was pleased to approve of the Rev. MICHAEL AHERN, a Priest of this diocese, who has been for years faithfully discharging his clerical duties in the City of Waterford. I hereby declare that I repose unlimited confidence in this truly charitable Priest, and further, that he alone is authorised to receive subscriptions for Mount Melleray.

BARTHOLOMEW FITZPATRICK,

Abbot of Mount Melleray.

Mount Melleray Abbey,

July 20, 1853.

Contributions will be most thankfully received by the Rev. Michael Ahern, at 23 Essex quay, Dublin.

Letters of credit upon any bank in Ireland, and money-orders upon "Cappoquin," in favour of "Bartholomew Fitzpatrick," will be most gratefully acknowledged by the Abbot.

#### RECOMMENDATORY TESTIMONIAL OF THE ARCHBISHOP OF DUBLIN.

We are happy to bear testimony, from our own personal knowledge, to the great merits of the holy Community of Mount Melleray.

The Rev. Michael Ahern is authorised to receive subscriptions for its relief.

✠ PAUL CULLEN.

Dublin, August 2nd, 1853.

#### CARDINAL WISEMAN AND LORD JOHN RUSSELL.

The following is the answer of the gifted Cardinal to the assertion of the Whig Lord that "the Catholic Church was the enemy of civil liberty." The speech of the Cardinal was delivered at the dinner of the associated Catholic charities:—

HIS EXCELLENCE again rose, and was received with every demonstration of applause. He said—"Gentlemen,—There is no subject upon which it is more difficult to address you, than upon such a one as I am called upon now to reply to, in consequence of the kind manner in which the honourable gentleman has been pleased to propose the last toast to you (Hear hear.) I will content myself, as usual upon such occasions, by saying that I feel deeply sensible of the kindness with which you have received my name, and the manner in which, I am confident, you have sincerely given me your best wishes. (Applause.) The hon. gentleman has, however, in his remarks, alluded to a topic on which I feel it is my positive duty to speak in this, the first

Catholic meeting which has been collected after the occurrences to which he has alluded. He has been pleased to connect my name with the feelings of Catholics, natural to them after the most uncalled for aggression—(hear, hear,—upon their feeling, upon their principles, and upon their conduct. And the reason why I feel that I am called on to speak is this—that while there was (I will not disguise it) what I consider a coarse, a wanton, and a vulgar attack upon Catholics—(hear, hear)—there was mingled with these grosser elements a cunning refinement that, belongs to a peculiar class of politicians—a cunning and art, the object of which was to separate if possible, the laity from the clergy; to make it appear that they held different and conflicting principles upon their very first social duties, and thus endeavour to break up that hearty, that complete, and I am glad to say, that successful unity which the outcry, the clamour, and the persecution of the last three years has so completely established among all our classes. (Applause) Allow me to observe that the attack at first was general. It was wanton in the last degree. It distinctly pointed, not to the clergy, but to the laity of the Catholic Church; when seeing, no doubt, that he had gone too far—that he had perhaps lost the little hold, which, by the liberal tone of one or two of his late speeches, he might have again begun to take upon the old feelings and attachments of the Catholic body, the speaker turned round artfully by saying that it was only the clergy of the church to whom he imputed the bad principles which he laboured to insinuate, and that he believed the Catholic laity did not entertain the sentiments which he attributed to the clergy. I appeal to the laity here present—will they accept that compliment? (Loud cries of “No, no.”) Now observe the manner in which the Leader of the House of Commons—he who is supposed to be the mouth-piece of her Majesty’s government makes the charge. It is generally known that an artful orator when he wishes to blame, begins by praise. He praises the past that he may give the greater edge to his insinuations against the present. Lord John Russell told us that once he had been accustomed to admire the loyalty of Catholics in past times, in days of oppression, in ages of persecution; but that now he did not find them the same loyal body as they were then. What does this mean? Why, simply this:—“We once trampled on you; we trod you under foot; we crippled you; we lagged you; we forced you to pay double taxes; we made you strangers in your own land; we treated you as serfs, and you were silent; you were passive; you almost cringed. This was the loyalty which I admire; but because, now that you are free, you presume to speak and act as freemen, I consider you as no longer loyal.” (Ironical cheers) That is the sum and substance of the speech. And now allow me to say, that I can imagine a Catholic who, such as many of those that now surround me, is the descendant of a long line of persecuted, but if anything, over-loyal ancestors—(hear, hear)—I can imagine one of them pointing to his predecessors, and saying, “See if we are loyal; look if we have not made prin-

ciple rise superior to feeling; see if we have not for ages given proof that duty in a Catholic breast has power to repress the natural emotions of suffering humanity, and make man a martyr—where, if he had not been a Catholic, he would have been a rebel.” (Hear,) I can imagine a Catholic pointing with pride to that noble and unexampled loyalty in his family; but I cannot imagine the successor of a Protestant family, which persecuted those of our ancestors, alluding to the past as an example which he now desires to have followed. It seems to me that a Protestant, whose forefathers thus treated the representatives of us Catholics, should blush to allude to the period in which the loyalty of the Catholic body can only be really manifested and enhanced by being contrasted with the conduct of those whom he represents. (Hear, hear.) And such language in the mouth of a Russell is most peculiarly unbecoming; in the mouth of one, the hero of whose family, if he is to be considered a man of great political system, was at any rate, the dupe, to say the least of the infamous Titus Oates; and if he is supposed to have expiated his faults on the scaffold—and certainly it was not for the loyalty desiderated by his representative in Catholics that he suffered there—he bore thither upon his head the innocent blood, to be atoned for, of many Catholics whom he had pursued to death. I have said thus much, and I feel that I am called upon to say it, because the Clergy of the Catholic church were the peculiar objects of the nobleman’s insinuations and imputations—because, however unworthy, I am bound to take upon myself the duty of speaking the sentiments of that Clergy—because I know that I have more reason than others to be thankful for that combination and union which in past years has existed between the Clergy and the laity who have nobly backed the Hierarchy in its struggles—(cheers)—and who have, by their impenetrable phalanx, shown that it was impossible to break into our serrated ranks, when the cause of the church banded us together. I feel it my duty on the grounds to raise my voice, though generally most disposed to be silent, because I have been called upon to answer by this speech one who we thought would have been ashamed to place himself again in the foremost ranks of the bigotry arrayed against us. I expected to have seen by my side this evening a nobleman who was present last year, also several other peers, but I believe there is an important question before the house to-night, where their presence is indispensably necessary. But the ancestor of the nobleman to whom I have more especially alluded received in his own house, in the course of the last century, the grandfather of our present gracious Sovereign. He treated him as a Catholic nobleman, ever treated his King. And the King was not afraid of trap-doors, or assassins, or any of those terrible things, by which it is now supposed that inquisitions exist in every house in London. He did not believe that there might be a Jesuit under his bed to strangle him during the night, nor a female Jesuit in the kitchen to poison him in his breakfast, nor that he would be subjected to any other disloyal treatment, but he slept

comfortably as a good old hearty king that he was might do. (Laughter.) But this nobleman, truly loyal as a Catholic ought to be, had formed at his own expense, and in a time of public alarm and danger, a gallant troop, and asked as a boon from his Sovereign, that one of his sons might be allowed to act as an officer in it. The Sovereign, as became a Protestant king of that day, refused the request, and the young nobleman became a private in it. The loyalty, no doubt, which liberal nobleman now admire in Catholics, is that which submitted to such extraordinary confidence as would trust a Catholic with a musket, but not with an epaulette on his shoulder. I felt that we could not have met this evening without this subject being alluded to and I, on the part of the Clergy, raise my protest against so vile an imputation, as that there is a difference of loyal feeling between us and the laity. (Hear, hear.) And I know that I am only speaking their sentiments when I say, that such principles and such thoughts as were put forward in the House of Commons ought to be met with unqualified indignation. (Applause.) Whether we ought to make our feelings public either by meetings, addresses, or otherwise, I leave it to those who are generally considered to have the most skill and prudence in regulating our public conduct; but that this feeling exists, and that it will be strongly expressed, I can hardly have a doubt. (Hear.) I will not sit down without alluding to that other measure which is at present before the House of Commons, but which I turn from with thorough disgust. It is that measure by which a lie is sought to be given to the highest, the noblest, the most chivalrous feeling of man in civilised society, by the imputation that the profession of a pure and holy life devoted to God should be of itself considered as a suspicious thing by the insinuation that the most generous, high-minded of England's daughters require to have thrown over their virtue the protecting shield of a coarse and unmanly legal provision. It will arouse sufficient indignation of itself without my alluding to it now; but I beg you all to take up the question with all the energy, and all the earnestness in your power, and not to rest until this measure be abandoned, or rather until the nation itself be ashamed of leaving the notice of it to disgrace and blot the motion-book of the House of Commons. (Cheers and applause.) I must now conclude by thanking you for the kindness with which you have received my name, and by begging to assure you that, whenever it is in my power, I am always happy to find myself in the midst of Catholics, and to unite with them in promoting the cause of the education of the poor. (Loud applause.)

### REVIEW.

*Collection of Catholic Hymns and Songs for the use of Schools Families, &c.* Edited by Rev. H. Formby. London: Burns and Lambert. Dublin: James Duffy.

Some months ago we ourselves advocated a series of articles on the subject the ad-

mission of music into our poor school education, as an integral part of the work of a school for the poor which could not be omitted without serious injury and detriment to the interests of the children, who are always very fond of music and capable of being very much benefitted by being taught and encouraged to sing. A series of works planned and executed on a somewhat extensive scale for the purpose of facilitating the introduction of singing among the children and families of the poor, is found announced in our advertising columns and necessarily claims at our hands an especial notice, inasmuch as it professes to offer the means of enabling those who have the management of schools to put in practice the very thing which we have so sternuously advocated, and called upon them to put in practice. But before we attempt any inquiry into its merits and fitness for realising the objects it proposes to obtain, it will not be out of place to recapitulate the grounds on which those objects rest. Our principal argument in behalf of the cultivation of music in our poor schools pleaded that, since all children are certain to pick up the tunes and songs, frequently of the worst and most vulgar description, that float about in common use—if poor school education is intended really to teach the children of the poor, it cannot neglect their songs, or shut its eyes and wilfully ignore the circumstance *that sing they will something or other*, but that it is positively bound to be beforehand with the Devil by enlisting the children's taste for music on the side of religion, and by furnishing it with good and wholesome food for its exercise before it can meet with what is bad. Since we wrote our remarks on the subject we have been gratified to find their truth confirmed by the observation of a gentleman whose position and duties are of a nature to give the greatest weight to his words. Whatever difference of sentiment there may be with regard to the question of Government inspection of Catholic schools taken on general grounds, the views which a gentleman expresses, enjoying as inspector so many opportunities of personal observation and conversation with others interested in the subject, do not lose any portion of their particular truth and value in the way of practical testimony, because the office itself is not in all cases equally relished. Mr. Marshall, in his report recently published, makes the following remarks, which, to do full justice to the subject, we must quote at some length in his own words:—

My attention has been directed during the past year to the subject of *vocal music*, the



manner in which it is taught, and the objects proposed by those who recommend it as a branch of education in our elementary schools. After endeavouring to correct my own impressions and observations by those of more competent persons who have made it the subject of special study, and upon a review of all that has come under my notice in connection with it, I am forcibly brought to the conviction that this study, as generally pursued at present, is not only attended with doubtful success, but that its possible results deserve the careful consideration of school managers.

People seem generally to take it for granted if I may judge from my own experience that *music* is a part of education, and that it means some technical method or other of teaching singing applied to large masses of children, upon which principle they appear satisfied to act without having any further end in view.

It is evident, however, that this extremely superficial view of the subject shirks the very inquiry which ought to have its definite answer, viz.:—What is the good end to be derived from the study of music thus taught? But it seems also to involve a radical misconception of the nature of music, of its true place in elementary education, and consequently, of the practical results to be aimed at in its cultivation.

Music has properly been distinguished by scientific persons conversant with its various forms into two distinct kinds—*professional* music and *popular* music. Professional music is of the nature of a craft or way of life, and it has its price in the market, and it will realise an income proportioned to the skill and knowledge of those who practice it. Popular music, speaking generally, consists for the most part, of those songs or little pieces of familiar poetry, whether secular or religious, which are handed on among the poor chiefly by oral tradition, and which exists wholly independent of the *musical profession*. Such songs are extremely numerous, and vary very much in different localities. It is a lamentable fact that at this day and in this country their general characters, if quasi-religious, is profane and irreverent, and if secular, of a decidedly bad and corrupting tendency.

Now the children taught in our elementary schools will come into contact with this class of songs and do, in fact, though more in some districts than in others, *freely* use them; and what I would venture to suggest, in the first place, to those who encourage the study of music, but without any definite aim of purpose, is this: that the schoolroom may be

conveniently employed to introduce the habitual use of *good songs*, in place of the bad and corrupting rhymes which float about in common use. I think that this would be one positive and appreciable advantage of the wholesome study of music in elementary schools.

But there is another consideration which gives to this apparently trivial subject a far higher importance than many persons are accustomed to attribute to it.

It is known to your lordships, and Mr. Mayhew's painfully interesting work on "London Labour and the London Poor" has made it known to all readers of that book, that it is an habitual practice in public houses of an inferior stamp, all over the country, to have frequent musical entertainments of a low and immoral character, for which performers are in great demand. A certain cultivation of the voice, and a due knowledge of exciting and profligate songs, in the best of which "sentiment" is allied with *indelicaey*, and "humour" is depraved into *slang* constitute the requisite qualifications; and it is worth reflecting whether that *semi-professional* skill which the ordinary method of teaching music in schools is calculated to impart, and which appears to be often all that is aimed at, may not possibly become a fatal gift to those who acquire it. That the danger is not altogether an imaginary one, the experience of various persons has in too many instances abundantly proved; and, if this be a real danger, a remedy should be provided for it. I venture, not without careful reflection, to suggest one. I have a strong conviction, which I submit with deference to the managers of schools, that if they were to abandon the *professional* part of music, and make up their minds to throw it over-board, and turn their whole attention to the improvement of *popular music*, introducing good songs for the schoolroom or innocent and moral secular subjects, and good religious hymns for the inculcation of doctrine, or for devotional use, they might then without fear venture upon an explicit statement of the end they have in view, and court investigation of the means which they employ to attain it.—(Pp. 1063—1065.)

Mr. Marshall's view of the matter strikingly confirms our own. The object of the music of the poor school is not *semi-professional* skill in the art of using the voice but to promote virtue, morality, and religion by the use of music, in combination with good poetry. It is, as Mr. Marshall very justly says, to recall a spurious and debased coinage out of circulation, and to issue in its place; or of pure and sterling gold in its place; or

in plainer language, to root out from the people the wicked, vulgar, low and disgusting songs which pass current amongst them and to supply their place with songs of sterling value; that, if religious, will teach the Catholic Faith in the place of heresy; and if secular, will be such as to interest and elevate the mind, while they are free from any taint of vice or corruption. This is as plain and intelligible a statement of the end and design of the music of the poor school as can be desired. And it is no mean or unimportant part of a work to secure its being thoroughly understood before it is begun.

To assist in the work, and to produce a sample of the poetry, which we trust will lead to further inquiries, we print the following specimens from No. II., the little penny book of Catholic sacred songs, and hope the cause will fall into the hands of others equally disposed in their respective ways to push forward the circulation of a good work:—

## THE ANGELUS BELL.

(Song for three Children.)

*First Child*—Morning.

Hail, Mary! now the sun is up;  
All things around look glad and bright,  
And heatherbell and buttercup  
Shake off the dewdrops of the night.  
The lambs are frisking in the fields,  
The lark is singing in the sky;  
And man his weakening tribute yields  
To thee and thy sweet Son on high.

*Second Child*—Noon.

Hail, Mary! midway in the sky  
The noontide sun its lustre sheds;  
The field-flowers almost seem to die,  
So low they hang their drooping heads.  
The lambs have sought the woodland shade.  
The lark has ceas'd his note of glee;  
And pausing in the furrow'd glade,  
The ploughman lifts his hat to thee.

*Third Child*—Evening.

Hail, Mary! now the sun is far  
Adown his western path of light;  
The flowers, beneath the evening star,  
Drink up the dewdrops of the night.  
The lambs are by their mothers laid,  
The lark is brooding o'er its nest;  
And when the evening prayer is made,  
E'en busy man will be at rest.

C. M. C.

## THE GOOD SHEPHERD.

I met the Good Shepherd but now on the plain,  
As homeward he carried his lost one again:  
I marvel'd how gently his burthen he bore,  
And as he pass'd by me I knelt to adore.  
Oh, Shepherd, Good Shepherd, thy wounds they are deep,  
The wolves have sore hurt thee in saving thy sheep;  
Thy raiment all over with crimson is dyed,  
And what is this rent they have made in thy side?  
Ah me, how the thorns have entangled thy hair,  
And cruelly riven that forehead so fair!  
How feebly thou drawest thy faltering breath,  
And O, on thy face is the paleness of death!  
Oh, Shepherd, Good Shepherd, and is it for me  
Such grievous affliction had fallen on thee?  
Oh, then let me strive, for the love thou hast borne,  
To give thee no longer occasion to mourn.

REV. EDWARD CASWELL.

[Tablet.]

## FLORES CATHOLICÆ.

## THE ASSUMPTION.

"Assumpta est Maria in cœlum gaudent angeli; laudantes benedicunt Dominum."

Such, children of the Church, is the language of your holy Mother on the feast we have just celebrated. And seek we sweet and harmonious words to trace the beautiful image of her at whose triumph we have but just rejoiced, again we are supplied from her treasures—"Quæ est ista, quæ ascendit sicut aurora consurgens,—pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata." And what is this feast of the Assumption of the Blessed Virgin? Children of the Church, we will now briefly explain it to you. The word *Assumption* is sometimes applied to the death of the saints, because then God assumes or takes them to himself; and it is applied to this feast because it is piously believed that not only the *soul* of the Blessed Virgin but her *body* also was assumed into heaven. The feast of the Assumption is celebrated on the 15th Aug.; it is the triumph of *Mary*. We cannot precisely fix the date of its institution, for no very evident traces of it are to be found, until after the council of Ephesus. But this council having established the claim of the Blessed Virgin to the glorious title of Mother of God, and overthrown the Nestorian heresy,—gave much more weight and authority, to the reverence already paid her by the faithful from the earliest ages of the church. And during the following century, which was the sixth of the Christian era, we begin to distinguish, among many others instituted and celebrated in her honour—the *feast of the Assumption*. In the time of Charlemagne, it was a Catholic feast, and was celebrated throughout all Christendom. Now it is true, that the assumption of the *body* and *soul* of the Blessed Virgin into heaven, is not an article of *faith*, nor a *dogma of the church*; but, that it is her pious belief may be gathered from the antiphons and prayers she uses on that occasion. This belief is founded, (among a thousand other testimonies) on an ancient tradition, which was extant throughout the entire east. According to this tradition, sometime before calling His Divine Mother to himself,—the Lord sent the archangel Gabriel, to warn her of her approaching departure. "then," says St. Jerome—"was heard in the place where she reposed, a sweet celestial harmony, and the music of the heavenly spheres floated around her—the death note of the swan." Too well did the sacred college of apostles understand the meaning of those rapturous sounds; for to them, acquainted as they were with the wondrous secrets of an unknown and

unseen world, they were tokens of Mary's departure. They felt that the lily was too surely about to be wafted from this valley of tears, and the Mystical Rose, was about to be transplanted to a celestial garden. At this trying moment, all their tears and prayers were redoubled. They rivetted on her their affectionate but mournful regards. Oh! could we but describe to you, children of the church, this touching scene as we have heard it described by one of the children of that church, your heart too, would partake of the bitter anguish they then felt. St. John, the beloved apostle of Jesus, and the adopted son of Mary, felt it more keenly than any of the rest. Oh! with what wrapt attention they listened to the silvery words in which she poured forth with the sweet, musical accents of heaven, the joys she felt at the anticipated joys of Paradise; and the ardour with which she had looked forward to *this day*—which should unite her to her Divine Son for an eternity. She spoke of the gratitude she felt to him for thus abridging her mortal career; and then turning her eyes, radiant with joy, on the mournful group, she bid them adieu, promising them she would never forget them; but that they should always obtain from her, help and assistance. She extended her hands over her children as if to bless them,—then raising her eyes upwards, she seemed to gaze on the beauteous stars which were glittering with a serene majesty in the boundless infinity of space; and as she gazed upwards as one inspired, she beholds the heavens opened, and her soul, without an effort, quitting her mortal frame, flew to meet her beloved son, who had come with a celestial host, to welcome her to the confines of eternity. What were the transports of Mary, when she saw at last that son, who for thirty years had been obedient to her slightest wish, and from whom she had been so long separated,—whom she had borne in her womb, whom she had brought forth—whom she had seen poor, suffering, and at last dying on a cross, to satisfy the offended justice of His Father, and obtain the salvation of guilty man. And with what love, condescension, and joy, did Jesus receive His beloved mother into the kingdom he had purchased by his blood,—and placing her beside him, He gave her a share of all his treasures, of all his glory. Who shall say what then passed between the son and the mother? who shall penetrate these two hearts? Jesus wished that all the angels should acknowledge her who was their Queen; and all the powers of heaven blessed, praised, and exalted Mary; they sang her virtues, her privileges, and her sublime qualities.

## B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Mr. Fitzpatrick, Dept. Public Works, having placed at the disposal of the Archbishop in his own name, and that of Miss O'Connor two sums of Rs. 25 each, the Archbishop assigns Rs. 25 to the Orphanage and Rs. 25 towards the purchase of St. Xavier's Retreat.

Mr. T. D. M. Sinaes, as a Thanksgiving offering to the Orphanage, for a temporal blessing received by him, ... ..	50	0
Mr. J. W. Robinson, <i>Small Cause Court</i> , ... ..	5	0
" P. Daly, for the Orphanage, ... ..	10	0
Miss Carbery, for Aug. and Sept., ... ..	2	0
" C. Carbery, for ditto, ... ..	2	0
Mrs. J. Mendes, for October, ... ..	2	0
Madame Bonnaud, for ditto, .. ..	2	0
Mr. J. Green, for ditto, ... ..	1	0
" P. Bonnaud, for ditto, ... ..	5	0
" Jas. Rostan, for ditto, ... ..	4	0
" T. Sinaes, for ditto, ... ..	1	0
A Catholic, thro' Rev. J. A. Tracy, ... ..	3	0

### Through Brother Francis.

Mr. Cunningham on occasion of his child being baptised, ... ..	Rs. 20	0
Sacerdos, through the same, ... ..	20	0

### Through Mr. N. O'Brien.

G. S. B., ... ..	Rs. 5	0
B. M., ... ..	14	0
Captain Booth, ... ..	2	0

### For Brothers' Retreat.

Mr. Fitzpatrick, ... ..	20	0
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## BOW-BAZAR.

Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of September last.

Mr. J. Baptist, ... ..	2	0
" F. Pereira, ... ..	2	0
Richd. Deefholts, ... ..	1	0
Robt. Deefholts, ... ..	1	0
E. Baptist, ... ..	1	0
J. King, ... ..	1	0
Chas. A. Pereira, ... ..	1	0
J. F. Pinto, ... ..	1	0
M. T. Lepies, ... ..	1	0
J. Leal, ... ..	1	0
F. Stuart, ... ..	1	0
Mrs. R. DeLallana, ... ..	1	0
" Hobson, ... ..	1	0
" Speede, ... ..	1	0
" M. B. Botellho, ... ..	1	0
" R. Pyva, ... ..	0	8
Mr. E. Botellho, ... ..	0	8
" Wm. Salvador, ... ..	0	8
" P. Gill, ... ..	0	8
" Wm. Martin, ... ..	0	8
" J. Andrew, ... ..	0	8
Mrs. R. Lepies, ... ..		
" E. Martin, ... ..		
" E. Ambrose, ... ..	0	4
" J. Francisco, ... ..	0	4

### Expenditure.

Paid Servants' wages and Contingencies, ... ..	Rs. 23	2
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# **THE** **BENGAL** **CATHOLIC HERALD.**

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 22.] CALCUTTA: SATURDAY, NOV. 26, 1853. [VOL. XXV.

## THE BENGAL CATHOLIC HERALD.

Calcutta : Saturday, Nov. 26.

### CATHOLICITY AND ITS PROS- PECTS AT HOME.

THE late Mail brings intelligence of the visit of the Lords of the Admiralty to Queen's-Town, Ireland, and also of the visit of the Earl St. Germain, Lord Lieutenant of Ireland, to the great Munster Fair at Limerick. Before we enter on the particulars of these visits, we may remark, that the address of the County of Dublin to her Majesty Queen Victoria, on occasion of her late visit to the Metropolis of Ireland, was presented by Lord St. Lawrence, the High Sheriff of the County, a most estimable young Nobleman, and one whose Mother the late Countess of Howth as well as his Grandmother the Dowager Marchioness of Clamircarde were both eminent, even in Ireland, for their pious zeal and fidelity in the cause of Catholicity. At Queen's-town, Mr. Maguire M.P. the talented and Patriotic Catholic Mayor of Cork, presided at the dinner, given by the Corporation of that City to Sir J. Graham, first Lord of the Admiralty,

and to his Brother Officials in the same department. All that took place on this festive occasion was alike most creditable to the entertainers and to their distinguished guests. With his characteristic tact and good taste, Sir J. Graham profited of the propitious opportunity which then offered, to satisfy the Irish People and especially the Mercantile Community, of the sincere desire entertained by the present Ministry, to promote the commercial prosperity of Ireland. In order to prove the sincerity of this desire on the part of the Ministry, Sir J. Graham alluded to the gratifying fact, that all the High Naval Functionaries attached to the British Squadron on the Irish Coast, and also to the Admiralty office in Ireland, were Natives of that Country.

At the dinner given on the occasion here noticed, the Catholic Bishop of Cork sat next to the Earl of Bandon on the left hand side of the Hon. Chairman, and nearly opposite to Sir J. Graham. The health of his Lordship was proposed jointly with that of the Protestant Bishop of Cork, who was unavoidably absent. To this united toast, Bishop Delany responded in such terms of courtesy and eulogy upon the absent Prelate, as to elicit the warm admiration of the Lords of the admiralty and of the whole Company both Catholic and Protestant.

Considering Sir J. Graham's great talents, and also the great influence his high station, abilities and experience give him in the present Cabinet, we cannot but augur, from what has lately occurred at Queen's town, very favorable results especially to Catholics engaged in the Royal Navy. Moreover, from what occurred on the occasion just referred to, Commanding Officers in the Royal Navy and their subordinates will catch the liberal spirit of the illustrious head of their service, and will gradually learn to show due regard to the religious feelings of the numerous Catholics under their authority. Even on Commanders in the Mercantile Navy, many of whom are coarse bigots, and show themselves to be such in their conduct towards Catholic seamen, the event here noticed will exercise a salutary influence. It will also give courage to Catholic Sailors both in the Royal and Mercantile service, to assert without fear of punishment their right to liberty of conscience and to exemption from attending at heretical worship.

At Limerick, also, the Mayor, who, if we mistake not is a Catholic, presided at the dinner given to His Excellency, the Earl St. Germain, Lord Lieutenant of Ireland. Here too, the Catholic Bishop held next to his Excellency the highest place of honor, taking precedence of the numerous noblemen who honoured the Banquet by their presence.

As on occasions such as we now notice, several English Gentlemen connected with the high officials, in politics and kindred, are invariably present at the festive entertainments given to these authorities, we trust, that, in this way, much of the anti-Irish and anti-Catholic feeling, by which English Protestants have been so long disgraced, will gradually give place to other and more generous sentiments, with regard to their Catholic fellow subjects.

But besides the recent events in Ireland, others have also occurred in England of great significance in respect to our Society. The Protestant Archdeacon Pennefather has publicly come forward to that all in, in opposition to Bishop who was, late of Madras, that the Anglican Church teaches the real presence of the Holy Sacrament of the Eucharist.

Again a numerous and distinguished body of Protestant Clergy has come forward, in order to address the Patriarchs, the Archbishops and Bishops of the several religious communions at Jerusalem, and protest against the proselytising efforts made by the Anglo-Prussian Protestant Bishop of Jerusalem, in order to gain over Converts to his Church from the Greek, the Armenian and the other Christian Communities, residing in or near to that city. We subjoin the extraordinary document just referred to for the gratification of our readers.

#### PUSEYITE FOLLY.

The *Record* and *Guardian* publish the following document concerning the Anglo-Jerusalem Bishopric:

"Sackville College, East Grinstead,  
September 9, 1853.

"Rev. Sir,—The undermentioned clergymen have formed themselves into a committee, with power to add to their number, for the purpose of circulating among the clergy, and obtaining signatures to, the enclosed memorial to the Oriental Patriarchs on the subject of the proselytising practices of Bishop Gobai at Jerusalem. Your own signature, and any others that you may be able to procure, are earnestly requested. Should you be desirous of receiving any more copies of the protest, they shall be forwarded to you at once. It will be sufficient to authorise me to affix any name specifying whether of a priest or deacon. All the names must be engrossed on parchment before transmission. Requesting an early answer—I remain, reverend Sir, your faithful servant,

J. M. Neale."

Rev. W. H. Mill, D.D., Brasted, Sevenoaks; Ven. Archdeacon Denison, East Brent, Weston-super-Mare; Ven. Archdeacon Wilberforce, Burton Agnes, Hull; Rev. E. B. Pusey, D.D., Christ Church, Oxford; Very Rev. the Provost of S. Ninian's Perth; Rev. C. C. Bartholomew, S. David's, Exeter; Rev. T. Chamberlain, Christ Church, Oxford; Rev. J. H. Copeland, Farnham, Bishops Stortford; Rev. C. A. Fowler, Crawley, Sussex; Rev. W. Gresley, Brighton; Hon. and Rev. F. R. Grey, Morpeth; Rev. W. H. Joyce, Dorking; Rev. J.

Keble, Hursley, Winchester; Rev. R. T. Low, Lea, Gainsborough; Rev. W. W. Malet, Ardeley, Buntingford; Rev. C. Marriott, Oriel College, Oxford; Rev. M. W. Mayow, Market Lavington, Wilts; Rev. J. M. Neale, Sackville College, East Grinstead; Rev. H. Newland, Westbourne, Emsworth; J. Oldknow, Bordesley, Birmingham; Rev. W. Pound, Malton; Rev. Sir G. Prevost, Bart, Stinchcombe, Dursley; Rev. W. Scott, Christ Church, Hoxton; Rev. A. Watson, S. Marychurch, Torquay; Rev. B. Webb, Sheen, Ashbourne; Rev. George Williams, S. Columba's College, Ireland; Rev. Isaac Williams, Stinchcombe, Dursley; Rev. Cecil Wray, S. Martin's, Liverpool.

#### "PROTEST.

"To the Most Holy Lord *Anthimus*, Archbishop of Constantinople, New Rome, (Œcumenical Patriarch :—and

"To the Most Holy Lord *Hierotheus*, Pope and Patriarch of Alexandria, and (Œcumenical Judge :—and

"To the Most Holy Lord . . . Patriarch of Antioch, and of all the East—and

"To the Most Holy *Cyril*, Patriarch of the Holy City of Jerusalem, and of all Palestine :—and

To the Most Holy Governing Synod of all the Russias :—and

"To the Holy Synod of the Kingdom of Greece :

"The undersigned Bishops, Priests, and Deacons of the *Catholic* (i. e. Protestant Church) in England and Scotland, greeting in the Lord :

*The unity of the faith most holy fathers in Christ, which binds together in one the different branches of the Holy Catholic Church* [!] renders it also necessary that as the apostle says, 'If one member suffer, all the members suffer with it.' But the suffering, when brother gives occasion of scandal to brother, becomes much more grievous. And such is our case at the present time. For although some of you so ignore the Church which is in England, as not even to acknowledge her baptism, yet this does not prevent us from sympathising in a brotherly manner with you, for the scandals that have been excited by us in the East. For we are by no means . . . , when in.

jured, to retaliate by injury, but rather as Christians and Catholics to return good for evil.

"It is necessary, therefore, to give a brief summary of what has occurred, that, frankly confessing the offence, we may clearly show our own blamelessness, and render our defence more easy to be understood. For he verily is guilty of grievous sin who rends the seamless coat of Christ.

"In the year, then, of our Lord 1841, it seemed good to the Most Reverend Father in God, William, at that time by divine permission Metropolitan of the Holy Church of Canterbury, and Primate of all England, when he sent out a certain Bishop of Jerusalem, for the purpose of taking the oversight of the English residents in Palestine and Syria, to circumscribe the authority committed to that Bishop within certain limits, which he himself, in the commendatory letters addressed to your Holiness," clearly defines. 'Lest any,' such are his words,

should be ignorant wherefore we have thus sent this our brother, we make known to you by these presents, that we have enjoined him by no means to interfere, in anything, with the authority that belongs to you, the Bishops, and the others who hold the office of rulers of the Eastern Churches, but, on the contrary, to yield you due honour and service, and to show a readiness always and in every way anxiously to promote what may conduce to brotherly love and friendly intercourse and concord. We are persuaded that this our dear brother will *ex animo* and conscientiously obey these our injunctions with faithfulness.'

"The Bishop who is at the present time entrusted with that authority, by name Samuel Gobat, entirely neglecting the commands of our late Metropolitan, and transgressing the injunctions which limit his authority, is harrassing the *Orthodox* Eastern Church, as if it were corrupting the apostolic doctrines; and to such a pitch has he arrived, that he receives proselytes from the Eastern Church, and congregates them into a schismatic synagogue. Whence it has come to pass that the Anglican Church is brought into suspicion with your Holinesses, as if she were waging war against

the ancient faith, and daring to bring in secretly other new dogmas.

"We, therefore, whose names are undersigned, bishops, priests, and deacons of the Anglo-Catholic (i. e. Protestant Church,) make this declaration as follows:—We altogether protest against all such acts done or now doing by Samuel Gobat, as proceeding from himself alone, and receiving no sanction from our Church; we would especially express our abhorrence of his proselytising practices, as being repugnant to the compact (ratified A.D. 1841), and as being direct infractions of the canons of the Church.

"We therefore pray your Holinesses not to impute these scandals to us and our Church. And we trust that this explanation may be received in a friendly spirit; and that your prayers may ever ascend for the well-being of the holy Churches of God and the union of all.

"We have set our hands to this in the month of August., A.D., 1853."

To the preceding Manifesto, we may fitly append another not less important extract, having reference to the recent decision of the Privy-Council in the case of Mr. Gorham versus the Bishop of Exeter.

#### ANGLICANISM.

In the *TIMES* of March 20th, 1850, appeared the following "Resolutions" on the Gorham case, signed by the leaders of the Tractarian party:—

"1. That whatever at the present time be the force of the sentence delivered in the case of Gorham v. the Bishop of Exeter, the Church of England will eventually be bound by the said sentence, unless it shall openly and expressly reject the erroneous doctrine sanctioned thereby.

"7. That by such conscious, wilful, and deliberate act, such portion of the Church becomes formally separated from the Catholic body, and can no longer assure to its members the grace of the Sacraments, or the remission of sins."

The above is signed by Messrs. Pusey, Mill, E. J. Wilberforce, Thorp, Keble, Bennet, Talbot, and Cavendish. All the other subscribers, both lay and clerical, have acted on their words, and abjured Anglicanism.

It is true that the signatures to this last quoted protest are not very numerous, but what is of more importance in the present case is, that they are of the first respectability and of the greatest weight, on account of the high character for learning and virtue of the distinguished Gentlemen, whose names are appended to it.

Whilst these portentous proceedings are going on in England, we find the Anglican Protestant Bishop of Winchester fraternising with Calvin and John Knox's representatives at Geneva, and merging, as it were for the occasion, all the well known doctrinal differences between Anglican and Geneva Protestantism, in order thus to try to cover over the fissures and rents of the so called Reformation with a semblance of Unity and Communion. In our last issue we quoted Archbishop Whately's words upon the late junction of Protestant Missionaries of all Sects and Denominations, for "the purpose of carrying on a crusade against Catholicity in Ireland. These words are so apposite to our present purpose, that we shall not hesitate to repeat them, in order to inculcate more deeply on our readers the folly and mockery of affecting the appearance of Religious Union, when the parties affecting it are divided from each other in fundamental principles, on questions that regard both doctrine and discipline.

ANGLICANISM.—Dr. Whately, of Dublin, in his recent "Charge," thus alludes to these energetic apostles. The Doctor says:—

"Guard against being parties to or countenancing any such irregular and disorderly proceedings, in the efforts to enlighten those of another Church, as may tend ultimately in various ways to weaken our own cause.

"If, for instance, some such plan should be adopted as we have heard rumours of—that of sending forth from England a host of missionaries, of Churchmen and Dissenters intermixed—appointed (I may say ordained, since that is what it virtually amounts to) by a self constituted association, without any reference to the existing authorities of our Church—without any security for their soundness of doctrine, or their discre-

tion, or their acquaintance with the language of a large portion of our population—without any profession of being attached to our Church, or even not hostile to it—and without any responsibility except to the body which thus appoints them—if such a scheme should be set on foot, I am convinced that any countenance given to it by any of us, would involve a danger (besides others) of favouring the charge brought against us of internal disunion and indifference to our own Church.”

It is not a little remarkable that since the utterance of these memorable words by Archbishop Whately, his Nephew, Rev. Mr. Pope, and two of his Nieces, Sisters to Mr. Pope have been received at York, into the Catholic Communion.

### THE OPENING OF THE PATNA CONVENT.

[COMMUNICATED BY OUR PATNA CORRESPONDENT.]

*“Educatio altera natura; altera animos et voluntatem.”* Fabius. Lib. I. c. 3.

We are happy to record the sincere gratification we felt, at witnessing the opening of the Patna Convent on the 6th November 1853. It gives us pleasure to add, that our gratification originated from two causes; 1st, As advocates of Female Education, we felt happy at witnessing a scene, which, in our opinion, was no less than a “dawn,” which will “usher in” a glorious day; and secondly the opening of the Convent, served to realize a hope which we fondly cherished, and to the realization of which we looked forward with the most intense interest. We always retained the hope, that a Nunnery will be established in Patna, although we were generally thought too sanguine in our expectations. Thank God! such was not the case; one Sunday the 9th instant, after solemn High Mass, the Patna Convent was opened. We hear that only two Nuns have arrived at present; but that more are shortly expected. At any rate, we cordially hail their arrival, not only for the sake of religion and morality, but for that of Female Education, whose cause, we think, will now be promoted by their

exertions. It will readily be admitted, that the softer sex are exposed to many temptations, against which Education is generally a watchful guard. Wisdom and virtue in women, are indeed highly commendable qualities, and as such are appreciated by every sensible person, in preference to the external gloss of beauty. Mental grace is far more worthy of notice than external accomplishments, and we are decidedly of opinion, that as the latter is best acquired by residing in healthy and salubrious climates, so the former is best gained in a Convent, where we have reason to believe, morality and knowledge going hand in hand, are as a matter of course, inculcated together. The inmates of the Convent, we perceive, intend *not* to interfere with the religion of the young ladies, who do not profess the Roman Catholic creed, and we think this measure will be attended with beneficial results. We do commend this wise determination, as by it, we are justified in expressing the hope, that Christian parents, of all creeds will wisely avail themselves of the means thus offered to them; of ensuring the education of their daughters, a means, we beg to add—which infallibly secures the future happiness of many a young lady.”

### CONVERSIONS TO CATHOLICITY.

In the course of this week, a lady who, by occasion of having married a Protestant, abandoned the Catholic faith, on her death bed sent for an approved Priest, and having expressed her sorrow for her apostacy before her husband and family, was reconciled to the Church and died in very edifying sentiments of contrition and piety, after having devoutly received the last sacraments.

A Scotchman, a Presbyterian, was, during the last week, received into the Catholic Communion by Rev. Mr. Prendergast and baptised conditionally. This Convert's wife together with her children are under instruction, preparatory to their reconciliation with the Roman Catholic Church.

The same efficient Clergyman has under his pious instruction a respectable



man, who is also preparing to be admitted into the one fold of the one shepherd.

## CORRESPONDENCE.

### MIXED MARRIAGES.

THE subjoined letter to His Grace the Archbishop Carew V. A. W. B. is from the pen of an Irishman, who is a constant and generous benefactor to our Orphanages. It is published in the *Bengal Catholic Herald* in the hope, that the melancholy lesson it contains may make a salutary impression on the adult members of our community, on the subject of mixed marriages.

MY DEAR LORD ARCHBISHOP,—At the same time that I express my happiness at sending the enclosed trifle, I must inform your Grace of a grievous calamity that has befallen a near relation of mine; all the circumstances connected with the case are illustrative of what your Grace is continually endeavouring to impress upon the minds of your flock; the folly and sin of Catholic parents sending their children to mixed Schools, or otherwise exposing their faith to danger for the sake of some temporary advantage."

I have a brother in St. Kelder Melbourne, who within the last two years has made a handsome fortune and is now about to retire; he was educated in America where he became a thorough liberty of conscience man, a-go-a-head Philosopher of the present day, half infidel and half Protestant; before he went to Australia in 1850 he married (of course a Protestant lady) in Ireland; and brought out with him a lovely little girl, a niece of mine; a little more than a twelve months ago he wrote to me, asking me to adopt her, as I then had no prospect of a family of my own, to which proposal I immediately assented, but unfortunately stipulated, that in case of my being compelled by sickness or other cause to leave the country, he should contribute something towards her education; it did not appear to me then, that there was anything unreasonable in this proposal, but to my utter surprise I soon received a letter informing me, that Fan-

ny, my brother's wife would not consent to her coming out; it immediately occurred to me, that two things had happened to mar what was so manifestly desirable, viz. that I had unintentionally given offence by some remark I had conveyed; or that Protestantism had interposed to upset the whole arrangement; that the latter supposition was the true one, the sequel will abundantly prove. I then wrote expressing sorrow if inadvertently I had mentioned anything distasteful, and offering unconditionally to receive and provide for the little niece as best I could. I shortly after received a letter stating, that their eldest daughter was dead, but not a word mentioned about the niece; in my letter of condolence I again begged of them to send her, and in due time received another letter containing the melancholy intelligence, that my poor brother's wife had fallen out of a carriage and was taken up a lifeless corpse, still not a word about the dear lost child; again I wrote another letter of condolence, feeling certain, that as there was no nominal protector, my brother would be but too happy to be relieved of the responsibility of watching and guarding the morals of a child, at the dangerous age of twelve; but no, the poison had been already absorbed and there was no body to administer an antidote, two or three days back I received a letter commencing with "Ellen," (the niece) was horrified at the very idea of being confined or immured in an Indian Convent; then the truth flashed across my mind that I had in some letter stated my intention to send her for a year to the Convent School, as it was universally admitted to be the best educational establishment in India; now, my Lord, what can be expected from the bigotry of Protestants when they invariably misrepresent facts and distort truths, when they could impress on a poor innocent child's mind that I only wanted to immure her in a convent which no doubt conjoining it, with what they state of the inquisition, they represented to be something worse than the black hole of Calcutta; until the receipt of my brother's last letter, I looked upon the dreadful death of his wife and child as an ordinary visitations of Providence. The judgments of God are incredible. In justice to my brother I

will state, that he is a good son, and never forgets his mother, who in a letter to me, stated that she felt an assurance that her prayers would be heard and that she had no doubt, God would in his mercy Convert him. May God grant it, for a better hearted man, it would be difficult to find. Pardon me, your Grace, my inflicting on you the perusal of this long narrative, but I could scarcely resist the temptation of writing, as I feel convinced the subject is one which at this time is more than ordinarily interesting to all Catholics.

Allow me to remain,  
My dear Lord Archbishop,  
Your humble and obedt. servt.  
AN IRISH CATHOLIC.

### CATHOLICITY IN HOLLAND.

*Translated from a late number of the Civiltà Cattolica of Rome, for the Bengal Catholic Herald.*

—ooo—

THE state of religious affairs in Holland should console us for the adversities, which afflict the Church in the provinces bordering on the Ruine. There, Protestantism is divided into two great classes, the rationalists and the strict observers of the Synod of Dordrecht, or Dort, called Separatists and Orthodoxists. The former, reduced to pure Naturalism by means of private interpretation, continually urge the latter either to reject all authority, recognizing no other rule than the judgment of their own reason and be of their party, or if they think authority necessary, to acknowledge that which is said to be Divinely established, namely the authority of the Church of Rome. Reduced to those extremities, the Separatists must sooner or later cast themselves into the bosom of the true Church, as the Puseyites in England. Last year, Mr. Dekker, one of their most distinguished men and Editor of their Journal in Amsterdam, embraced the Catholic faith. His example, says a Protestant paper in speaking of him, will be followed by many Orthodoxists, who have only to abandon themselves to their inclination for orthodoxy to be naturally led to embrace the Romish religion. They are even now making rapid advances towards the Church of Rome, to which they in fact more truly belong than to Protestantism." This prophecy we hope will be verified, and will, we have no doubt, owe its accomplishment, in a great measure, to a work contemplated by Mr. Dekker. In it the learned

writer intends to publish the motives which conducted him to Catholicity, and with that energy which is peculiar to new Converts, corroborated by example and assisted by powerful arguments, which he knows well how to employ, after having combated so long and having been at length conquered, will without doubt induce many of his former religious associates to follow his example and become reconciled to the one, true Church.

Here we shall add a little anecdote which it would grieve us to pass over unnoticed. It contains so striking a proof of the care Divine Providence takes of his elect. Last year, as the Rev. Timothy Bermingham, a Catholic Missionary of South Carolina, was one day travelling on a Charitable errand, he met on his way several horses, bridled and saddled, apparently abandoned by their owners, there being not a single man to take charge of them. Having stopped for some moments to view them, he thought he heard from behind a hill some groans and the voices of men, to whom he immediately supposed the horses to belong. Quickening his pace, he soon reached the summit of the hill, and there perceived a number of bailiffs and people, having in the midst of them a poor Negro, whom they were upon the point of putting to death. The good Minister of God quite astonished, raised his voice in favour of the unhappy man and thus suspended for some moments the fatal stroke, which was about to deprive him of life. Having then approached the Ministers of justice, he obtained permission to converse with the miserable slave, condemned to death for having killed his wife. He commenced by asking him if he wished for baptism, and received for an answer, most willingly, he then inquired if he detested his sins, to which the poor man replied, with my whole heart and he commenced to weep most bitterly. It was then, the Sheriff and people stated, that the unhappy man had felt such a horror of his crime, that he voluntarily gave himself up into the hands of justice to atone for it; they also added, that on his way to punishment he demanded an interview with a black Coat, but not being able to obtain it he begged of those who accompanied him at least to pray with him. The pious Missionary greatly affected, asked for some water, but alas! So scarce is it in that part of the country that none could have been found, had not a poor old woman accidentally brought some in a cup. The happy believer then knelt down, the Priest of God poured the saving water on his head, put into his mouth a pious ejaculation, which he had scarcely finished before the fatal stroke separated his happy soul from

the prison of the body, and enabled it to wing its flight to the regions of immortal bliss.

## Selections.

### THE RELIGIOUS ORDERS FOR THE REDEMPTION OF CAPTIVES.

When throwing a *coup d'œil* over the religious institutions produced by the Church during the 13th century, we did not pause to consider one among them, which, to the merit of participating in the glory of the others, adds a peculiar character of beauty and sublimity, and which is inexpressibly worthy of our attention: I speak of that institution, the object of which was to redeem captives from the hands of the Infidels. If I make use of this general designation, it is because I do not intend to enter into a particular examination of the various branches which compose it. I consider the unity of the object, and, on account of that unity, I attribute unity to the institution itself. Thanks to the happy change which has taken place in the circumstances which occasioned its foundation, we can now scarcely estimate the institution at its just value, and appreciate in a proper manner the beneficent influence and the holy enthusiasm which it must have produced in all Christian countries.

In consequence of the long wars with the Infidels, a very great number of the faithful groaned in fetters, deprived of their liberty and country, and often in danger of apostatising from the faith of their fathers. The Moors still occupied a considerable part of Spain; they reigned exclusively on the coasts of Africa, and proudly triumphed in the East, where the Crusaders had been vanquished. The Infidels thus held the south of Europe closely confined, and were constantly able to seize favourable moments, and procure multitudes of Christian slaves. The revolutions and *bouleversements* of those times continually offered favourable opportunities; both hatred and cupidity urged them to gratify their revenge on the Christians taken unawares. We may be sure that this was one of the severest scourges which the human race had to endure at that time in Europe. If the word charity was to be anything more than a mere name, if the nations of Europe were not to allow their bonds of fraternity and the ties which connected their common interests to be destroyed, there was an urgent necessity for them to come to an understanding, in order to remedy this evil. The veteran who, instead of a reward for his long services to religion and his country, had found slavery in the depths of a dungeon; the merchant who, plunging the sea to carry provisions to the Christian armies, had fallen into the power of an implacable enemy, and paid by heavy chains for the boldness of his enterprise; the timid virgin who, playing upon the sea-shore, had been perfidiously carried away by the merciless pirates, like a dove borne away by a hawk;—all these unfortunate beings had undoubtedly some right to be looked at with

compassion by their brethren in Europe, and to have an effort made to restore them to liberty.

How shall this charitable end be attained? can means be employed to accomplish an enterprise which cannot be confided either to force or stratagem? Nothing is more fertile in resources than Catholicism. Whatever may be the necessity which presents itself, if allowed to act with freedom, she immediately finds proper means of succour and remedy. The remonstrances and negotiations of Christian princes could obtain nothing in favour of the captives; new wars undertaken for this purpose only served to increase the public calamities—they deteriorated the lot of those who groaned in slavery, and perhaps increased their number, by sending them fresh companions in misfortune; pecuniary means, without a central point of action and direction, produced but little fruit, and were lost in the hands of agents. What resource, then, does there remain? The powerful resource which is always found in the hands of the Catholic religion—the secret whereby she accomplishes her greatest enterprises, viz. *charity*.

But how ought this charity to act? In the same way as all the virtues of Catholicism. This divine religion, which has come down from the loftiest regions, and constantly raises the human mind to sublime meditations, presents at the same time a singular characteristic, whereby she is distinguished from all the schools and sects who have attempted to imitate her. In spite of the spirit of abstraction, if I may so speak, which holds her continually detached from earthly things, she has nothing vague, unsubstantial, or merely theoretical. With her, all is speculative and practical, sublime and simple; she adapts and accommodates herself to all that is compatible with the truth of her dogmas and the severity of her maxims. While her eyes are fixed on heaven, she forgets not that she is on earth, and that she has to deal with mortal men, subject to miseries and calamities. With one hand she shows them eternity, with the other she succours their misfortunes, solaces their pains, and dries up their tears. She does not content herself with barren words; the love of our neighbour is to her nothing, if that love does not manifest itself in giving bread to him who is hungry, drink to him who is thirsty; in clothing the naked, consoling the afflicted, visiting the sick, solacing the prisoner, and redeeming the captive. To make use of an expression of this age, I will say that religion is eminently *positiv*. Wherefore she labours to realise her ideas by means of beneficent and fruitful institutions, thereby distinguishing herself from human philosophy, whereof the pompous language and gigantic projects form so miserable a contrast with the littleness and nothingness of its works. Religion speaks little but she meditates and executes as the worthy daughter of that infinite Being who, although absorbed in the contemplation of an ocean of light, His own essence and His impenetrable nature, has not the less created the universe the object of our admiration, and ceases not to preserve it with ineffable goodness, while governing it with incomprehensible wisdom.

It was necessary to go to the succour of the unhappy captives; assuredly, therefore, we should applaud the idea of a vast association, which, extending over all the countries of Europe, and placing itself in connexion with all the Christians who would give alms in favor of so holy a work, would have in its service a certain number of individuals always ready to traverse the seas, and resolved to brave slavery and death for the redemption of their brethren. Numerous means would be thus combined, and the good employment of the funds would be secured. There was a certainty that the negotiations for the redemption of captives would be conducted by men of zeal and experience; in a word, such an association would completely fulfil its object; and when it was established, the Christians might hope for the most prompt and efficacious succour. Now, this was precisely the idea which was realised in the foundation of the religious orders for the redemption of captives.

The religious who embraced these orders bound themselves by vow to the accomplishment of this work of charity. Free from the embarrassments of family, relations and worldly interests, they could devote themselves to their task with all the ardour of their zeal. Long voyages, the perils of the sea, the danger of unhealthy climates, or the ferocity of the Infidels—nothing stopped them. In their dress, in the prayers of their institution, they found a constant remembrance of the vow which they had taken in the Divine presence. Neither repose, comfort, nor even their lives, any longer belong to them; all are become the property of the unhappy captives, who groan in the dungeons or wear heavy chains in presence of their masters, on the other side of the Mediterranean. The families of the unhappy victims, fixing their eyes on the religious, required of him the accomplishment of his promise; their groans and lamentations continually urge him to find means, and to expose his life, if necessary, to restore the father to the son, the son to the father, the husband to the wife, the innocent young girl to her desolate mother.

From the earliest ages of Christianity we see great zeal displayed for the redemption of captives, which has always been preserved, and the inspiration of which from that time called forth the greatest sacrifices. The 17th chapter of this work, and the notes attached to it, have incontestably proved this truth; and it is not necessary that I stay to confirm it here. Yet I will not lose the opportunity of observing that the Church, in the present case, as in all circumstances, has adopted her constant rule, viz., to realise her ideas by means of institutions. If you observe her conduct attentively, you will find that she begins by teaching and highly extolling a virtue; then she mildly persuades men to put it in practice; the practice extends and gains strength, and what was merely a good work becomes for some a work of obligation; what was a simple wise act is converted into a strict duty for some select men. At all times has the Church been engaged in the redemption of captives; at all times some Christians of heroic charity have stripped themselves of their property, of their liberty, to accomplish this work of

mercy; but this care was still left to the disorientation of the faithful, and no bodies of men existed to represent this charitable idea. New necessities arise; the ordinary means do not suffice; it is necessary that aid should be collected with promptitude, and employed with discernment; charity, as it were, requires an arm always ready to execute her orders; a permanent institution becomes necessary; the institution appears, and the want is satisfied.

We are so accustomed to see the beautiful and the sublime in the work of religion, that we scarcely observe the greatest prodigies there, in the same way as, while profiting by the benefits of nature, we look upon her most wonderful works and productions with an eye of indifference. The different religious institutions which, under various forms, have appeared since the beginning of Christianity, are worthy of exciting in the highest degree the astonishment of the philosopher and the Christian; but I doubt whether it be possible to find in the whole history of these institutions any thing more beautiful, interesting, and touching than the picture of the orders for the redemption of captives. Does there exist a more admirable symbol of religion protecting the unfortunate? Which is the most sublime emblem of the redemption consummated on Calvary and extending itself to earthly captivity? Is it not the celebrated vision which preceded the establishment of the holy institutes of Mercy and the Trinity? Some will say that these apparitions were only chimeras and mere illusions! Happy are those illusions, we will reply, which produce the consolation of the human race! However this may be, we will here recall these visions, braving, if necessary, the smiles of the incredulous. If they have preserved in their hearts any generous feelings, they will be compelled to allow that if these visions appear to them devoid of all historical truth, there is at least in the sublime sacrifice which is made by the man who devotes himself to slavery for the ransom of his brethren, a lofty poetry, a sincere love of the human race, an ardent desire to succour them, and an heroic disinterestedness.—*Balmes.*

### ANGLICANISM.

"Its Prayer-book is an Act of Parliament of two centuries ago; and its cathedrals and colleges are the spoils of Catholicism."—*Dr. NEWMAN.*

### PROTESTANT TESTIMONIES TO THE CATHOLIC CHURCH.

Wickliffe submits his faith to the Bishop of Rome:—

"I am very glad to discover to every one my faith, and especially to the Bishop of Rome; because I suppose if it be orthodox, he will humbly confirm my faith, and if it be erroneous, he will amend it." &c. "I suppose, also, that the Bishop of Rome, seeing that he is the chief Vicar of Christ on earth," &c.

Huss says, "We are not to believe in the Pope, on the authority of the Pope; but we are to believe that the Pope is the immediate Vicar of Jesus Christ, and the chief priest here upon

earth, by reason of his office," &c., "having authority to absolve and excommunicate, to give indulgences, and lastly, for doing other things which belong to the keys." (*Question de Crederis*, vol. 17.) Mr. Johnson also says, "Did not John Huss, that worthy champion of Christ, and others also of the martyrs in former times, say and hear mass, even to their dying day?" &c. "Did not divers of them acknowledge the Pope's calling and supremacy?" &c. (*In Jacob's Defence* &c., p. 23.)

We honestly confess," says Bucer, "that according to the holy fathers, the Roman Church has the primacy over the rest, having St. Peter's chair, and her bishops having been looked upon as his successors." (*Bucer in Preparatione ad Concilium*)

Calvin's words are, "He hath established the seat of his worship in the midst of the earth, he hath placed over it a bishop, whom all should look up to by whom they may be the better retained in unity." (*Calvin's Institutes* book vi. sect. 11.)

"It is a most certain fact, that in order to have a communion amongst Christians, the care of the universal Church was committed to the chair of Peter" (*Bishop Montague, Antidote*, p. 116.)

"The suppression of the Pope's authority has sown the seeds of discord and of eternal confusion in the world; for there being no longer any sovereign authority to end disputes, the Protestant Churches separate from each other, tearing their own bowels with their own hands." (*Puffendorf de Mon. Pont Romani*.)

"The Bishop of Rome," says the rigid Calvinist, Salmasius, "is the great Pontiff, the father of fathers, the ruler and governor of the universal Church; he is, in fine, the successor of St. Peter, the Vicar of Christ upon earth; to express all in one word, the Pope." (*Salmasius Eucharisticon*, p. 644.)

"In fine, let the Roman Pontiff be actually *Primus Episcoporum*, let him be content with the ancient canons, and then a fair open will be made for a peace universal." (*Dr. Thomas Smith, de Causis Dissidiorum*, &c., p. 196.) The Pope desires no more.

"No Protestant doth deny the Pope of Rome to sit on the very first sacerdotal throne of the Universal Church, or his being the first of all patriarchs." (*Blundel on the Pope's Supremacy*, p. 197.)

There is nothing in all the writings of St. Gregory the First, wherein he most proudly boasts of the greatness of his supremacy, than where he says, "that he knew no bishop that was not subject to the Apostolic See." (*Calvin's Institutes*, book iv. c. 7, sect. 12.)

"Some object," says Eriicius, "the authority of Gregory, deeming the name of universal bishop to belong to the precursor of Antichrist; but the reason appears from the words themselves, viz., that this title is inconsistent with the grace poured on all bishops." Whilst it is clear from other parts of his writings, that he believed the charge of the whole Church to have been given to Peter; and yet Gregory thought not a Peter a precursor of Antichrist."

"Most Protestants," says Dr. LeFort o

Geneva, "have drawn a horrid caricature of the Pope, as *Antichrist*, and what not, which I call both ridiculous and shameful; nay, so far is it from it being true, that I am convinced those gentlemen are any thing but serious when they do so. And that there is not at this moment a single Protestant minister in all Geneva, who would not only quit our academy and Church, but his own wife and family, could he become, by so doing, this dreadful Roman Antichrist himself."

Hence, with good reason, Dr. Field teaches, that "Peter had a kind of primacy of honour and order, that in respect thereof, as all Metropolitans do succeed him," &c. "So that the patriarchs, yet more especially, and amongst them the Roman bishops in the first place," &c., "as being chief for orders sake, and to preserve unity, and in such sort, that all things must take their beginning from him."—(*Of the Church*.) L. v. c. 32, p. 166.) And again, "We willingly confess the Roman Church to have been in order and honour, the first and chiefest of all Churches." (*Ibid* c. 35, p. 189.) And lastly, he says, "It is evident," &c., "that the Bishop of Rome, as the first in order among the patriarchs, (assisted with his own bishops and the bishops of him that is thought faulty,) may judge any of the other patriarchs, that such as have complaints against him, may fly to him and such synods for relief," &c. (*Ibid* p. 243.)

St. Patrick had a special regard for the Church of Rome, from whence he was sent for the conversion of this island, viz., Ireland! So had I lived in his days, I should willingly have listened to the judgment of the Church of Rome as to the determination of any other Church in the whole world, so reverend an estimation have I of the integrity of that Church in those good days."—*Usher's Religion of the Ancient Irish*, p. 37.

"St. Augustine and the other godly fathers rightly yielded reverence to the See of Rome, for the purity of religion there preserved a long time without spot. The godly fathers of those times seeking the faith of Rome, then for purity of religion most famous above all others."—*Jewel's Answer to Harding*, p. 246.

"During the first five hundred years, the whole Church was pure, and inviolably taught the faith delivered by the Apostles"—*Whitaker on Antichrist*, p. 31.

"We can neither tell by whom, nor at what time, the enemy did sow your doctrine, nor do we know the first author of your Popish opinions."—*Powell on Papists' Supplications*, p. 43.

"In the Church of Rome are very many excellent things, nay, everything good in Christianity. For in the Church of Rome you have the true scriptures, true baptism, the true sacrament of the altar, the true keys for the remission of sin, the ten commandments, and all the sacraments; nay, I say more, that Popery is true Christianity, even the very kernel of Christianity."—*Luther contra Anabaptistas*, p. 2.

"I must and do truly profess that I find no portion necessary for salvation prohibited, none destructive to salvation enjoined to be believed by the Church of Rome, and therefore I must

necessarily accept it for a true Church, as in the Church of England I have always known it accepted, seeing that there can be no question made, but that it continueth the same visible body by the succession of bishops and laws that were first founded by the Apostles. There remains, therefore, in the present Church of Rome, the profession of all the faith necessary for the salvation of all Christians to believe, either in point of faith or manners."—*Prebendary Thorndyke, Epilogue*, p. 146.

"It must be acknowledged that, on comparing your Roman Church with ours, the grand points (notwithstanding some few abuses) are on your side, and to your advantage, *you existed long before we did, descending in a direct line from the Apostles*, whilst our Church is *not as yet three hundred years old*, it being an undeniable fact, that A.D. 1515, our ancestors did with yours, communicate at the same Mass, celebrate the same Easter, and live in perfect unity of religion; nay, more, the chain of tradition, the first link of which St. Peter and St. Paul attached to the Church of Rome, has been so carefully preserved by you, that if the holy Fathers, Irenæus, Gregory, the Cyrils, Athanasius, and Chrysostom, were to revisit this world, they would acknowledge in the Church of Rome alone that communion of which they were themselves members on earth."—*French Protestants' Memorial to the king, anno 1774.—Catholic Standard.*

### PICTURES OF THE IRISH PEOPLE.

Our readers will not be unwilling to peruse a few other selections from Dr. Forbe's admirable work upon Ireland. We have endeavoured to-day to extract his allusions to various topics upon which the opinions of English Protestant gentlemen are too frequently tinged with religious and political prejudice:—

#### MANAGEMENT OF MAYNOOTH.

"No one, I think, who peruses the foregoing account of the general course of proceedings at Maynooth—an account which has the stamp of accuracy impressed on it by the signature of the five commissioners—will hesitate to admit that the youths educated in that College ought to grow up learned as well as religious men. The course of the studies in divinity is, I believe, unexampled, both as to extent and duration, by any other institution that prepares young men for the exercise of the ministry in Great Britain. I know not whether the results are proportionate to the preparation; but I saw nothing among the Catholic Clergy in Ireland to make me doubt thus.

"On the whole, from what I myself saw at Maynooth, and from what I have since learned respecting it, I am bound to conclude that it is a well planned and well-managed institution, calculated to communicate to its students

a good secular as well as religious education, and to send them forth amply qualified for the discharge of their sacred functions as priests; and as well-informed gentlemen to set an example of social propriety to their flocks. It was an opinion formerly prevalent in England, and still entertained, I believe, by many, that the Roman Catholic Clergy in Ireland are an inferior order of men, and hardly admissible into the conventional category of gentlemen. I know not what may have been their condition and quality formerly, but, at present, such a character is totally inapplicable to them. It is true, that the original social status of a considerable proportion of them, and the scanty incomes that fall to the share of all, prevent them generally from attaining that position in society enjoyed by the members of the aristocratic Church of England; and they are probably somewhat deficient in those graces of manner and that polished ease, which such society alone can give. But judging from what I myself saw, I should say that they are gentlemen in the true sense of the word, and with as much polish as could be expected from men who, for the most part, like the Scottish Clergy, spring from the middle or lower ranks and have been educated in the seclusion of a college. At any rate, as far as I could learn they possess, as a body, those higher qualities of character and conduct for gentility and polish can be no substitute; and that pure life and conversation which, by adding example to precept, lends to their teachings that force and vitality which can alone render them effectual."

#### THE SISTERS OF CHARITY.

"Every one who has been in Catholic countries must have heard of and seen these sisters at their various works of charity and mercy—educating the young, nursing the sick, feeding the hungry, clothing the naked, harbouring the homeless, imparting religion to improve the good and to restore the bad; and all, with that utter self-abnegation and self-devotion, and with that earnestness, tenderness, and patience, which can only spring from the profoundest conviction that, in so labouring, they are fulfilling God's will as revealed to man.

"Of them, and of a few others—constituting a wonderfully-small minority of the great Christian community—it may be truly said, that they accept and follow, to the letter the precepts and the practice of the great Founder of Christian religion; not by useless self-sacrifice and barren holiness, but by actively ministering to the welfare and necessities of their fellow-creatures in accordance with that grand fundamental law of all true

religion.—To do unto others as one would desire that others should do unto him.

“Into this small category of true practical Christians, I think we must admit some more of the religious orders existing in most Catholic countries, and now spread widely over Ireland. Of this kind are the Christian Brothers, already mentioned; the Sisters of Charity; and those communities of Nuns who, like the Sisters of Mercy, consecrate their lives to the imparting of good to their neighbours—particularly to the poor and the young—in the form of EDUCATION. Under this head come especially the Nuns of the Presentation Order; also those of the Sacred Heart, of Loretto, Carmelite, &c. Of the two most active and most numerous of these orders, the Presentation Nuns and the Sisters of Mercy, there are upwards of fifty separate establishments in Ireland—viz, 30 of the former and 24 of the latter, all of which, I believe, may be regarded as perennial fountains of good to their respective neighbourhoods.

“In the First Report of the Commissioners on Irish Education in 1825, it is stated that there were then in Ireland thirty Nunnery Schools, containing 6,310 girls. Of these thirty schools, no fewer than eighteen belonged to nuns of the Presentation Order. The following handsome tribute by the commissioners to the teaching in these schools is, I believe, most just; and certainly not less so at this time than it was twenty seven years since. ‘We have visited many of these schools, and have found them conducted with great order and regularity; and children are in general, well supplied with books and every school requisite. The nuns are the teachers, and devote themselves to the duty of instruction with the most unwearied assiduity and attention. We were much impressed with the appearance of affection and respect on the part of the pupils towards their teachers which characterises these institutions in a remarkable degree.’”\*

#### THE INTERIOR OF A MODERN NUNNERY

“As strikingly illustrative of the principles and practice adopted, and of the sentiments and feelings entertained by the inmates of these modern nunneries, I cannot here refrain from quoting a portion of a letter lately addressed to an old friend, by a lady now nun in one of the convents of the Sacred Heart above mentioned:—

“I think you know that if I gave the best part of my life to education, it was, if not the Society of the Sacred Heart been devoted to that object, I should never have joined it. Not only the fact of the society embracing all

classes, from the palace to the cottage, nay to the houseless orphan, but the admirable method used in carrying it out, won, my heart and every day, I may say, I find my anticipations out-stripped. No house of ours can be without pupils, of as many of these classes as we have hands to cultivate, say, in general four—viz., *young ladies*, day scholars (of the *middle classes generally*), poor children, and orphans. These last are boarders, taken for nothing, if the house can afford it, or, at least for the barest needful for food and clothing. Our rule for education is to give the best that can be given, keeping in view the modesty proper to our sex, balanced with the ever-increasing exigencies of the age. Accomplishments are usually taught by masters under our constant surveillance, of course. The course of studies comprise besides the founding branches of reading, writing, history, geography, globes, arithmetic, style, and composition, &c.; foreign languages, taught by natives (an easy matter for us who are of many lands), mineralogy, botany, zoology, in the regular classes, and these extended and detailed, joined to natural Philosophy, geology, logic, and even a little chemistry in what is called the superior class. You will perceive that we must begin with good health, good spirits, good talents, and good education; but all this does not suffice, we must be *good students* too, and even in the daily routine we must prepare our classes, poor little women as we are, neither more nor less than any professor of your colleges. To explain to you our system (contained in a little *code*, binding both mistresses and children would require more time than I can now spare. It will suffice to say, that reward is ever preferred to punishment; indeed, were a pupil only sensible to the latter, her parents not only would be apprised of the fact, but we would request them (and this is no rare event) to prefer another convent. Need I say that a higher principle than the *diffusion of knowledge* actuates us? We believe that man's mind was made to know God, and his heart to love him, his whole being given to serve Him; we believe, too, that cultivating the mind to the fullest rational extent, opening the kindly feelings, training the young heart and ever imparting accomplishments that will prevent idleness and worse—all will render these dear children more capable of rising to the knowledge and love of their Creator and Heavenly Father, putting them in the way each according to the duties of her sphere of life, of acquiring and imparting the larger portion of happiness here, and hereafter receiving a higher reward and enjoying greater bliss; not to say that we believe and hope

\* First Report, p. 88.

many by our means will avoid, through God's blessing, and the merits of His Son, an opposite not in eternity

PROSELYTISM—THE IRISH CHURCH MISSIONS SOCIETY.

"I cannot obtain from the publications of the society any positive statistics as to the amount of conversions from Catholicism effected by it, beyond what is supplied by the following statements, taken from one of the publications, of date November, 1852:—

"The Bishop of Tuam, in October, 1849, confirmed 401 converts; in September, 1851 he confirmed 712 converts; in July and August, 1852, he confirmed 535 converts, making total of 1648 . . . In the district of West Galway there are now between 5,000 and 6,000 converts in connexion with this society. . . . Nearly 5,000 children of converts or Romanists daily attend the Scriptural schools of the society."

"Although well aware, as already remarked, of the great conversion movement in this part of Ireland, and consequently not disposed to overlook a matter so interesting and important, it is nevertheless true, that its existence would have been hardly revealed to me by anything that fell under my own immediate observation as I passed through the country. Everything that I saw and heard indicated the presence of the same Catholic people and some Catholic institutions which I had seen hitherto in every district, town, and village, visited by me in Ireland. I saw and heard very little more of Protestants or Protestantism than elsewhere, except I made special inquiries of those specially interested in the question. This struck me the more forcibly, from the fact of my being previously acquainted with the statistical statements given above, and because I had read, in one of the publications of the society, the following announcement:—*The society's missions in West Galway have been the means of rendering a district, extending fifty miles in breadth, characteristically Protestant, which, but a few years ago, was characteristically Romish*"

"Without attempting to call in question the accuracy of the statistics given by the society, as quoted above—though all statisticians know the danger of dealing with round numbers—I must take the liberty of saying, that the statement just quoted in italics must be regarded rather as the expression of an amiable and sanguine enthusiasm, commingling the hopes of the future with the over-appreciation of the present, than as the sober definition of a reality. Even if the statistics were rigidly accurate, and we were to take for granted that the number of actual converts

was 5,000 or 6,000, how could we distribute such a small number as this over a space of fifty miles, so as to give the district the character attributed to it in our italics? or how could we reconcile this statement with actual population of the district? I do not know how large a portion of the country of Galway may be comprehended in fifty miles mentioned, but it must be a considerable portion; as I see by the *Gazetteer* that its greatest length is only eighty miles; its greatest breadth forty-two and a half; and its smallest breadth thirteen and a half; while by the last census it shows a population of no less than 298,564. The statement seems equally at variance with what I have just noticed as the general aspect hitherto presented to us by the people of the country, and seems in no way borne out by our subsequent experience."

THE INFLUENCE OF THE CONFESSIONAL.

"Confession is universally regarded both by the priests and people of Ireland as one of the first, if not the first, of religious duties. It cannot be long foregone by any resident in a parish, without the loss of character and status by the foregoer. Very pious persons, and those whose time is at their own disposal, confess frequently—weekly or monthly; the labouring poor (whom I chiefly consider in these remarks) twice or thrice a year; women more frequently than men as they are naturally more pious, and their time less valuable, and they are more at home.

"It is considered so terrible a sin to have any reserve in confession, that it is commonly believed that everything regarded as wrong by the confessing party is surely confided to the priest in the confessional. My own inquiries lead me to assent to the accuracy of this belief.

"Absolution does not follow confession as a necessary result; more time is often required, in order to give a stronger evidence of repentance by an amended life; and certain penances are enjoined, which must be performed: when the priest is satisfied that the repentance is sincere, then absolution is given.

"The practice of regular confession is considered by those who follow it, as a powerful means for preserving them in a virtuous course of life. The conviction constantly present to them, that whatever wrong is done must be laid open to another, is felt, they tell us, to be constantly operative as a preventive of wrong-doing; while the happy consciousness of having been, as they believe through confession, penitence, and absolution re-established in the state of comparative



innocence and purity, fortifies in a marvellous manner (so they say) the resolutions to follow what is good, and eschew what is bad. "I give these statements, as I have said, historically, and exactly as they were made to me by the parties concerned—the lower classes of the Irish Catholics. I cannot vouch for their truth; but I have no reason to doubt their accuracy; and, in fact, they seem to be strongly corroborated, if not confirmed, by much that we see in the actual conduct and habits of the people. At any rate, the result of all my inquiries is, that—whether right or wrong in a theological or rational point of view—this instrument of confession is, among the Irish of the humbler classes, a direct preservation against certain forms of immorality at least.

"That it is productive of no evil I am not prepared to say. Indeed, considering its potency, and the fact that its operations are directed by mere weak mortal men, it would be contrary to all the analogies of human affairs, if it were not occasionally productive of evil. It is, however, but simple justice in me to say that, when in Ireland, I heard of none that could be fairly attributed to it.

"In England, of course, we all have heard—and no doubt, many who have heard have believed—that the confessional has, through its purgatorial and exonerating agency, given facility, if not encouragement, to the perpetration of those dreadful public or political murders which have, of late years, so stained the annals of Ireland. But this in a belief which no candid or instructed mind will entertain, and a charge which no man will prefer: it, indeed, stands self-confuted by its very enormity, and by the religious and moral lives—to say nothing of the Christian principles—of the men against whom it is preferred.

"Another charge often preferred against confession, in Ireland and elsewhere, is the facility it affords for corrupting the female mind, and of its actually leading to such corruption. The facility, I presume, may be admitted; nor need the fact be denied, that it has been sometimes taken advantage of: but to say that this is a common case, or a rare case, among the priests of Ireland is, I believe, one of the most unjust charges ever made against any body of men. So far from such corruption resulting from the confessional, it is the general belief in Ireland—a belief expressed to me by many trustworthy men in all parts of the country, and by Protestants as well as Catholics—that the singular purity of female life among the lower classes there, is, in a considerable degree,

dependent on this very circumstance. No general statements, however strong, unless supported by evidence of the most positive kind, can be admitted against the testimony of facts like these: and if the confessional to be condemned—and I am far from saying that it is not—its condemnation must rest on something else than its influence in leading to vice and immorality among the Catholics of Ireland."—*Nation*.

VIENNA, Sept. 23.—The delegates of the Catholic Associations of Germany, who had met in congress, have almost all left Vienna to-day, after having chanted a *Te Deum* in the Church of S. Etienne.—*Catholic Standard*.

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# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

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## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Dec. 3.

### THE INDUSTRIAL EDUCATION OF YOUTH IN INDIA.

WE copy from the *Tablet*, in our issue of to-day, a most interesting and instructive notice of an industrial School, established at Ruysselede in Belgium by the Government of that country. In that Institution, several hundred destitute and unfortunate youth of both sexes are trained up to habits of industry and taught some useful trade. Thus by the time they reach maturity, they are qualified, not only by the literary education they have received, but also by their knowledge of one or other of the Mechanical arts, to provide decently for their own subsistence, and, moreover, enabled, when settled in life, to contribute their share to the tax raised by government, for the support of the Institution in which they were themselves educated.

In the notice we publish of the School at Ruysselede the several Industrial pursuits, such as those of Blacksmiths, Locksmiths, Machinists, &c. in which the Pupils are exercised are given in detail.

Besides cultivating these arts, agriculture on a very extensive and improved scale is also attended to by a large number of the Children.

We have said that the youth thus provided for at Ruysselede were such as were both destitute and unfortunate. We have to add, that according to the Chaplain's report of them, many, indeed the great majority of them, are found when they are first sent to the Institution, to be most depraved characters, and notwithstanding their early youth, to be mature in vice. In the Chaplain's official report, dated Jan. 20th, 1853, he states "that almost all our children, on their entrance, are ignorant and corrupted, and that, therefore, we had everything to do. The immense majority of them, if they were not taken care of, would unquestionably find their way, sooner or later, into the prisons." The new comers are described in the ordinary phrases as being, what we all know them to be, "rough," "wild," "intractable," "insubordinate," "artful," "lying," "idle," "gluttonous," and whatever else marks a thorough and complete demoralisation. The physician fully confirms this statement in the physical order of things. He says:—"The constitution of the children who become inmates is in general vitiated by misery, and sometimes by precocious immorality. Many of the children are

acrolulous." They are "creatures devoted from their very birth to ruin and premature decay." As to their education, the statistical tables tell us that of 181 children who entered Ruyssede in the year 1852, 150 were completely uninstructed, 19 had a commencement of instruction, 15 knew how to read, and of these only 9 knew how to write. The comment of the managers upon these figures is, that the almost total ignorance of the children admitted in 1852 fairly represents the normal state of the question, and the inevitable consequences of the neglect to which these unfortunates were abandoned before they were sent to the school of reform."

Next, it is worthy of our attention, to note the result in a few years of the well directed and well regulated system pursued at Ruyssede, for the reformation of the very numerous and very unpromising subjects brought up under its control.

The result of all this training, in a moral point, of view, is described by the Chaplain as being quite extraordinary. In making his report, he fears to incur the charge of exaggeration and undue enthusiasm; but he adds—what we have seen with our eyes and touched with our hands it is impossible for us to deny. If you had witnessed as we have done the change that has taken place in these children, formerly so vicious, but now so submissive, so orderly, so laborious, you would loudly proclaim that they well earn the bread they eat, that they deserve all the interest taken in them, and that the fruits of this school much more than compensate for the trouble and the cost at which they have been obtained. Is it not consoling to see these children, as soon as they get situations, so conduct themselves as to give full satisfaction to their employers?—spend their first moment of leisure in coming back to open their hearts to those who have brought them up, telling their success and failure, making known their hopes and fears, and seeking wholesome advice where it is never denied them? Is it not consoling to see our sailors, as soon as they land, hasten to visit the house in which they were reared and taught—our soldiers, save their pay to come from the extreme limits of the country to revisit the old

scenes, revive the old recollections, and spontaneously offer themselves during their short stay to renew their spiritual strength by the reception of the Holy Sacraments?"

Now, we may remark, if the educational, industrial and religious training adopted at Ruyssede have been productive of such grand beneficial general consequences, in regard to youths of such a perverse character, as that of the pupils of that Institution is represented to be, at the period of their entrance into it, what happy results might not be anticipated from the adoption of a similar system in favor of poor children, whose youth has been happily preserved free from the vices and misfortunes, by which the early life of the pupils at Ruyssede had been so grievously debased?

In no country more than in India is the introduction of such a system as that at Ruyssede so necessary for the training up of especially the youth of the Christian community. With the aid of such a system, we should be enabled to see amongst us, in the space of a very few years, numbers of industrious, orderly respectable East Indian tradesmen, who, partly by their knowledge of the English and Vernacular languages, and partly by their familiar knowledge of the Native character and customs, as well as by their being better able to bear up against the climate than their European rivals in business, would, doubtless, soon obtain a large share of the public patronage.

But besides the great and numerous advantages, which would in this way be derived by the East Indian Community, another important benefit would also accrue from the introduction amongst us of the system now under consideration. The benefit we here refer to is, that by means of it, East Indian youths would become qualified to emigrate with every fair prospect of success to other countries, and especially to the Australian colonies. For they would then carry with them those habits and attainments, which would fit them, not only to earn a decent maintenance for themselves and their families, but also to become useful and respectable members of the country of their adoption. At present, from the general want in the East Indian Commu-

ity of the habits and attainments here alluded to, the great bulk of that Community is excluded from emigrating with any likelihood of success either in Great Britain or in its Colonies.

It seems to us also, that another strong argument, in favor of the introduction, especially among the East Indian community of an Industrial system of education, such as that practised at Ruyssede, arises from the consideration, that accordingly as English education is diffused among the Hindoos and Mahomedans, and amongst the Hindoo youth it is spreading rapidly, the difficulty on the part of the East Indians to procure situations in Government or Mercantile Offices, will become every day greater and greater. And this not only because of the Natives being far more numerous and influential than the East Indians, but also because the same Salary, which would amply suffice for the wants of a Native Clerk, would be by no means adequate to the decent support of an East Indian employé of the same standing. It need hardly be remarked, that in Government or Mercantile Offices, it will always be the ordinary rule to get business done, on as cheap terms, as may be judged consistent with the welfare of each department respectively.

But how, it will be asked, could such an Industrial Institution as that at Ruyssede be introduced among us? Certainly, to introduce it on such a scale as would render it really and generally beneficial to the East Indian Christian community, the interposition of Government would be necessary. For not only is the East Indian community, too poor to be able to meet the cost of such an experiment, but, unfortunately very many belonging to it entertain, at present, such absurdly proud notions, as would very probably render them hostile to such an undertaking. These foolish persons, instead of co-operating towards a measure of such importance to the real welfare and respectability of their own body, would, doubtless, try to create a factious opposition to it, and, for this purpose, would recur to their familiar resource in such circumstances, viz. the publication in the local press of anonymous letters, distinguished alike for bad English and for the bad feeling of the writers.

But, if Government were generously and liberally to come forward and patronise the enterprise in question, no petty contemptible opposition of the kind just referred to could mar the progress and success of the undertaking. For in spite of every effort of faction, both a large number of East Indian Patrons of the Scheme under consideration would, we are certain, stand forward in its support, and in our own Schools alone we have numerous youths, who would at once gladly profit of it, especially if the Religious arrangements connected with it were such, as to satisfy the just solicitude of their Pastors for the preservation of the faith and morality of the little ones confided to them.

And, undoubtedly, it would be well worth the consideration of a paternal Government, to devise some measure with the view of introducing habits of industry among its East Indian Subjects. With respect to the Adult members of the East Indian Community, any effort to ameliorate that portion of it which stands in need of change would, for many reasons, prove abortive. But not so with the rising generation. Among this class, there are very many, who with due care and training would be sure to become respectable tradesmen, and the example and success of these would soon induce many others of that Community to engage in the same industrial pursuits, by which their fellow-Countrymen had attained to a decent and comfortable position in society.

Now to accomplish so happy a result, we know no means more practicable or more economical, than the introduction into each of the Presidencies of an Industrial Institution similar to that at Ruyssede. It would be easy to procure a copy of the rules and regulations of that Establishment, and so far as climate and other circumstances might demand, to accommodate them to the exigencies of the community, for whose welfare the Institution here spoken of would be established. We feel, moreover, confident that it would not be difficult, were the enterprise in question once patronised by the Indian Government, to induce some of the superintendents and teachers of the Ruyssede industrial Institution to come out and take charge.

in conjunction with other approved superiors chosen here, of the proposed schools of industry, at least for such a length of time, as would be necessary to initiate the resident superiors in the admirable system of the Belgian establishment. We commend the subject on which we have here enlarged especially to the kind notice of the present Most Noble Governor General of India, for there is no other man in India, who, not only by his exalted position, but still more by his practical good sense and experience, is so competent to carry out successfully the enterprise now in question. Neither is there any other enterprise that we know of, the accomplishment of which would, if properly carried out, do more towards raising from their present abject and helpless condition to one of independence and efficiency the great bulk of the Christian population of India, than that on which we have been just treating. Were that enterprise once effected on a grand scale throughout the Christian portion of the inhabitants of India, not only would the cause of morality be greatly advanced, and many scandals removed by the introduction of habits of order and industry, but, moreover, in this way, Government would raise up in various important districts of the country numerous, intelligent, faithful and devoted subjects, on whose services and loyalty it might securely rely, whensoever these might be put in requisition by any of those unexpected emergencies, to which, from many causes, the British rule in India must be, if not always, at least for a long time to come, greatly exposed.

## Selections.

### WHAT HAS BECOME OF PUSEYISM?

(From the *Catholic Mirror*, the official organ of the Archbishop of Baltimore.)

Ten years ago the Puseyites were in high spirits, and cherished grand designs. In England, they bid fair to dominate over the most ancient and renowned University. The ablest review which has perhaps ever appeared, at least in our language was devoted to their case. They included in their number the most brilliant and learned men who for a long time had appeared among the English clergy, and were rapidly making proselytes among their clerical brethren,

and especially among the younger and more enthusiastic portion. Their doctrines were gaining ground among the laity, especially among the younger and more enthusiastic portion, as well as the higher classes. The press was teeming with their works, theological, historical, homiletic, biographical, and poetical, recommended by the riches of learning, the graces of style, and the decorations of the typographical art. They dreamed of nothing but the revival of monastic orders, the restoration of worship, liberation of the Church from the thralldom of the State, the total regeneration of Anglicanism, and grand re-union of all the divided portions of Christendom. In the United States, something of the same kind, though on a lesser scale was forwarded, headed however not by simple Presbyters, but by Bishops. In some respects, the self-styled Catholics, as they loved so dearly to call themselves, had a fairer field open before them, in America than in England. They boasted much of their purer Eucharistic Liturgy, their liberty to meet in council and their other special privileges. They coveted this fair and broad land of America, and thought to fill it up with their episcopal sees and churches, and to become the Church of America. They sent a grand embassy to Constantinople, a Bishop with his Priests and Deacons, to coax the wily old Greeks and Armenians, to come to terms and admit them to brotherhood. Already imaginary monasteries and convents, a celibate priesthood, and some real altars, crosses, and cassocks, were appearing, as signs of life, and tokens of hope. These things were quite rife about Baltimore in particular. Ominous looking crosses, which even last month frightened poor old Mr. Gavazzi so much, were starting up here and there, the street was sometimes quite black with cassocks, and the poor Irish labourers and servant girls were touching the hats, and crossing themselves, surprised at seeing so many Catholic Priests promenading the city, mysterious groups of people were seen wending their way, morning and evening, some out of the way spot for daily service; as the good Catholic going to Mass or to visit the Blessed Sacrament, wondered what they were doing. Even something like Mass appeared old, sedate St. Paul's on every Thursday in the month. For the first time a 'True Catholic' rose on the benighted land of the Popish Lo Baltimore, to supersede all general Councils in his sententious decisions of all questions in Law, Morals and Theology.

Such and much more was Puseyism ten years ago. What has become of it now? In England, it still lingers on, and is spending its dying energies partly in a petty spiteful warfare with the Catholic Church, and partly in a self-attempt at 'Romanising.' The last news of the Puseyites is, that they are attempting to introduce the Rosary. Will they do as a certain priest did, while yet a Puseyite who slyly dipped his hands into a holy water stoup? What has become of Puseyism in the United States? Where are the convents? Where are the crosses? What has become of the mission to Constantinople? Of the great leaders of Puseyism one Bishop is living in a continual state of

ension, and in another of impeachment; a third as suspended his cross in St. Peter's Church, and the one who is confessedly the greatest man of whom the Episcopalian sect in this country can boast, is already prematurely broken down, as much by the ingratitude and insolence of his subjects who beset him as dogs worry a sick lion, as by the thankless toils of his episcopate. The great Coryphaeus of the press is now inactive and forgotten. The enthusiastic clique of young disciples is broken up. Some are dead in the bloom of their youth, others have disappeared from view, and of the remnant some have subsided into fashioned Churchmen, and others are glad to keep their Catholicity to themselves, and to go on in the most quiet and inoffensive way they can. Puseyism in the United States is dead. The day of prosperity for the Protestant Episcopal Church is over. The influx of choice young men into her ministry has almost ceased, and the current which was bringing so many of the Puritans into her communion has been turned off. She is no longer aggressive. Her divines are no longer as before, occupied with a positive war on Puritanism, and a defence of Apostolic Succession, Sacramental Graces, and other Catholic doctrines. She is now on the defensive, and barely able to make a weak resistance to the Catholic Church. The Low Church element is gaining the ascendancy, and, in the person of Dr. Johns has recently gained a signal triumph in the convention of Maryland.

Who has gained by the Oxford movement? The Catholic Church. Those who began and kept on in real earnest, have become Catholics, or are becoming so. The stream of this movement has set towards the Catholic Church. Why is this? How did those, who in the beginning laughed at the idea of going back to Rome, become thorough Roman Catholics in such numbers? In the first place they were conscientious, and wished to find the truth. Secondly, they became disgusted with the Anglican Church, because they found her all corrupted with heresy, and destitute of all claim to the character of a true Church. Thirdly, they studied, and some of them profoundly, the Catholic doctrines. Fourthly, they fasted and prayed. Fifthly, they feared eternal damnation if they remained any longer in the Anglican heresy. And finally, God gave them the supernatural light of faith, and they followed it, into the haven of rest and peace, where they now repose, and from which they look out with pity on those who are tossing on the waves of doubt, and with grateful hearts for the grace they have received, exclaim incessantly, DEO GRATIAS ET MARIE.

#### THE ORDER OF LA TRAPPE.

*Some Account of the Monastic Institute, as shown forth in the Rules and Customs of the Cistercian Order.* By the Rev. John Wyse, Catholic Priest. London: Richardson.

#### THE ABBEY OF MOUNT ST. BERNARD.

The Abbey of Mount St. Bernard is situated in a very desolate and hilly part of Leicester-

shire, which circumstances, we may remark, although generally disadvantageous, are yet in some respects of great service to a monastic establishment. It lies at the extremity of what was once the Forest of Charnwood, and, curiously enough, on ground which belonged formerly to the Cistercian Abbey of Garendon, dissolved under Henry VIII. An hour's drive from the town of Loughborough, which was then the nearest railway station, brought us for the first time to those hospitable convent gates, where since we have so often received a hearty welcome. At about half distance between Loughborough and Mount St. Bernard the road diverges from the highway and turning directly to the left, enters a dreary part of the country, which would look truly desolate were it not for the cultivation of the last thirty years. At the summit of the first ascent, the abbey church and cross come into view; but there are yet many hills and dales to ascend and descend before the traveller attains the object of his journey. When his patience has been well tried, he is suddenly rewarded by the sight of the long grey roof of the monastery church; and soon the abbey itself appears, in a part more solitary if possible than the rest of the country. The house and grounds being in a great measure hidden by a large rock or hill, are seen at first rather indistinctly; but this in no way diminishes the interest of the locality, whose charms are only increased by a certain air of mystery which hangs about it. By degrees, the stranger, guided by the large cross (which, from its prominent position on the rocks, is seen for many miles), winds around the intervening hills, and, after various detours, arrives at length at the gate of the abbey.

Here it was our distinguished happiness to be received by the guest-master, who is one of the Monks charged with the entertainment of the guests. He who now fills that office is well known to all visitors at the abbey, having held the post with admirable prudence for many years. Never shall we forget the hospitable reception we met with at the hands of this true son of St. Bernard. His venerable appearance and moribund aspect, mastered by a religious life of forty years, it was impossible to disregard. But what confounded our youth, and filled us with admiration, was to perceive that from that moment forth we were placed upon the list of his friends, with no further claim on our part than that of being his brothers in Christ. This trait impressed us as the perfection of that brotherly love enjoined by Our Blessed Lord.

In conformity with the rule, we were first conducted to the church, that in the presence of the Holy Sacrament we might thank God

for our safe journey, and pray that our visit to the monastery might prove conducive to our spiritual welfare. Afterwards a chapter from the "Imitation of Christ" was read to us in the guestroom, and during the supper which followed some pages from the "Life of Saint Stephen Hardinge." At a suitable hour we were shown by the guesmaster to our apartments for the night. Here we found—certainly no refinement and luxury—yet everything that was essential to the comfort of a traveller, provided by that tender charity which never forgets a want or neglects a service. A bed, a few chairs, a kneeling desk, furnished with a crucifix and some pious books, a plain un-garnished table, with ink and writing materials, such and the like were the contents of the modest chamber to which we were invited, but to which the affectionate welcome of the good Monks gave a charm unknown in the mansions of the great. The worthy Father then announced to us that in a few moments the bell would ring for the service of Compline, and after an admonition to make ourselves perfectly at home, took leave of us for the night.

We were anxious to listen to the chant of that famous "Salve Regina," which one had heard of so often as some thing peculiarly characteristic of the severity of Cîteaux. It was with this purpose that we descended into the church, and there was presented to us an opportunity of witnessing the living embodiment of what the ardent admirer of mediæval faith has doubtless often wished to see restored to England. From our tribune which was allotted solely to strangers we beheld before us long rows of white figures ranged round the choir on either side, and clothed in the flowing habit of the Order, the Priests and professed Monks occupying the stalls, and the novices and lay brothers standing modestly beneath. The Abbot was in no wise distinguished from the rest of his brethren, except by a little cross of plain wood, which he wore suspended on his breast by a purple cord. But we were in a living monastery. The middle ages stood up again before us—no longer in the past, with all the melancholy dreams of sweet remembrance and unavailing regret, but in the living present, with the glory of a resurrection and the joy of a long desired return.—(Pp. 9—12.)

#### THE COMMUNITY AT WORK.

It was the hour of manual labour. To have left the monastery without seeing the Monks at their work would have been to lose the best answer which a friend of the Religious Order is enabled to give their opponents. Under the conduct of our venerable guide, who explained everything to us with in-

finite kindness, we soon attained the conviction that the life of a Cistercian Monk is not one of idleness, and that, if from his poverty and other circumstances he does not entirely suffice for his own maintenance, nothing is left undone upon his part to overcome such difficulties. The whole community was at work; the greater part out of doors, some at the grange, employed in farming arrangements; others in the fields where they directed various important agricultural labours, or where, less skilled perhaps than their neighbours in any particular undertaking, they humbly gave their assistance to some more practised hand. Others again were engaged in duties of a household nature, such as the cow house, the dairy or the buttery afforded. Would a fair number had their occupation within the house itself. These also had their allotments, and were carefully portioned out to different persons, according to each one's strength and capacity; thus, whilst to one Brother was assigned the cleaning of the cloisters, to another was committed the care of the dormitories, to a third, everything that appertained to the service of the church, and lastly, to some skilful workmen the still more essential departments of the kitchen and refectory. Besides this, there was a forge and a mill; and by the frugal and watchful care of the Abbot means had been found to erect first a brewery, and afterwards a baking establishment—all of which were placed under the superintendence of at least one of the Monks, and in some cases gave employment to many. Then there was the Abbot transacting every kind of business in his room, which from the numbers that besieged his door, was clearly the centre point of the general activity. Or it was the Prior, upon whom, in the absence of the first Superior, devolved the duty of directing the works, and seeing that all things proceeded with regularity. Or the Sub-Prior, who is one of those persons the contrivance by some ingenious process known only to Saints to appear at the same time in different places; for so we best express the idea uppermost in our mind, on witnessing his indefatigable energy and zeal to inspire courage into the hearts of his saintly Brethren. Or again, it was the Master of Novices, man hoary in years of penance, but whose countenance seemed to beam with love and anxiety for his youthful charge. These might be seen leading about from one set of labourers to another, beguiling the way with prayer, that, by constant familiarity with the description of conventual work, their spirit might be well tried, and that at the same time they might have a fair and just experience of the monastic life before they committed the

selves irrevocably to its observance.—(Pp. 14, 15.) beheld was of earlier date than yesterday.—(Pp. 16, 17.)

## THE DORMITORIES, LIBRARY, &amp;c.

Each part of the monastery was shown to us separately in its turn. Thus were we taken in succession through the dormitories, where, displayed along the walls, could be seen what the guestmaster smilingly told us were the "beds" of the community. At first we had scarcely understood him, so little resemblance was there in the articles in question to that modern sleeping apparatus termed a bed. But upon closer examination they proved in fact to be those celebrated Cistercian cots constructed rudely from plain boards and straw, but which, in their very rudeness, have restored peace of conscience to many who could not find it on the bed of indolence and luxury.

Our next visit was to the library. The books were entirely of a certain description, and the Monks being poor, the catalogue did not appear very extensive; but from the worn condition of some of the pages, and the general unhealthy state of the covers, it was plain that the inmates of the abbey did not make a sparing use of their little store. The chapter-house and infirmary came next in rotation, and we should omit a duty if we did not praise both in the highest terms. In the latter especially the plan and arrangements seemed excellent, and reflect credit on the pious lay-brother who presides there. Everything that a sick man of the most fastidious taste could desire or want is prepared by the careful solicitude of the Monks, always, however, with due regard to their vow of poverty, which never permits them to waste in superfluities what might be given with profit to the poor of Christ.

Returning to the guestroom we passed the entrance gate of the abbey. It was there our pleasure to witness an illustration of what true benevolence can effect when practised by men who, poor themselves, yet give to the poor, and when they give, give not from their riches, but from their actual necessities. The time had arrived for serving out that part of the daily charities comprised under the head of "dinner," and already a considerable number of poor had collected. To every one was given a plate of soup, with vegetables and bread, and as each received his allotted portion, we could remark his thankfulness for the gift visible in one by the brightening up of his dejected features, in another by a word or two of heartfelt gratitude, in a third by a bow or curtsy, rude in itself, but graceful in its meaning—in all, by the respect and reverential bearing exhibited towards the good Fathers, which indicated that the scene we

## HEALTH OF THE CISTERCIANS.

Citeaux, with all its austerities understands better how to preserve the lives of its inhabitants. In that mansion of peace, consecrated alike to fasting and calmness of mind in the midst of that penance which has subdued the worst of passions, man dies less quickly than in the world. Diseases such as apoplexy, gout, palpitation of the heart, gravel, and many others we could name are there unknown. In the year 1832 Europe received a fatal visitation from the East. No town or village, escaped the ravages of that fearful epidemic; and yet it is a well ascertained fact that out of the many monasteries of the Cistercian Order in France, not one was touched by cholera. Other such extraordinary facts may be cited and authenticated from a book written on the subject by a monk of the Abbey of La Trappe. The holy man cites with gladness the words from the book of Job—"Thus far shalt thou come, and shalt not proceed further." To this testimony we may add the following proofs of longevity—a few out of many:—Father Anthony, Abbot of La Molleraye in France, died in the year 1839 at the age of seventy-five. Father Stephen, Abbot of Aiguebelle died in 1841, aged ninety six, having undergone, in addition to the usual austerities of the Order, all the trials and extraordinary fatigues consequent on the French revolution and the anger of the Emperor Napoleon. Only last November, at the Abbey of Mount St. Bernard died father Bernard in his seventieth year, forty-four of which had been passed in a monastery. Lastly in the French abbey at the present day there are many Monks who might be pointed out as octogenarians; and nearer home, at our English abbey, there are several between sixty and seventy, one seventy-five, and another who has attained the green old age of eighty-four.—(Pp. 22, 23.)

## CISTERCIAN SILENCE.

[It is objected that] the Cistercian never speaks, his silence is absolute. We answer fearlessly that he does speak, and often: that others speak to him, and that no communication with his neighbour of a useful nature is refused to him; in short, that he profits by all the advantages of the use of speech, without being subjected to its inconveniences. He speaks when he sings or recites the Divine Office in choir, when he confesses, when he consults his Superiors, which he does as often as he pleases. He speaks in the chapter room, whenever his advice is asked. He



speaks in the cloister or the refectory, when it comes to his turn as reader. He speaks again at his work, whether it be to give orders to others such as the nature of his office may require, be it that of Superior, guest-master, infirmarian, cellarer, or master of novices—or whether it be to receive the necessary instructions for the execution of his allotted work. It is true that before he speaks he asks permission of the Superior present by a sign; but his request which is to him an act of penance, is seldom or never refused. But should charity demand it, he speaks even without leave. The traveller having lost his way, does not address himself in vain to the Cistercian whom he may find at work in the fields; the recluse will quit his labours, in order to put a stranger on the right road. In one word the Religious are permitted by their rule, whether amongst themselves or with strangers, to communicate with their fellow-creatures in whatever manner is conducive to charity and holiness of life. What the rule forbids are useless conversations, discourses for mere pleasure, the indulgence of self love, and other dangers the usual attendants of worldly talk. In general the man of the world takes no pleasure in conversation unless he can domineer over others or talk scandal of the absent, or unless he is praised to his face. Hence such jealousy, such hatreds, such rivalry in a state of society calling itself happy. Contemplate, on the other hand, the real happiness which the rule of silence gives to the Monk. He never pronounces a useless word and, as a matter of consequence, is surrounded with friends—(Pp. 26, 27.)

#### THE MONASTIC INSTITUTE USEFUL TO SOCIETY.

The progress of the times demands still more strongly a safety valve, as it were, something to rescue it from the vortex to which it is rushing—an outlet it must have, to save it from the crushing evil of repressed fermentation—where is it? slavery, perhaps? horrible! this is an age of civilisation!—ah, civilisation, we had thought of that; but how few there are, who, as they enjoy the benefits afforded by the civilisation of the day, give even a thought to the source from which it is all derived! still smaller in number are those who would take a lesson of experience from bygone times. Yet, here are the Religious Orders continuing as before this work amongst us. Such, therefore, is the fmedy held out. Something must be done to avert the impending evil; for the time will come when even Australia and the backwoods of America shall have had their fill. On the one hand there is slavery, a return to which is

scarcely possible, should there be yet on earth heartless fiends to wish it; on the other, there is the monastic insatiate—the sweet and blessed refuge of the middle ages. All the men who, touched by the grace of God, vote to pass their lives in continence and poverty who run to bury themselves in solitude, and are so many competitors the less in the race of professions—each vocation found, is an ambition set aside—every privation endured, is voluntary renouncement in favour of the less resolute. This is true to the letter. Political economists have acknowledged the fast and penances of Christians and of Religious Orders to be profitable to the rest of humanity, and the indulgences they refuse themselves, to be an additional contribution to the wants of age. Such is the testimony of so great a statesman as the Emperor Napoleon who qualified the Monks of La Trappe as “men who worked much and ate little,” and who therefore could not be “hurtful to the state.” (Pp. 42, 43.)

The first chapter of this little work originally appeared in the form of a letter to the *Lamp*, to which popular periodical we are glad of this opportunity of calling attention. The number we have placed at the heading of this notice contains an article on the last session, in which the services of Mr Luca are spoken of in a manner so kind, that though we do not transfer the remarks to our pages, we cannot but acknowledge our obligations for them. Catholic popular literature can, in an eminent degree, assist the labour of the Catholic public man. The cheap magazine finds its way to many a fireside where it is encouraging to think that when he is exerting himself for the civil and religious benefit of poor Catholics, whether in the army, the workhouse, the prison, or wherever else masses are congregated who cannot help themselves, his exertions are kindly and generously appreciated, good wishes breathed for him, and, what is more, prayers offered up to Heaven on his behalf. In return, we wish our excellent contemporary all success in his share of helping on the good work. The difficulties attending the management of popular literature are great in numbers, but we do not think that Catholic society in general are sufficiently aware that Catholic popular literature, for reasons we have over and over again pointed out, are peculiarly great, with reference to the gigantic opponents of the whole multitude of sects it has, single-handed, to deal with. For a time, in such a country as this, Ca-

\* —des hommes qui travaillent beaucoup et qui mangent peu, et par consequence ne sauraient nuire à l'état

holic popular literature can scarcely be conducted but at a loss. It is like the creation of a new branch of commerce, useful indeed to a nation, and which sooner or later will spread widely, but which at first requires the helping hand of a wise government. The rich and accomplished Catholic society should feel that to enable literature such as is imperatively required by their poorer brethren to take root, cannot be thoroughly established unless they help it, not only with their enlightening moral and intellectual influence but also with their material assistance. Our wealthy classes ought to feel that very much responsibility rests with them in the question of the establishment or the failure of what I admit to be an immense need—a Catholic popular literature.

#### ASSOCIATION FOR THE CONVERSION OF ENGLAND.

(From the *Catholic Standard*.)

Jesu Christi Passio.

##### LETTER VII.

In my last letter, I entered upon my apology for attempting to move Catholic powers broad to the enterprise of gaining this country to God and His Church, and for this and appealing to the sovereigns and other rulers of those powers. I said something by way of answer to the thought which I conceived might arise in many minds, and perhaps be expressed by some mouths that it was foolish to expect, young princes to have any ideas in common with me, and that it was not only foolish to expect, but an error in principle to wish, that governments and rulers should interfere in any thing of the kind. I had supposed another difficulty to be made; namely, that if this sort of work went on, and others followed me, it would raise another storm of persecution against the Catholic body in England. It is this difficulty which I propose now to meet. The alleged fear of offending our government has been all along one of the objections to entering warmly and openly into the great enterprise, which I have found the most in my way, both at home and abroad, ever since I began my work. I have always had in my mind an argument in answer to this, of which I do not yet see this fallacy: "If this government," I have said to myself, "and all the governments of the world are offended, but God is pleased, it surely cannot be imprudent to brave their displeasure. Greater is He that is on our side than they who are against us." But practically I have found that in reasoning with people, to persuade them of the prudence of a certain course, we

must, generally, as it were, concede that God has ceased to exist or can do nothing; but even making this very considerable concession, I have yet persuaded myself and tried to persuade others, that no danger need be apprehended. I have argued thus: Our rulers either have a secret conviction that the Catholic religion is true, or they have not. If they have, they do not choose to own it now; but is it possible to think that they would not be pleased, that by the prayers and good example of Catholics, people's minds should be gradually brought round, and they might be set free from the oppressive bondage of mind in which they now must be—obliged in some way, for their temporal interest, to dissemble their conscientious convictions? But why should I have to judge them thus to be dissemblers? I will not so judge them. I am convinced they are, as I myself was formerly, without an idea that the Catholic religion is what we believe it—the one, true, perfect Faith which the Son of God planted on earth. They look on it as more or less an erroneous system; and, therefore, whether they have any belief in the efficacy of prayer or not, they cannot possibly imagine that the prayers of all the Catholics in the world, supposing we could bring them all to do nothing but pray for England's conversion day and night, would have the least influence, except indeed to bad Catholics themselves, to discover the supposed errors of their creed. The supernatural effect of this element, supposing it became—what I have always demanded—the grand enterprise of the day among Catholics, they must look upon as a nullity; but if at least they are wise men of the world (and I suppose I may say, with the concurrence of almost all the world, there are none wiser), they must see the natural consequence of such a movement—that it would of necessity gain for England the affections, the love of all the Catholic world, it would be a vast movement of love; and would they, could they be displeased at this? If they were profoundly, radically evil and wicked, they might be displeased, as would be the Evil One himself; but would it be prudent to judge them so; I think it would be the height of imprudence; because it would be against charity, and because the Almighty has made a declaration and will not retract it, "With what judgment you judge, you shall be judged." I can see no cause, why, because a man is in power, he is to be out of the pale of our charity. Is there not enough in the thought that he is exposed to a more severe and strict judgment from God to move us to even greater charity towards

him that if he were a simple individual? Such as these were my reasonings; but it is on facts that I intend principally to rest my present argument; and so I proceed to relate now the substance of conversations which I have had on the subject with some of the leading people in our government. The prudence of my bringing them thus before the public, I dare say, will be questioned by some; but, thanks be to God and to my good friends and critics, I am grown something less sensitive to the danger of being criticised than I used once to be. It sometimes makes me terribly sore. I feel after it sometimes as if I had had a great beating; but the difference is that I summon up courage again after a little time, which I used not to do formerly, to go on again and do what I think right, or thereabouts, at the risk of fresh bastinadoes. I hope, with time, and the help of my friends' giving me good exercise and practice, to become more valiant and free yet, as I go on. Here then is my first narrative.

One day early February, 1850, I had been on an expedition down to Westminster. I look back on all my walks during a certain period, that is, while I was constantly wearing my Passionist habit, as expeditions. Indeed they were eventful ones in their way. I was returning through Parliament street, and having an hour to dispose of as I passed by Downing street I thought I would now try, what I had long thought of, to have a conversation with the Premier. I asked, "Is Lord John Russell at home?" The messenger (query?) who came to the door looked at my figure with some surprise then said, "Yes, Sir.....but he is engaged at present." I said, "Will you be so good as to say to him that Lord Spencer's brother would wish to speak with him?" "Walk in, Sir," he answered; and to my surprise, I must say, I found myself at once in a waiting-room, and five minutes later was introduced to Lord John. He rose to me, and kindly pointed, to a chair. I said, "Do you remember me, my lord?" "Oh yes," he answered. I then proceeded: "I hardly know whether what I am now doing is wise or not; but I will explain my reason for asking to see your lordship, and you will judge. You are aware, probably, that it is now some twenty years since I became a Catholic. Ever since that time my whole mind has been bent on leading others to the same faith, and, in short, on the conversion of this country to Catholicity. For this end I have endeavoured, as far as it was possible, to move all Catholics throughout the world to pray for the conversion of England. I have also spoken with as many as I could of the leading men among the Clergy of the

Church of England and among Dissenting Ministers, to move them also to pray that God would bring this country to unity in the truth wherever He sees it to be. I am almost always received agreeably on these occasions—for all seem to agree in what I think cannot be denied, that if there is anything which threatens ruin to the power and prosperity of this country it is our religious divisions." His lordship here, without speaking intimated, as I understood, his assent to this last sentence, but interrupted me by asking more particularly—"What do you propose to Dissenters?" "The same," I said, "as to Anglicans. I conceive this prayer is proper for them all alike.".....I proceeded—"Among Catholics I find myself constantly met by the objection that if they come forward openly, as I wish them to do, it would offend those in power in England. I answer them, I am convinced it would not; but in order to satisfy others rather than myself have at last thought it well to come to this first authority and ask. I will remark to your lordship why I say this. Among all Catholics I am particularly intent on moving the Catholics of Ireland to undertake this cause. I first went to Ireland for the purpose in 1842. Now, I look upon it as certain that if the Irish had then undertaken, as I wished them, to pray for the conversion of England, and had persevered in that work out of charity, they would not, in 1848, have thought of making pikes against England and this would have saved our government some millions of pounds perhaps. Pikes are well enough in their place, but I consider that charity would not have prompted the making of them on the occasion. Again, I will say that my favourite individual object in Ireland is to enlist in my cause your lordship's illustrious correspondent, Dr. McHale and it is my opinion that it would improve the style of his letters if there were introduced into them some expressions of charity towards England." Lord John slightly smiled and then proceeded with his answer as follows:—"In answering you, I beg to be understood that I do not speak as a Minister but I will tell what I think as an individual. The entire liberty which exists in this country for every one to think as he pleases, and to speak what he thinks, makes it appear to me difficult to conceive how a reunion of all the different religious opinions could be effected. That is at least a distant prospect. But anything which would tend to a diminution of the spirit of acrimony and of the disposition of people of opposite opinions to misrepresent one another's views must do good." Then he added in a very pleasing tone, "and I will

tell you, that I consider the body to which you belong is the one which suffers the most from such misrepresentations." I said then:—"After hearing your lordship's answer, given with such kindness, I am quite happy at having come; and I think I may infer, from what you have said, that you perfectly approve of my proceedings, for the tendency of them entirely is to remove the misapprehension which exist on both sides of the other's principles. I am convinced that Catholics generally have a very mistaken idea of what respectable Protestants are, and there is no doubt Protestants are very widely wrong in their opinions of Catholics. I am working to counteract this error on both sides."

To this he did not reply; and as I had gained all that I desired, I rose to take my leave, and said—"I frequently say to persons with whom I have had conversations like this, what I will now say to your lordship, that I do not promise secrecy concerning them; but I request as a favour, that if they should ever hear of my making what they consider an improper use of anything that they have said, they would call me to account for it." On this sentence, likewise, he made no remark, but added again—"I repeat once more that I have not spoken as a Minister, as I do not think this is a matter with which I have any concern in that character." I replied—"I understand you, my lord; yet I will say that it appears to me, that I have reasons to have addressed your lordship in your public character. You have the distribution of the highest Ecclesiastical preferments. Now, in our country, we all fancy we may do what we can to bring about appointments to offices which will be to your mind; and since, as you perceive I wish to deal with the Anglican Church as well as with our own, I think I might say a word for the appointment of Bishops who would be lovers of peace." His lordship smiled, slightly bowed, and I withdrew.

I have acknowledged to my present readers, in saying that I acknowledged to Lord John Russell, that before knowing how the interview with him would go off, as they say, I had some doubts as to the wisdom of my step in seeking it. Since then, however, I have never had a doubt of this; I was only waiting for the time when I might avail myself of it to some advantage. Whether the time is now come, and whether, what I am now doing in publishing this narrative be the way or at least one way to turn it to good, I have at present, some degree of doubt; but very little. We shall see what will happen. I expect after a little time that I shall be as well pleased at having

thus published this conversation, as I have been till now at the conversation itself. I have more than one end in view in doing this. First, there is the end for which avowedly I went to Lord John Russell, as well as to other members of the government, especially Lord Clarendon while Lord Lieutenant of Ireland, and Lord Palmerston while Secretary of State for Foreign Affairs—namely, to have data for satisfying Catholics at home and abroad, that there was no reason to fear offending our rulers, by the most open declaration of our determination to gain from God by all methods of spiritual force the return of this kingdom to Catholic unity. I believe there are some who will smile at me and pity me for being so weak as to put my confidence in the words of men, especially of men in power. There are some would be thought compassionate people in the world to whom I am disposed to say, "please to keep your pity for yourselves." I certainly do not envy those who cannot trust on one's words. Will they tell me that they have all confidence in God? If that were so, *mens male*, there would be some comfort to them; but I doubt it much. Hope in God will not be very abundant where charity is scarce. Well; let these pass. I think some readers, if but few, will sympathise in my satisfaction at the remembrance of my visit to Downing-street for this first reason; and likewise for the effect which the hearing and reflecting on it may have on those whose hearts God will touch, towards the removing of misapprehensions, the diminution of *odium theologicum*, on both sides of the question the increase of love, joy, peace, and some more of the sweet fruits of the holy spirit of charity.—I am, your faithful servant in Jesus Christ,

IGNATIUS OF ST. PAUL, Passionist.

St. Joseph's Retreat, Sept, 10, 1853.

[Tablet.]

## PRACTICAL LIFE AT THE DIGGINS.

Here, is a wholesome homily for any "nice respectable young gentleman" intending to make an easy fortune in the Land of gold:—

Where do all the fools come from? Are they forced, like mustard and cress, or imported in shiploads, like early cherries? There is no article whatever of which the supply is so entirely and always in excess of the demand. In the sacred name of £. s. d., how would the Hebrews exist but for this fact? The dispersed children of Israel would long ere this have been driven back to their own beggarly Jerusalem were it not that every season brings a fresh supply of young gentlemen wanting "accommodation," or young housekeepers frequenting.

auCTION-rooms. Certainly, the experience of this metropolis might prepare one for the modern *Argo*, the ship of fools sailing to Australia. We don't call a man a fool who, having a good broad back, joins well packed with sinew, brawney arms, the hide of a rhinoceros and, more, than all, the heart of a lion, cannot keep this noble machine in proper condition on 10s. a week—paid one week, and intermitted the next; and therefore hies off to the diggings. If in England, he can do nothing better than ply the pick or the spade, or perhaps go on carrying 50lb. of brick up to sixty rounds of ladder, from six in the morning to six in the evening, and all for 2s. a day, which will barely keep himself, not to speak of a wife and child he is no fool for going where sinew and bone stand a man in more stead. No, he is the man for Australia. He is the true lord of the golden soil. England, with its parish allowances, its workhouses, its stone-yards, water gruel, and Mr. Chadwick, is no place for him. In Australia he is a moving mine of wealth, a living nugget of gold, a rich vein of auriferous quartz, a real crushing machine. Let him go, and he will find his place. Only let him beware of strong drink, whether for thirst or for pride. Let him eschew evil company, and keep the middle of the road as he walks through the streets of Melbourne after nightfall. Above all, let him not be fond of showing his belt round his body, and his nugget of sixty ounces in his breeches pocket. With these and a few other cautions, the Briton, be he Saxon or Celt, may pick up enough in a few years to purchase a farm or open a shop in his country. So also may the carpenter, the blacksmith, the bricklayer, and any other whose labour is manual, and whose craft is of the useful and elementary sort. The stout domestic servant will get on well there. None of these are fools for going to Australia. Who are the fools, then? Superfluous clerks, redundant fine gentlemen, cracked brained scholars, never-do-well fellows of all sorts, hypochondriac milliners, poets with no readers, flunkies with no characters, and individuals of no profession, class, or description whatever. They are fools in England, and they will be still worse fools in Australia.

Let us take our modern Argonaut—some clerk or shopman, sick of £50 a year threepenny buses, half price at the Adelphi, frock coats in the best style at 26s. 9d., and general insignificance. Let him beg, borrow, or steal enough to pay for a "select berth" to Melbourne. We will not dwell on the horrors of the middle passage on drunken doctors, lying-in women, rations of beef consigned to the sharks, water putrid, passengers fighting, no lights below, hatchways battened down, luggage all at the bottom of the hold, and saturated with sea water as early as the Bay of Biscay, insolent captains, determined round-robbins, Bass's ale at 2s. 6d. a bottle, and latterly not to be got even at that price. We must pass all that, for it is not our present topic, and we must suppose our young cockney, in a most venomous state of mind, but, strange to say, in better health than he was ever in before, in the harbour of Port Phillip, as near

as his ship will take him to Melbourne. Then comes the tug of war, not between Greek and Greek, but between two very unequal belligerents. The poor fellow longs to land, if it is only that he may snap his fingers at the captain, steward, and cook, and rush to the magistrates with some fifty distinct grievances. So he hails with ecstasy two or three boats approaching the vessel. Having often gone from London Bridge to Westminster very expeditiously and pleasantly for 2d., he has rather a humble view of river navigation, especially in the craft before him. To his utter disgust, he finds that the charge for taking him and his baggage to Melbourne, or even to land them on the beach almost within a stone's throw, will absorb the whole of his capital, carefully stitched over night in the lining of his trousers. But his luggage! What a world of misery is contained in that word! The wretched man was persuaded into buying an iron house, Oxford-street "cradles" for sifting the "dirt," and everything of the most ponderous description. Having repined all the voyage at the enormous freight he has had to pay for this rubbish, he now discovers that he did not know half the extent to which he has been duped. In the present state of his finances he must leave his iron house on board, at the mercy of his enemy the captain. Waiting his deliverance he sits down and surveys the scene before him. The beach, which fancy had long strewn with ruddy coral, prime sponges, seaweed of all colours shells that would make a broker's fortune, is covered with bones, and with all sorts of inconceivable refuse, which he begins to smell even through the bilge water of his own vessel. After some days' impatience a steamer approaches, and, at a ruinous charge, he and his more portable goods are conveyed up a fabulous Yarra. The nearer he approaches the garden of Hesperides the fouler the breath of the dragon that guards it. The river contracts, the paddle stir up the mud, the banks draw nigh, and our friend, who, has been dying for ten years to escape the air of Coleman-street, sees, hears smells, and almost tastes and feels, swine devouring the long entrails of slaughtered cattle, nay, of slaughtered swine, horrid mountains of garbage, shoals of festering bones, piles of rat hides, and abominations too foul to be named all under a dry, hot, parching sun, that would raise an effluvium out of the sands of the desert.

But this is only a foretaste of what is to follow when our already repentant goldhunter has been dragged in a cart ankle deep in filth from the bed of the Yarra, and deposited with his long spoilt-baggage, in the dust of the unpaved roadway. Unless it happens to be raining torrents, he sallies forth to learn more of his fat. Wherever he turns he finds, that if this is land of gold, he should be shod with gold threads it. He ventures on a frugal meal at a cookshop, such as in the Strand he would pay a shilling for, with a penny to the waiter. His bill is 12s. He resolves to look next time before he leaps, and accordingly asks a multitude of questions, with occasionally a civil answer especially to companions in misery. From the

he learns that to take his goods to the diggings would cost him £100 for carriage. But he has heard of horses running wild on vast plains, and has imagined himself galloping onwards perpetually with fresh steeds ever at command. Possibly in some such way he may reach the terminus of his hopes. Alas! any sort of horse costs £200, and a night's standing and food, one shoeing, 40s.; a pound of hay at the diggings more than twice as much as a pound of the best brown sugar in London; oats, £3 s. a bushel, and other things in proportion. He sees that if he cannot walk to the diggings and carry all his worldly wealth on his back, he must stay at Melbourne for the present. But here matters are equally unpromising. He sees a shop, such as in London would be found in a third-rate street, and is told that its building would cost twenty thousand pounds, and that very brick used in the city is computed to cost twopenny. As to food he finds himself in the midst of a famine, that is, to one of his scanty means. Pastoral Australia is not a land of milk and honey. The former of these articles is precious as liquid silver. A gentleman we are told sends his milk bill equal to his whole annual expenditure a few years ago. The fortunate diggers will not only give any price for what they want, but will use twice as much as what they want in mere bravado. What is our poor cockney to do in a state of society in which "navvies" are the millionaires? There is only one consolation. So long as he wears his shabby general London coat, looks hungry and sober, and might be mistaken for a Cambridge wrangler or a country curate, he is safe from molestation. He has no zone of gold, no rich nuggets, and is not worth murder. As for occupation, he must gradually settle into something that he never expected. Were he a mason, or a carpenter, he could get his £8 a week, with board and lodging. Could he carry two cwt. on his shoulders, he might follow with advantage the advice that Samuel Johnston received from his first publisher he applied to. Were he a common labourer he could get his 10s. or 14s. a day; but he pretends to be a gentleman, wears laces, a long tailed coat, and a pretence of lean linen—though washing at 2s. a dozen soon drives him out of that; so he is glad to get a situation at driving a cart, or watching a store in the absence of the owner, or touting for a ginshop, or anything rather than starve.

As to the diggings, they are out of the question to all such spoiled mortals as are here described. Few people know how common is the case of the unjust steward, who said to himself "I cannot dig, to beg I am ashamed;" for very few, with the degree of refinement supposed in the parable, can dig without excessive fatigue and injury to the constitution. Gardeners it is commonly said in the country, are not long-lived. The spade, the pick, and the hoe weary the muscles of the chest, compel stooping, induce great heat, and render the frame all the more liable to chills. Miners are not a long-lived race; and, as for "navvies," who knows how they live—when, or where, or how they live? They appear when wanted, and disappear

when the railway is opened, like swallows at the approach of winter. These are the nearest approximations to the work of the digger:—He toils all day under a burning sun, often up to his middle in a mountain stream, or at the bottom of a pit, constantly throwing the earth over his head, or bailing out the water. The pit becomes a shaft, sometimes 60 or even 100 feet deep, and then the work of driving low galleries through the precious vein, constructing timber side and props, dragging trays of auriferous earth, pulling it to the top of the windlass, and carrying it in baskets over the head or on the shoulders to the river three miles off. Sometimes these tremendous efforts are rewarded with prizes, sometimes with blanks more generally with ague and fever, and not unfrequently with the bullet and the knife. What a reality to wake to after dreams of gold! Better be roused, not entirely refreshed but still capable of work, to hear the chimes of St. Giles's, Cripple-gate, call to breakfast and the counter. No. This will never do for the born and bred Londoner. It is a new world, and requires new men. It requires stouter frames and somewhat ruder hands than mere civilization will produce. Happily the hardy sons of toil are still abundant among us, and Australia is the country for them.—*The Nation*.

## THE GOANESE SCHISM.

### LETTER 3RD.

#### TO MY FELLOW CATHOLICS.

I promised in my last to expose in my third letter the arguments brought forward by the two parties at the present day, in support of their right to the jurisdiction; which I will do, but as most of our brethren are ignorant of the real powers the Popes are invested with, as head of the Catholic Church, which ignorance, I may say, is one of the chief cause of this division among us, allow me first to expose these powers—but in doing so I shall use the opinions and arguments of abler persons than myself, who have treated on this subject.

"The Catholic Church holds that Christ is her founder, to whom, accordingly she refers her essential organization, which in nothing is more apparent, than in the pre-eminence and authority of her chief Bishop, governing the entire flock, in the name of Christ. Her hierarchy consisting of Bishops, priests, and ministers, is divinely ordained; among the bishops one presides over the rest to preserve faith in its integrity, to maintain order, and unite all in the bonds of religious communion. It is not pretended that all the details of Church organization were arranged by the immediate authority of Christ, or that the authority of the chief pastor was at once developed; but it is believed that Christ delegated to Peter a governing authority to be exercised for the benefit of the Church at large, according as the variety of times and places may require."

"A primacy of jurisdiction, or government, is acknowledged by the Church in the chief pastor—not mere precedence without any binding authority. His dignity gives him real power

for the purposes of his office, that is, to maintain and propagate revealed truth, and to preserve unity."

Potter, the Protestant Archbishop of Canterbury, says: "Our Lord received from God the keys of heaven; and by virtue of this grant had power to remit sins on earth: the same keys, with the power which accompanied them, were first promised to Peter, as the foreman of the Apostolic College."

"Since our Lord communicated to Peter the keys which He Himself received from the Father, Supreme power was clearly delegated by Him."

"The Supreme power of the keys, that is, the authority of admitting and excluding belongs to Christ the King; but the same is exercised by his apostles and their successors whom He has appointed to govern the Church, as His stewards, or vicegerents. The force of the emblem is here admitted, although an attempt is vainly made to render common to all the apostles the power which was so distinctly given to Peter alone; "I will give to thee the keys of the kingdom of heaven." "In the New Testament the kingdom of heaven generally denotes the Church of Christ, which is heavenly in its principles, means, and tendency." To give the keys of the kingdom is to communicate Supreme power—to make Peter His special vicegerent.

To loose and to bind is the exercise of that power, but the keys signify a preeminent power, of binding and loosing."

"It is impossible not to be struck by the prominent part which Peter acted in the establishment of the Church. Whilst his disciples were awaiting the fulfilment of the promise of Christ, and by Prayer preparing for the coming of the Paraclete, Peter arose, and proposed to fill the vacancy which the fall of Judas had occasioned. Being fervent, St. Chrysostom observes, "and being entrusted by Christ with the care of the flock, and being the leader of the choir, he is always the first to speak. To establish the primacy of Peter, it is not necessary to prove that he exercised, at all times, and in every circumstance, his prerogative to its utmost extent: since moderation, condescension and humility, had been prescribed to him by his Divine Master.—The performance however, of an act which supposes superior power, is a proof that he possessed it because an apostle of Christ was not likely to usurp a power not communicated by the Redeemer."

The eloquent bishop of Meaux presents, at one view, the various circumstances in which Peter appears foremost: "Peter," says he "appears the first on all occasions: the first to confess the faith. &c. &c."

"The exercise of the primacy in its most important functions is plainly proved from the Sacred Scriptures." To provide pastors for the Churches is the right and duty of the pastor of the whole flock, a right which is to be exercised temperately and prudently, with a sacred regard for the interests of the Universal Church. This was done by Peter in supplying the place of Judas. To see that the pastors perform their duties to their respective flocks, appertains to the same office: Peter truly exercised an authorita-

tive primacy, which shews that the commission given him was understood as imparting not a precedence, but power and authority for maintaining faith and unity."

According to the general interpretation the fathers of the first five centuries, that Peter received from Christ an authoritative Primacy which must always continue in the Church, to be exercised by his successors, it becomes necessary to show who succeeds to his privileges. 'task is an easy one, as the voice of all antiquity proclaims the bishop of Rome to be the successor of Peter.

"If Peter were said to be Bishop of Rome such a way as to confine his authority, and violence to this local Church, it would interfere with his apostolic office and Primacy, since he charged with the care of all the churches, could not divest himself of this general government" but no one considers him Bishop in this sense. Peter took the special charge of the Church of Rome, without foregoing his general solicitude, and whilst he cherished the favored flock with peculiar care, he watched incessantly over all the sheep of Christ, wherever they were found, and urged the local pastors to fulfilment of their duties."

J. J. WOODFORD

Singapore 4th August, 1853.

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Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by the remitting the same to Charles A. Serra Superintendent of the Bengal Catholic Orphan Press, No. 5, Moorghyhat St., Calcutta.

# THE GOAN CATHOLIC HERALD.

‘One body, and one spirit—one Lord, one Faith, one Baptism.’

D. 24.] CALCUTTA: SATURDAY, DEC. 10, 1853.

[VOL. XXV.]

## THE GOAN CATHOLIC HERALD.

Calcutta: Saturday, Dec. 10.

### CATHOLIC CATHEDRAL.

*lifting public Reparation of the scandal, occasioned by a Catholic Lady having patronised and taken part in the Novena, lately celebrated at the Schismatical Church at Bandel.*

On last Sunday morning, immediately after the first Mass, a married Catholic lady, who, contrary to her own wishes and sense of duty to Religion, had been unhappily prevailed upon by her uncle, a Protestant, to act as Patroness of the late Feast at the Schismatical Church at Bandel, came forward publicly to the Altar, and on her knees begged pardon of God, of his Church, and of the Congregation then present, for having, in compliance with the persuasion of her uncle, taken the way just mentioned, given bad example and shown disobedience to the Church and its lawful Pastors.

The Archbishop sitting in front of the Altar received the penitent with charity and kindness, and, in order to instruct her and all present in their duty in what regards the Goanese Schism, addressed to

them a discourse, of which the following is an accurate, but, necessarily, a brief outline.

His Grace commenced by remarking, that in Catholic principles it was essentially unlawful and sinful, to take part in any Religious service, except that which was celebrated by legitimate Pastors, placed under the obedience of a Prelate, recognised by and in communion with the Successor of St. Peter—that in the particular case of the penitent then kneeling at the Altar, there were many circumstances, which render her far less guilty before God, than those parties were, who, by moral compulsion forced her against her conscience, to take part in celebrating a Schismatical feast—that, nevertheless, as she had attained maturity and was hence responsible to God for all her actions, She had violated her duty to God and his Church, by yielding to any influence whatsoever, which was opposed to her religious obligations; for, that in what appertains to our duty, we are always to obey God rather than man, and we must be ready to submit to persecution and suffering of any kind, rather than even in a single solitary instance commit sin, however venial the transgression may be supposed to be.—That, in estimating the grievousness of sin, our judgment was to be regulated,



not by the standard of human opinion or feeling, but by the principles and precedents, which the Spirit of God laid down in the Holy Scriptures—That if we followed this standard, we should find, that actions, which to human judgment would seem but of little, or no moment in the moral order, were, nevertheless, judged by God to be grievously sinful, and deserving of the severest punishment both in time and in eternity.

His Grace next remarked—that the vulgar, miscalled reasoning, by which a certain ignorant, besotted class of East Indians endeavored to uphold the Goanese Schism, saying, forsooth, “that a Priest is a Priest—Mass is Mass, a Church is a Church,” and deducing hence, that it is a matter of no consequence, whether a Catholic assist at Divine service in a Schismatical or Catholic Church, was of so grossly absurd a nature, as not to deserve a serious refutation. For, that not only in the Catholic Church, but in every department of Civil or Military government, or Society it is deemed so fundamental a principle, that every subordinate should act in entire conformity to the commands of his immediate Superior, that any deviation from this rule is regarded as criminal, and if contumaciously persevered in, subjects the transgressor to the severest punishment. And, judging by the same same standard, not only are those actually guilty of such disobedience deemed worthy of punishment, but the same is equally true, also, of all those, who have abetted or taken part in their misconduct.

But there is one particular circumstance connected with the case, on which I am now addressing you, continued the Archbishop, well worthy of consideration. It is, that the party, who was principally instrumental in inducing the Penitent now before us, to join in Schismatic worship, is himself a Protestant. Does not this fact, at once, intimate the close affinity that exists between heresy and Schism—yes, it invariably happens in every part of the world, that, whenever a Catholic Priest or Layman violates his obedience to the Church or his immediate Superior, he is immediately patronised and cheered on to the perpetration of still greater guilt,

by some or other of those, who have been already formally cut off from Catholic Communion. In Civil Society we may notice a similar sympathy to exist between parties guilty of one or other of those crimes, by which the peace, order and welfare of the Community are disturbed or injured.

In religion, as in society, the first and most fundamental virtue in every subject, is obedience to those authorities who represent the recognised Head of the Church or of the state. Without that virtue, even the supreme adoration or worship of God by the oblation of Sacrifice, instead of being acceptable to God, is an abomination in his sight. “Doth the Lord,” said Samuel to Saul when the latter had in disobedience to the Prophet’s orders, offered up victim in sacrifice, as a thanksgiving offering for his victory over Amalec, “doth the Lord desire holocausts and victims, and rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices, and to hearken rather than to offer the fat of Rams. Because it is like the sin of witchcraft, rebellion: and like the crime of Idolatry to refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being King.” 1 Kings c. 15.

In effect, if we turn over the sacred records, we shall find, that there is no sin which God has so often and so terribly punished, as disobedience, especially in the concern of Religion. Judging humanly, was not the transgression of Adam and Eve in eating the forbidden fruit a very venial fault? And yet, by judgment of a just and merciful God that one sin of disobedience brought temporal and eternal death on Adam and all his posterity. And in order to expiate the guilt thus contracted, save the human race from its consequences in eternity, the eternal Son of God had to become man, and after a life of poverty and suffering, to offer himself up on the cross of Calvary, as propitiatory sacrifice for our Redemption.

Look again at the terrible vengeance inflicted miraculously by God on Pharaoh and on Core, Dathan and Abiron daring to offer worship to him in a

obedient manner, in a way that was not in accordance with the rites or discipline sanctioned by the Jewish Church and its lawful Pastors.

In the Gospel, namely, in what it relates to the conversation, which passed, at the well of Jacob, between our Divine Lord and the Samaritan woman, we find the same grand truth of the indispensable necessity of obedience in Religion to the lawful Pastors most clearly and emphatically inculcated. In the conversation here referred to, the Samaritan woman enquired of the Saviour, whether God was to be worshipped in the temple of Jerusalem only, and not in the Church erected on Mount Garizim in disobedience to the Mosaic Law, and in opposition, also to the injunctions of the chief Pastors of the Jewish Church. Mark now, how clear, concise, but stern answer of our Lord to this enquiry "You" said Christ to her (viz. you who worship at Mount Garizim) you adore that which you know not, we (who worship in the temple of Jerusalem) adore that which we know, *for salvation is of the Jews.*

Let us develop the meaning of these remarkable words, and apply them to the subject on which I am now treating "you adore that" said the Saviour, "which

know not." As if he had said, by separating from the Priesthood established in Jerusalem, and preserved there to the present day, in unbroken succession from the time of Aaron, you have broken unity, and have incurred the guilt of schism. Moreover, by this your perverse conduct, you have raised up a Church, a religion, which rests on no other than a human and frail foundation—and in this way, you have rendered dubious and questionable the truth of every single doctrine which that Church teaches—therefore your adoration is not a rational or reasonable worship, for to be such, its foundation should be solid, laid either by the hands of God, or by men, who provided, that they were divinely sent by God for that purpose. Now that which is properly called "knowledge" must always be grounded on and deduced from certain fixed recognised principles. Destitute of these conditions, it is merely frail, vacillating, fluctuating opinion, which to-day may adopt as a truth, what to-

morrow it may reject as a falsehood. Such is your religion, and therefore have I said, that "you adore that which you know not."

On the other hand, "we who worship in the temple of Jerusalem adore that which we know." For we can trace our worship and the unbroken succession of our Pastors, clearly and satisfactorily, from the present day up to the hour, when amidst thunder and lightening, amidst signs and wonders, Aaron was first inaugurated into the dignity of High Priest by the order of God himself. Our religion then and our knowledge of it, both, alike repose on a firm and sure foundation, and, therefore, have I said, that "we adore that which we know."

But the concluding sentence of the Saviour's discourse is particularly entitled to your serious consideration. You Samaritans, said the Saviour addressing them in the person of the woman of Samaria, adore that, which you know not, we adore that which we know; for, concludes the Redeemer, *Salvation is of the Jews.* That is to say, salvation is only from thence, whence emanates religion in unity, and where alone is to be found a Priesthood, derived in unbroken succession from the Chief Pontiff, who was first divinely constituted its visible head upon earth. Where these characteristics of truth exist, there religion is based upon a sure and immovable foundation—there all its teachings upon faith and morality are guaranteed and secured from error, and hence its followers, free from uncertainty and the fear of error in their religious worship, "adore that which they know." Hence they are gifted with that faith, without which, the Apostle Paul declares, that it is impossible to please God. Hence, salvation is of the Church and people thus happily blessed by God, and not of any other Church or people destitute of the same heavenly heritage, no matter how exalted in temporal power or grandeur, that Church or people may happen to be. It was in the contemplation of this blessed unity and peace of the Church of Christ, that the Royal Prophet inspired by the Holy Ghost exclaimed in a transport of holy ecstasy "How good and how pleasant it is for brethren to dwell together in unity—Like the preci-

ous ointment on the head, that ran down upon the beard, the beard of Aaron. Which ran down to the skirt of his garment: as the dew of Hermon which descendeth upon Mount Sion. For there the Lord hath commanded blessing and life for evermore Ps. 132.

Now, if where there are unity and concord, the Lord hath commanded a blessing and life for evermore, malediction and eternal death must, by a parity of reasoning, await all those, who are devoid of these virtues. The exercise by them of the sacred ministry, instead of a blessing must bring down a curse, both on the unworthy ministers themselves, and on those also who have recourse to their unlawful ministry. The oblation of the Divine sacrifice of the altar is rendered by their disobedience sacrilegious, their absolution in the tribunal of Penance sinful and invalid—making the condition of the poor sinner who resorts to their ministry a child of Hell more than he was before—in a word, the taint of their disobedience cankers and corrupts every sacred function which they perform, so that instead of emitting the odor of life and sanctity, it exhales the fetid vapour of sin and death. "Because" says the Holy Ghost, "it is like the sin of witchcraft to rebel: and like the crime of idolatry to refuse to obey."

At the close of his discourse, the Archbishop again adverted to the mitigating circumstances, which more or less pleaded in excuse of the present Penitent's conduct, and said that the edifying humility and promptitude, with which she publicly came forward to ask pardon for her fault, abundantly atoned for any scandal she might have occasioned. Rising then from his chair, his Grace concluded, by affectionately imparting his blessing both to the Penitent and to the assembled congregation.

#### ST. BERNARD'S PRIVILEGED ALTAR AND ORATORY ATTACHED TO THE CHAPEL OF ST. JOHN, CIRCULAR ROAD.

On last Thursday morning, the Feast of the Conception of the B. V. Mary, the Archbishop Vicar Apostolic accompanied by Rev. Mr. De Mello proceeded

to bless the Oratory dedicated to God, under the Patronage of St. Bernard, at St. John's Chapel, Boitacanah. The newly erected Oratory is called that of St. Bernard, in order to honour the memory of the late Very Rev. Bernard Rabascall, who departed this life, whilst he had the pastoral care of the Faithful who resort to St. John's Chapel. As an appropriate tribute to his zeal and devotedness to the flock under his charge they, encouraged by the example and generous aid of Mr. and Mrs. John D'Cruz, resolved to erect the Oratory of which we now make mention, and to give it its present appellation, in order thus to preserve enduringly in their collection the memory of their lamented Pastor. After having blessed the Oratory, the Archbishop informed the congregation, that the Altar erected in it had annexed to it by His present Holiness many great spiritual privileges, in favor of those for whom the Holy Sacrifice of the Mass should be offered up on it. As a just tribute of gratitude to Mr. and Mrs. D'Cruz, his Grace added, that the first oblation of the Divine Mystery on it should be celebrated for their pious intentions. By the addition of St. Bernard's Oratory to St. John's Chapel increased accommodation will be afforded to the congregation, and it is gratifying to find, that this enlargement has been so tastefully arranged, as to give a finish and completeness to the whole fabric, instead of in any way detracting from its symmetry.

#### CATHOLICITY IN BRITISH AMERICA.

AN Irish Catholic gentleman, who has resided from his youth in Canada has just favored us with the following interesting account of the state of Catholicity in that portion of the country with which he is best acquainted. As we know, that information like this is always very acceptable to our readers, we have great pleasure in imparting it to them.

In the centre of the city of Montreal fronting the Place des Armes, stands the French Parish Church, of Notre Dame this is the largest Church in North America, built of solid cut stone and cost \$

80,000, it has two tiers of galleries, and pews to seat 10,000 persons, there are two towers to this building of 220 feet in height. in one of which there is a chime of ten Bells, and in the other a single Bell weighing 13 tons, there are seven Altars in this Church and mass every day in the week, from half past five, till half past eight in the morning, and on Sundays and Holidays, high mass at half past nine, and a low mass at half past ten, sermon at half past seven and at ten, Vespers begin at half past two p. m. followed by sermon and Benediction. The Church is in charge of the Sulpicians, M. Belfeuille is Supérieur, there is a Seminary attached where all the Priests reside, there is an excellent Library belonging to this Church, known as the *Oeuvre de Bons Livres*.

The "Recollet" Church can accommodate from six to eight hundred persons, and has latterly been appropriated to the Germans.

There are two Schools adjoining, one for Males, under the care of the *Christian Brothers*, and the other for Females under the care of the *Congregation Nuns*, there is also an Orphan Asylum for Male children attached to this Church.

The Church of "Notre Dame de Bonsecours," is about the same size as the latter, there is a Female School attached, in charge of the Nuns.

The "Congregation Nunnery" the nuns of this establishment devote their time to the education of young females, and have a very extensive School at this nunnery, both for Boarders and day Scholars, and a great many *Protestant* females from all parts of Canada, and the United States, are educated here.

The "Hotel Dieu Nunnery," there is an extensive Hospital attached to this nunnery, where the sick of all denominations are freely admitted, and attended to by the nuns, this Hospital contains about one hundred beds.

The "Grey Nunnery," where founding children and aged and infirm males, and females are taken care of.

The above are all within the city limits.

Monseigneur Ignace Bourget, is Bishop of Montreal, his Church and a splendid new Palace (just finished at a cost of £ 30,000) were destroyed in the great fire of July 1852. Adjoining the

above is an Institution for the deaf and dumb, and blind, with a large Chapel attached and School for female children, built by his Lordship, the School for male children (in charge of the Christian Brothers) was burned with the Church, in the St. Lewis suburbs.

St. Peter's Church, has a very large brick School-House attached, for males, taught by the Christian Brothers, there is also another Church in the course of erection in this Vicinity, the St. Jerome Asylum was destroyed in the fire mentioned above, these are in the Quebec suburb.

In the St. Laurence suburb, we have St. Patrick's Church, built of cut stone, cost about £ 30,000, and is capable of accommodating about 5000 persons, there are five Irish Priests attached to this Church, the Rev. J. J. Conolly is Curé, there is a fine stone building (lately erected) adjoining as an Asylum for Irish Orphans, male and female, whose wants are attended to by the Grey Nuns, this was built by the Irish Congregation.

St. Mary's College, this is a very extensive building erected lately by the *Jesuits*, and is capable of accommodating 300 boarders, Rev. Perc Martin is directeur.

The Christian Brothers have also a very extensive School, and dwelling-house, in this suburb, known as the *Freres School*, there are from 5 to 600 scholars attending regularly.

In the St. Joseph suburb is an elegant new building of cut stone, known as St. "Joseph's Asylum," for French Canadian Orphan children, who are attended by the nuns, there are two female Schools, and an extensive School for male children in this suburb, in charge of the Congregation Nuns, and the Christian Brothers, respectively.

In St. Ann's suburb, there is a temporary Chapel for the Irish Catholics, and a male and female School, there is a new cut stone Church building here, the gift of the Priests of the Seminary of St. Sulpice, to the Irish Catholics of Montreal, there is to be a male and female School attached to this Church.

The St. Patrick's Hospital (lately established) is a very fine building of cut stone, and is rendered very conspicuous by its elevated position, on the outskirts

of the city, it was built a few years ago for a *Baptist College*, at a cost of £ 14,000, this building is capable of containing 300 beds, and is attended by the Nuns of the Hotel Dieu, the sick of every denomination are freely admitted.

There are a Catholic "Institute," and Reading Room in the city, where all the Catholic News Papers, and Periodicals, of Europe and America (in the French and English language) are regularly received.

There is also published in the city two Catholic Papers, the "True Witness," and the "Mélange Religieux, one English, and the other French.

The population of Montreal is about 60,000, souls of whom about 40,000 are Roman Catholics.

The Montreal College, is also within the city limits, and is attended by young men from all parts of Canada and the United States, the Christian Brothers have also a very extensive School adjoining this College.

The "St. Patrick's Temperance Society," numbers about 5,000 Members.

The St. Jean Baptist Society, (French Canadian Temperance) is also very numerous.

The Society of St. Vincent de Paul, has been for sometime in operation in the different divisions of the city and suburbs.

### THE RANK WHICH WOMAN HOLDS IN THE CHURCH OF GOD.

*Translated from a late number of the Civiltà Cattolica of Rome, for the Bengal Catholic Herald.*

It is an undoubted truth, and one that is acknowledged as such by the Church of God, that the female sex is more devoted to piety and religion than the male. Enter for example into a place of Catholic worship, and there you shall undoubtedly find the congregation to be mostly composed of women, employed either in fervent prayer, or in purifying their consciences in the Sacrament of penance: or perhaps feasting their souls with the bread of angels at the Eucharistic table. Should you happen to meet in your walks a solemn procession, you shall infallibly see a long

train of females of all ages and conditions, who modest and recollected in their whole comportment, with their silvery melodies make the surrounding air resound with the praises of the Most High. Or, penetrate if you will into private houses, and in them, you shall almost certainly find the females of each family unremittingly persevering in the pious habit of devoting fixed hours to prayer, and employing a part of their time in the decoration of the Altars and images of the Saints. But if some doubts still remain upon the certainty of the truth we have adduced, be present at some public assembly, and there they will infallibly be removed for by taking part in the conversation of those around you, you shall every where find the pious female seasoning her discourses with pious reflections: with the view of enkindling the flames of Divine charity in the hearts of her auditors. Is a religious feast proclaimed? The female is the most liberal in her contributions, oftentimes subtracting them from the expenses of the toilet, and even considering herself most happy to be able, by the diminution of the decorations of her person, to increase the magnificence and splendor of the worship of the most High. Is a Sermon being delivered? You may be convinced that the audience is, for the most part, composed of women, who will also derive from it the most solid and lasting fruit. Is a mournful mystery being commemorated? The most fervent and abundant tears flow from the eyes of the female. What more? Is a pilgrimage to some remote sanctuary proposed? The female, forgetful alike of the weakness of her frame as of her innate love for recollection and retirement, is immediately inflamed with the desire of commencing the journey, ready to front fatigue, privations and pains, so great is her eagerness to visit the holy place, there to give full vent to the transports of her devout soul. Are not those examples sufficient to prove, that in the Catholic Church, the spirit of religion, and piety predominates more in woman than in man. I will not here enter into an argument upon the true cause of such a phenomenon. I will not take it upon myself to say how much of it should be attributed to nature, how

much to grace. Whether it proceeds from the efficacious force, possessed by our holy Religion of inflaming affectionate hearts, or whether women by an instinctive propensity are naturally inclined to all that is mysterious and sacred. All that I shall say is, that if in the Catholic Church women are more pious than men, they have also received greater benefits from the Religion of Christ: having been raised by it from the opprobrious servitude, to which they had been reduced, and elevated to the rank, destined for them by God from the commencement of the world.

To elucidate this truth, I say that in the Church of Christ, and in the Church of Christ alone, woman has been restored to her native condition of companion of man. This is clear to all those who consider, that in the Church of Christ alone, polygamy and divorce have been rejected and annulled: whereas, paganism and all heretical sects have not been able to liberate themselves from either one or the other.

Wherever man is allowed a plurality of wives, or at least has the power to repudiate them, woman can only be considered as the slave of man. The equality of a reciprocal engagement is destroyed, the rights of the married parties are no longer similar; the balance immensely preponderates on the side of the man, and the miserable woman is obliged to descend to a condition, scarcely discernible from that of the brute creation. Polygamy deprives woman of one of the essential rights of matrimony, which entitles the married parties to the mutual possession of each other. By it, the husband can dispose of the wife, but the wife has not the same power over the husband, other rivals dispute with her the dominion of a heart, which should be entirely hers; she may in fine come to be despised, forgotten, thrown aside, at the will and caprice of the despot, to whom she has the misfortune to be united. Oh! what can equal the torments which afflict the soul of this unhappy creature, obliged to live a prey, to jealousy, and perpetual fears of being surpassed by some more favored one, whose pleasing exterior or insinuating manners may chance to captivate the affections of their common lord. Much experience of

the sensitiveness and irritability of the female heart is not necessary, to understand the sufferings of a woman in such a situation; nevertheless, such is the deplorable condition of females in paganism, and such it has been ever since the time that man after the example of Lamech, the fifth descendant from Cain, desired a plurality of wives. This enormous injustice, which for so long a period afflicted the females of the pagan world, has not been tolerated by that religion, which Christ, the repairer of all things, came to teach upon earth. In the eyes of God, there is no distinction between man and woman. "Non est Judæus neque Græcus, &c." "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus." The Christian Religion has re-established the rights of all: woman was created by God to be the comforter and assistant of man, but a comforter and assistant like unto him, who then shall dare to degrade and abuse her.

*(To be continued).*

## INDUSTRIAL EDUCATION OF THE CHRISTIAN YOUTH OF INDIA.

PRESS of matter obliged us to omit in our last issue the very interesting details of the Industrial Institution at Ruyssede in Belgium which we this day publish. For these particulars we are indebted to the talented and truly patriotic Editor of the *Dublin Tablet*. The Parliamentary and Editorial career of Mr. Lucas M. P. promises, indeed, to be productive of unspeakable religious and temporal benefit to his adopted country, Ireland. Since the death of the ever to be lamented O'Connell, no man has risen up more worthy to wear the Liberator's mantle than the highly gifted Convert to Catholicity, Mr. Lucas. His exertions for religion and for Ireland entitle him to the support and prayers of his fellow-Catholics throughout the World. We again express a hope, that our report of the Industrial Institution at Ruyssede will meet the eye of our rulers in India, and induce them to open a similar Institution for the benefit,

especially, of the East Indian youth of our community.

#### THE INSTITUTION OF RUYSELEDE.

I spoke some weeks ago of the certainty that after a short time we should have a new legislation establishing in Ireland as well as in England institutions for the reform and education of destitute and criminal children. The committee which sat for the last two years upon this subject directed a good deal of its attention to institutions abroad having the same scope and purpose. Amongst these particular mention was made of a reformatory establishment on a great scale at Mettray, near Tours. Some notice was also taken of establishments more or less similar near Belgium. I have not before me at this moment the reports of the committees in question, but I think that no mention was made, or at least that no details were given of an establishment founded in West Flanders within the last four or five years by the Belgian Government, precisely with the object which our Government now has in view. The success of an experiment made by another government to accomplish the very object, which we desire to accomplish, and under conditions in no essential respect different from ours, cannot but have considerable interest as a precedent, and the subject itself being of the first order of importance, it cannot but deserve some little attention.

The Flemish institution of which I am speaking is a small commune about twelve miles from Bruges, called Ruyselede. The law under which it was founded was passed on the 3rd of April, 1848; it got fully under weigh in 1850; and I have now lying before me the fourth and last annual report made to the Legislature upon the working of the new "School of Reform." When in Belgium the other day, I had the good fortune to spend a few hours in inspecting this institution; and though I place little reliance upon the results of so hasty an observation as I had time for, yet, taking into account what I saw, along with what I have heard, and the specific details which I read in the official report, I have little doubt as to the real state of the case, and that the experiment at Ruyselede has been eminently successful.

In one respect this establishment differs from other benevolent establishments of a like kind. The idea of it has not originated with some benevolent and intelligent founder who, after carrying out his good work to a certain degree of success, has at length received the aid, countenance, and sanction of persons in authority. On the contrary, the idea has originated with the Government. The ground plan was first of all laid down in an Act of Parliament; and when the law was passed, then the authorities looked out for the officers by whom their idea was to be carried into execution. In other words, from the beginning to the end this is a work which has been done by one government and may be imitated by another. In Ireland or in England Government has only to take similar steps, to act with a like discretion, and to make a like choice of its instruments in order to attain the like successful result.

What has hitherto been proposed in England—what, if I remember rightly, is the text of Mr. Adderley's Juvenile Offenders' Bill—is to deal with the whole subject of Juvenile offenders and vagabonds at once; to give powers which shall in some sort compel the State or the local authorities to take under their charge, from the time of the passing of the Act, all the children, throughout the whole country who are contemplated by the spirit of this new legislation. It seems to me that it will be necessary to go much more slowly to work. The success of reformatory institutions of this kind must very much depend upon the care with which every step is taken, upon the judicious selection of officers and managers, and on allowing experience to regulate the course of action before too wide a field of operations is entered upon. As a model to regulate our course of proceeding, I do not think that any better measures can easily be devised than such as were taken by the Belgian Government for the establishment at Ruyselede.

First of all we have the law of the 3rd of April, 1848, enacting in a general way the establishment of schools of reform. The essential particulars of this law are contained in four clauses, of which the first provides as follows:—"There shall be created by the Government special establishments for destitute, mendicant, and vagrant children, of both sexes, and in all less age than eighteen years." These establishments shall be so organised as to employ the boys as much as possible in agricultural works, and to train them to employments that may be profitably exercised in the country. The boys and girls shall in every case be placed to distinct and separate establishments. Other clauses provide for the period during which children shall be kept in these establishments; the maximum price for which communes are to be liable; and grant a sum of six hundred thousand francs, or about twenty four thousand pounds, for the purchase of land the erection and furnishing of buildings. Everything beyond this simple outline is comprised in the following sentence:—"The organisation, the rule, and discipline of the establishments to be created under the present law shall be determined by royal decrees, which cannot be issued until the opinion has been taken of"—the popular administrative authority of the provinces in which these establishments are to be situated.

So stood the law, and so stands the law at present. On the 8th of March, 1849, was issued the first royal decree relative to the creation of schools of reform." This decree, be it observed, did not contemplate dealing at once with the whole body of Juvenile vagabonds. It does not propose the whole-sale creation of establishments for the reception and reform of all young criminals, mendicants, and vagrants, but, after taking a year's time for consideration, it modestly determines that "There shall be instituted in the commune of Ruyselede, in Western Flanders, two schools of reform, one for five hundred boys, and the other for four hundred girls and infants between the ages of two and seven years." This first decree deals only in detail with the school for boys, leaving the school for girls to be

arranged at later period; but it provides generally that, while the two establishments shall be kept completely separate and distinct they shall be placed sufficiently near to each other to be placed under one common surveillance, profitably to combine the works on which they may be engaged, so as to reduce as much as possible the expenses of management.

The decree then provides in a general way a staff of officers and servants, of the chief of which it fixes the salaries and emoluments. But having done this it is in no hurry to get the institution on its legs before the time. The statute having been already in existence for year, the locality secured, and a director appointed or chosen, at least provisionally, a further delay is contemplated to enable the director to make himself thoroughly master of the subject. Instead of thinking that the whole field of Belgian vagrancy could be covered at once, the Belgian Government seems to have been of opinion—and I think very wisely—that even for one institution, of very limited extent great care, great hesitations and some delay was necessary in order that whatever step was taken might be well taken—that there might be as few mistakes to correct as possible—and that by proceeding a little slowly and cautiously at first, there might be greater speed in arriving at a satisfactory conclusion of the whole business. Accordingly the eighth section of the decree provides that the director shall be authorised to visit France, here to study the system of organisation and of discipline of the principal agricultural institutions established in that country in favour of young delinquents, poor children, orphans, and foundlings. Special instructions shall be given him with this view by our Minister of Justice, who shall also determine the allowance to be made him for travelling expenses.”

An obvious reason for proceeding slowly and gradually in the formation of such institutions, is the interest of these institutions themselves, as to be found, not merely in the difficulty of all at once finding several large staffs of proper officers, but in the difficulty of dealing with the young inmates when they leave the establishments. “We have had,” say the directors of Ruysselede in their fourth annual report, “to overcome many prejudices which, in the first year or two of our existence, have obstructed the obtaining of situations for the inmates of Ruysselede. Practical experience was necessary to destroy the resemblance which is was thought existed between one of our children and an inmate of the old mendicity depots, or even a delinquent issuing at the period of his sentence from one of our prisons. If any good has been accomplished in spite of these obstacles and prejudices, it is due in great part to the incessant abours of the director, who places himself in communication with the Committees of Patronage, the Boards of Administration of Communes and Hospices, and with persons of all ranks and conditions amongst whom he can hope to find protectors for his pupils.”

Within a very short time after the establishment of this school of reform, the necessity for some provision of this kind was apparent; and that it would be equally apparent in England,

we need make no doubt. A great part of the training of the children and the reformation of their evil habits depends upon the hopes excited in them as to the future, and the chances offered to them of a new and respectable career. If the education and training of a reform school be ever so perfect in itself, yet, if an opinion prevails among the children that when their school days are ended their fate will be to be cast adrift upon the world without hope and without guidance, the stimulus to exertion and to good conduct within the school will be very much less effective than it would be if a general opinion prevailed that the school was the commencement of a new life in which good conduct and industry had a reasonable chance of securing a prosperous worldly career. In the beginning of 1850, therefore, the Minister of Justice proposed and the King decreed, that as a general rule for the present and all future schools of reform, that “In each of these establishments shall be kept a book for registering the demands and offers made by farmers, landowners, and other persons to take into their service, on certain conditions to be agreed upon, the children who shall be fitted for the employment designed for them. There shall be placed every year at the disposition of the management of the schools of reform a sum of money entered in the estimates, and of which the distribution shall be regulated by the Minister of Justice. This sum shall be specially designed to provide for the first necessities of the children on their leaving the school, and to facilitate their being placed in situations.” How these wise provisions have been carried into effect by the zeal and energy of the Director we have already seen, and I should add, that in order to second his exertions the Committee of Inspection have recently decided upon naming in important localities correspondents or respectable agents, who take upon themselves the duty of co-operating in the patronage of the children when they have left the school, and are to make their way in the world.

Such being something like the history of the school at Ruysselede, in an official point of view, what has been its internal operation, and what its results? The school for girls is not yet opened. The buildings are all but completed at a distance of two or three miles from the boys' school, and will probably be ready for occupation before the end of the year. But the boys' school is, and has been, in full operation for some time, and at the present moment contains twenty or thirty more than the five hundred for whom the royal decree makes provision. On the 1st of January, 1851, there were 251 children; and on the 1st of January, 1853, there were 529 I think I understood that there were a few more, than even this last number. On this visit I regret to say that I did not see any one of the three leading officials—either the director, the Chaplain, or the physician. We were shown over the establishment with great courtesy by an intelligent superintendent; and afterwards in Bruges I had the honour of a conversation with the respectable, zealous, and devoted gentleman who has charge of the physical health of the inmates of the school of reform. I had a great loss, however, in not seeing the director



who is described by those who know him as admirably suited to his task, and as possessing a natural vocation for the management of these young *corrigibles*, which would render it not very easy to supply his place. The Chaplain also is spoken of in the like high terms. The most complete concord reigns between the spiritual and temporal portions of the management, and the physician is worthy to form a third with the other two.

What results, I again ask, have these gentlemen succeeded in bringing about? The raw material they have to deal with is as bad as any that can be met with in this country. "You know, gentlemen," writes the Chaplain of Ruysselede, in his report of the 20th of last January, "that almost all our children, on their entrance, are ignorant and corrupted, and that, therefore, we had everything to do. The immense majority of them, if they were not taken care of, would unquestionably find their way, sooner or later, into the prison." The new comers are described in the ordinary phrases as being, what we all know them to be, "rough," "wild," "intractable," "insubordinate," "artful," "lying," "idle," "gluttonous," and whatever else marks a thorough and complete demoralisation. The physician fully confirms this statement in the physical order of things. He says:—"The constitution of the children who become inmates is in general vitiated by misery, and sometimes by precocious immorality. Many of the children are scrofulous." They are "creatures devoted from their very birth to ruin and premature decay." As to their education, the statistical tables tell us that of 184 children who entered Ruysselede in the year 1852, 150 were completely uneducated, 19 had a commencement of instruction, 15 knew how to read, and of these only 9 knew how to write. The comment of the managers upon these figures is, that "the almost total ignorance of the children admitted in 1852 fairly represents the normal state of the question, and the inevitable consequences of the neglect to which these unfortunates were abandoned before they were sent to the school reformatory."

Such being the state of things with which the managers and the directors have had to deal, how have they dealt with it? They tell us that—"Religion and his instructions have been from the commencement of the school considered as the basis of the improvement and reform of the inmates." Of the particulars of this instruction I need say nothing here, but merely chronicle the fact that the very essence and basis of the reformatory system at Ruysselede and of whatever success it has obtained, is religion. "The school is not secular, with a few hours set apart for the formal teaching of some of the truths of religion; but while great care is taken—in the words of the Chaplain—"not to show ourselves too absolute and rigorous in regard to religion, lest our pupils, when left to their own guidance, should violate in a spirit of reaction the most essential commandments of the Christian life"—the greatest care is also taken to associate the Chaplain, his influence and authority, of religion, with the daily and hourly discipline of the school.

The secular education is of a very varied kind. Of the mere literary instruction I need say nothing, because, with the exception that the children are almost all taught two languages, French and Flemish, and those intended for the sea are also taught English, the school offers nothing very specially worthy of observation.

(To be Continued).

## CONVERSIONS TO THE CATHOLIC FAITH.

Rev. Mr. Cheroutre gave conditional Baptism in the course of this week to a Young Man, a European, a Protestant whom he received into the Catholic Communion.

## Selections.

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### LETTER OF FATHER IGNATIUS, THE HON. AND REV. MR. SPENCER BROTHER OF EARL SPENCER.

I am very happy at finding myself with my pen in hand to give an account of my interviews with another distinguished member of our government, at least as far as what passed bears on the subject of these letters—the enterprise of England's conversion—mean Lord Clarendon, while he was Lord Lieutenant of Ireland. His lordship and were formerly fellow-collegians and friends at Cambridge, but from the year 1819, when left Trinity College, we never saw each other till November 13th, 1850, when I had an audience with him at the Viceregal Lodge in Phoenix Park, at Dublin. When I had been in Ireland in 1848 the thought crossed my mind that I should be pleased to have a conversation with him, but I put it away as a strange idea, not worth entertaining. 1850 I returned to Ireland, and starting from the Synod of Thurles at the beginning of September, I had what I would call my grand campaign among the Irish people. From the beginning of September to the end of April I preached 170 sermons to them on the enterprise of the conversion of England, which at that time I used to call the crusade of England, besides a number of past reckoning addresses to convents and schools, and private conversations to the same intent. This career was interrupted in the middle of November when I came for six weeks to England. I was approaching Dublin to cross the water when my strange idea revived, but its aspect was more inviting. The result of my visit to Lord John Russell had been so encouraging that I wrote to Lord Clarendon, and as permission to pay him my respects as I passed.

through Dublin. He sent me a very kind answer to the place which I had pointed out, naming an hour on the day named above—half past one, November 13—at which time I was introduced into his private room at the lodge. One of his first remarks was that circumstances were generally changed with us both since our last meeting. Indeed they were, as any one would have said who had seen him as George Villiers, of St. John, and I as George Spencer of Trinity, walking together in our college gowns, at Cambridge, and now should see him in his grand Viceregal Palace, and me before him in my poor Passionist's habit; and is it not something to be looked upon with satisfaction, that we should now have a conversation for an hour and a half, of which, though the matter was something far more weighty than what would very probably have occupied us then, the tone which he gave to it was such, that one might have supposed our familiar acquaintance had never been interrupted?

The conversation was throughout very interesting to me; but this does not seem to me the time nor the place to relate what passed, except those passages which bore directly upon my present subject.

I do not remember how, in the course of it, Lord Clarendon was led to say, "I see in the papers that you have been preaching in several places." I answered, "Yes, I have; and the principal object of my asking for this interview with your lordship was to tell you the subject of my preaching, and to ask what you think of it. I am preaching to the Irish people a crusade for the conquest of England."

I am not clear whether it was before saying these words or after, that I related to him the conversation I had had with Lord John Russell, in the same way in which it was given in my last letter. However this may be, I perfectly remember the way in which he replied. He appeared at the first moment to be surprised, then fixed upon me one rather searching look, and then deliberately said, "Taking the view of things which you give, I think you are right."

The earnest manner in which these words were said, and the circumstances under which they were said, make them to me a golden sentence. Let it be observed again, I do not recollect whether I recollected my conversation with Lord John Russell before or after this passage in my interview with Lord Clarendon. If before, he would, of course have a clue from it to understand what was the meaning of this crusade and this conquest of which I spoke; and so his beautiful, wise, prompt, straightforward answer

would not have been so completely unprepared and impromptu; but if it be the case that I had in part prepared him for this question, it must be observed that then he had heard me repeat distinctly what I had said to Lord John, that I did not promise secrecy after such conversations as these; and so the answer would gain in solidity and deliberateness what it would lose in readiness and simplicity, and it would gain, too, in that precious virtue of moral courage.

It will not be supposed, I trust, that I wish to insinuate that, by this answer or by anything that he said, Lord Clarendon showed anything like an equivocal Protestantism, or any leaning towards Catholicity. No, as he evidently gave me credit for sincerity in my professions, so I do him in his; and he said that though he did not object to a Catholic taking legitimate means to lead him into Catholicity, he should be ready to do all he could to make him a Protestant. I often wish I could persuade Catholics to reflect, that if our religion was not what it is the masterpiece of God, it would be what the zealous Protestants call it, the masterpiece of Satan, and consequently not to feel hurt at any vehemence of expression about it from their mouths, provided they treat Catholics personally with candour and kindness; and who will deny that I was treated thus in the interviews which I have thus far related with our ministers? Very, very interesting and pleasing to me, I repeat it, was all the rest of that conversation; but besides other reasons for not relating at present any more of it, if I were to tell simply what I remember of it, my letter would take more than half as many columns as the Cardinal's lecture at Liverpool, and people would not sit down to it with the same good will as we have done to that. At last I rose, Lord Clarendon, knowing that I was next day to start for England, concluded by most kindly expressing a wish to see me again when I should be passing at some future time through Dublin.

After six weeks I returned to renew my circuit in Ireland, and returning to Dublin about the middle of January, though I had no reason particularly for wishing to speak again with Lord Clarendon, I considered that it was in some way a duty of propriety to ask for an interview, as he had been pleased to request it at the close of the first visit. Accordingly, after some time for reflection, I wrote him a letter to this effect, and he appointed me half-past eleven on Saturday February 8, 1852. This time it was in Dublin Castle that I saw him, being ushered into his private room through the musketry bayonet.

ets, and other arms—not ancient pieces of curiosity, as at Alton Towers, but arms of the most modern style, ready for use—with which the hall and great staircase seemed to me as though wainscotted throughout. I apologised soon after entering at taking up so much of his time; and again somewhat later I offered to withdraw, however interesting was the conversation to myself. He answered, “Oh no I am very glad to see you. They will soon tell me of Sir Thomas Redington being come for business; till then I am free.” I will now relate only one or two passages of this conversation, as being, I conceive, of peculiar consequence to my present purpose. I was saying something of my continued endeavours to move the Irish to pray for England, and I suppose remarking that this must have a salutary effect on the feelings of the people. He said with an incredulous smile, “And do you not think the Irish pray for England?” “I have no doubt whatever,” I answered “that a great many do, but it is as yet nothing to what I desire to bring them to.” With a still more incredulous look, he added “Do you think they pray for England at Maynooth?” “Well,” my lord, I only know that whenever I visit Maynooth the superiors appoint me a time for addressing the students assembled (he looked evidently pleased at hearing this), and will you listen,” I continued, “to a sentence of one of my half hour’s addresses to them?” I began it without well knowing what I was going to say; but when I had finished I said to myself, I have said one good thing at least which I shall one day turn to account. It was soon after the publication of Lord John Russell’s Durham letter. I said to them, “Will you allow me to offer you one word of advice? You will just now be tempted most probably to say some violent things; especially some violent things of Lord John Russell. Now I would ask you, do you know Lord John Russell? I suppose one and all would tell me no. The advice I was going to offer is that you should not speak evil of what you do not know.” Lord Clarendon said, “Did you say that?” I said “Yes, my lord.” He added emphatically, “That *was* good.” After I had risen to leave him, I said, “My lord, I have been often citing your Excellency, since our first conversation, as one of those who entirely approve of my proceedings.” “What do you mean?” he quickly answered, “Did I not tell you I would shed the last drop of my blood to stop the progress of your religion?” “I perfectly remember that,” I said: “What I mean is that you approved of my

way of acting, considering what I am’ “Oh,” he replied, “I understand you. If every one acted as you do, we should have nothing to complain of.” This conversation lasted three quarters of an hour to an hour.

What, in fine, do I wish to gain from publishing this narrative? Oh, how varied and how important seem to me the consequences to be drawn from it? One result is that again and again I insist there is no danger of irritating the sensible people in England, however decidedly Protestant they may be, by declaring in the most unreserved way our resolution that England shall be Catholic again; provided only what we say and what we do in the cause breathes charity towards them; especially that it be marked by that peculiar feature of charity which the Apostle points out in the words “Charity hopeth all things.” A reproof addressed to a child in fault with the hope of succeeding in gaining him will be a paternal correction. The same reproof without this hope will degenerate into an angry scold. I believe that in our dealings with Protestants for their conversion, all depends on this. Have *the hope of gaining them*, and, whether you are dealing with high or low, with many or few, your words and tone will be conciliating, and will not offend if they do not at once persuade. Catholics say so much of the danger of offending Protestants, if we declare our resolution to gain them to our Faith. Now let it be remembered that we do not *by this declaration* make any declaration that we reckon them in error. This we declare as plainly as it can be declared, by our very existence, every moment that we exist as Catholics. What we tell them now is simply that we do not think them obstinate in their errors; and will any one be offended with this? Of course, if this is said in a rude, contemptuous, vulgar way, they may be reasonably offended, but the offence would be given not by the thing done but by the way of doing it; and a little refinement of our charity, or rather squaring it a little more accurately by the rules given by St. Paul in the same chapter from which I have quoted *charity hopeth all things*, will clear away these defects likewise. It may be answered “Nonsense; there are Protestants who will be offended at anything.” I may admit this; I might, perhaps, equally agree with a Protestant, if one should say, “There are Catholics who will be offended at anything,” for I have known some myself who are very difficult to please. Our Lord has told us (Matt. vii., 6), to discriminate in choosing

hom to speak to. There are some tem-  
 pers and turns of mind which He compares  
 to those of swine or snarling dogs; mind  
 as you deal with these. But I will not  
 allow that the majority of my countrymen  
 are of this description. I will not allow  
 that what is called *the British public* should  
 be so judged. If you throw stones or dirt  
 at them they may, and I dare say they will  
 howl and snap, and, perhaps, grunt and  
 stamp ill naturedly enough; but try them  
 with anything which, by any stretch of in-  
 dulgence to yourself, you can call *that which*  
*is holy* or pearls, and you need not be afraid  
 of the British public when you tell them the  
 truth, above all if you take care that your  
 pearls be set in gold, that is, that "all your  
 things be done" and said "in charity."—(1  
 Cor., xvii. 14.)

IGNATIUS OF ST. PAUL Passionist.

St. Joseph's Retreat, Sept, 19th, 1853.

[*Tablet*].

### MORMONISM.

(Abridged from the *Times*.)

The United States certainly will not to-  
 lerate the disgusting fanaticism, the new and  
 extravagant form of priestcraft involved in  
 the absolute tyranny of the elders, the exclu-  
 sion of all but Mormonites from office, and  
 the practice of polygamy in its most odious  
 shape, that not only prevail, but are insepar-  
 able from Mormonism. Before the Mormons  
 can possibly become American citizens they  
 must renounce their elders their redundant  
 wives, and all the nonsense of Joe Smith,  
 except as matters of private opinion or prac-  
 tice. There is no help for it, and we should  
 think there is not a man of New York or  
 Philadelphia who dreams of compounding  
 matters with these wretched impostors, and  
 contaminating the whole union with their  
 filth and filth. But suppose the question put  
 fifty ten or twenty years, what chance is there  
 for the people of Utah relaxing from their  
 fanaticism and consenting to the necessary  
 amount of social sacrifice? From all accounts  
 the thing is impossible. These fanatics have  
 been driven from one place to another, and  
 only settled in pure desperation in the Valley  
 of the Salt Lake, in the very heart of the  
 continent, thinking that they would be toler-  
 ably secure, and perhaps, we should add, safe  
 from too close an inspection. All of a sud-  
 den gold was discovered in California, an  
 immense stream of travellers set that way,  
 and "intolerable light," as our American  
 correspondent expresses it, was thrown on  
 their proceedings. The tyranny of the elders  
 has been stern, capricious, inexorable, and

brutal, not even stopping short of assassina-  
 tion when there was need; and the tyrants  
 themselves have felt the knife. Polygamy is  
 so recognised an affair, that vast numbers of  
 women from England and the United States,  
 who at home would have shrunk from the  
 least contact with vice, are now herded to-  
 gether in the sties of brutal impostors, gener-  
 ally worst in their own element than the  
 worse men in that of half civilised society.  
 From the numbers that we read of in the  
 harems of these savages, there must be many  
 hundreds of them committed to that infam-  
 ous state of things, and interested, of  
 course, to the last extreme, to defend it;  
 and there must, too, by this time be a genera-  
 tion rising up out of this detestable paren-  
 tage. All is done by "revelation," and we  
 may be sure that nothing but some such ex-  
 travagant pretence would overcome the virtue  
 of modest English women who had received  
 a religious education in this country. But  
 this system of "heavenly communications,"  
 which has already done so much, will not be  
 wanting when the fate of the whole conspiracy  
 is at stake, and when people who are now  
 kings, prophets, and prophetesses, and a  
 great deal more, must either maintain their  
 ground, or sink into the ghosts of a dead  
 humbug, hated, but no longer feared. Will  
 the Mormonites submit to this? Or, rather,  
 will the fanatical elements in the community  
 be so far diminished that numbers may pre-  
 vail in favour of accepting the only conditions  
 on which Utah can become a state? Travel-  
 lers affirm that the fanaticism of the commu-  
 nity is not on the decrease. It is fed from this  
 country. Thousands are every year wending  
 their way from the conventicles of Wales, of  
 the midland and southern counties, and even  
 of this metropolis, to the Valley of the Salt  
 Lake. A sect, considerable in energy, in  
 numbers, but lately thought expiring, under  
 the name of the Latter-Day Saints, has start-  
 ed out anew as a feeder of Mormonism. Its  
 gross imagery, its secular anticipations, its  
 earthly millennium, its new Canaan, to be  
 reached over flow seas and new Jordans, all  
 chime in too faithfully with the wonders of  
*Book of Mormon*, itself a farrago of the pro-  
 phetical Scriptures. The delusion, therefore,  
 is becoming only more rank, more obstinate,  
 more numerous, and more strong.

As yet we have heard no probable solution  
 of the impending and increasing difficulty. It  
 is possible, indeed, that the extreme tru-  
 culence of the Mormons, and the numerous  
 personal quarrels in which they are involved  
 with their neighbours and with strangers  
 passing through their territory, may bring  
 about something very like a holy war, which

will settle the question at the Salt Lake, as it did once before at Nauvoo. It is possible, too, that some great exposure, or some hideous confession, may burst the bubble before it becomes dangerous. Otherwise, so far, they are wise in their own generation, and we see the astonishing spectacle of a new religion, consisting of a mixture of truth and falsehood, rising up to formidable dimensions in the heart of the New World, notwithstanding that the sword, the rifle, the torch, and the pen have been used with the utmost energy against it. This scandal of the nineteenth century is supplied, not from the outskirts of civilisation, but from the cities of England, the very focus, of the [Anglo-Saxon] race.

Last week the R. F. Rinolfi, of the Order of Charity, gave a Retreat at S. Mary's Convent, York. The Rev. W. Pope, B.A., Christ's College, Cambridge, son of the late incumbent of Trinity Church, Micklegate, York, and nephew of Archbishop Whately, has just been received into the Catholic Church; also, Miss Matthews daughter of the Rev.—Matthews, of York. Several other clerical and lay conversions are expected shortly to take place in that and other localities.—*Tablet*.

#### VICARIATE APOSTOLIC OF MADRAS.

##### *Propagation of the Faith.*

October, 1853.

Madras, ... ..	Rs. 25	8
Fort St. George, ... ..	0	8
Saint Thomas' Mount, ... ..	5	7
Palavaram, ... ..	2	7
Bangalore, ... ..	2	5
Vizagapatam, ... ..	7	4
Cannanore, ... ..	3	3
Kamptee, ... ..	2	8
Secunderabad, ... ..	9	0
Jaulnah, ... ..	17	0

#### MILITARY ORPHAN ASYLUM.

October, 1853.

Madras, ... ..	Rs. 102	8	0
Fort Saint George, ... ..	14	10	0
St. Thomas' Mount, ... ..	27	5	0
Palavaram, ... ..	9	14	6
Bangalore, ... ..	1	8	0
Cannanore, ... ..	12	9	0
Kamptee, ... ..	10	15	0
Secunderabad, ... ..	9	0	0
Jaulnah, ... ..	27	0	0

East Indian Orphanage, Oct. 1853, 47 0 0

Madras Examiner,  
Nov. 18, 1853.

#### B. O. ORPHANAGE, FREE SCHOOL AND WIDOWS' ASYLUM.

Mrs. Murphy, Widow of the late Lt. B. Murphy, thro' J. Corcoran, Esq., for the Widows' Asylum, ... ..	12
Ditto ditto, thro' ditto, for the Female Orphanage, ... ..	12
Mrs. Fitzpatrick, ... ..	25
Thomas Smith, Band 81st Regt. thro' Rev. John Hoyne, ... ..	2
Mrs. McGrath, through Rev. James O'Hagan, ... ..	4 0
Mrs. L. D'Souza, for Nov, ... ..	2 0
" R. J. Carbery, for ditto, ... ..	2 0
" H. C. Lackersteen, for ditto, ... ..	5 0
Miss Lackersteen, for ditto, ... ..	5 0
Miss D'Rozario, for ditto, ... ..	6 0
Messrs. T. D'Souza and Co., for ditto, ... ..	8 0
Mr. P. S. D'Rozario, for ditto, ... ..	32 0
" R. J. Carbery, for ditto, ... ..	4 0
" N. O'Brien, for ditto, ... ..	2 0
Mrs. Nampy, ... ..	Rs. 4 0
H. M. of Burdwan, for September and October last, ... ..	40

##### *Through Mr. N. O'Brien.*

J. A. Brinton, ... ..	Rs. 5
V. H. S., ... ..	2
A. Friend, ... ..	1
G. A. O., ... ..	1
G. B., ... ..	1
B. L., ... ..	1

##### *For St. Xavier's Retreat.*

A. H. Matthews, Esq., thro' the Archbishop, ... ..	Rs. 100
Mrs. Fitzpatrick, her 2nd Donation, ... ..	25

#### CALCUTTA CATHOLIC SCHOOLS

*The Annual Examinations at the Calcutta Catholic Schools will take place in the following order:*

Viz. at the Cathedral Male and Female School on Saturday the 17th December.

At the Bow-Bazar Male and Female School on Monday 19th Instant.

At the Entally Convent Boarding and Day School, and at the Female Orphans' School Tuesday the 20th Instant.

At St. John's College and at the Loretto House on Wednesday the 21st Instant.

The Examinations at each School will commence at 9 o'clock A. M. As the private Examinations in each Establishment will be carried on for some days immediately previous to the day fixed for the public Examination in the same only such a Number of the Pupils of each Class will be interrogated at the public Examination as may be deemed sufficient to satisfy those present as to the care taken of the education of the Pupils.

N. B. Parties invited to be present at the Examinations at Entally, at St. John's College or at the Loretto-House are requested to exhibit their Cards of Invitation to the Gate-Keeper of each Establishment in order to prevent mistakes and other inconveniences.

# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 25.] CALCUTTA: SATURDAY, DEC. 17, 1853.

[Vol. XXV.]

## THE BENGAL CATHOLIC HERALD. Calcutta : Saturday, Dec. 17.

### STATE OF MORALITY AND RELIGION IN GREAT BRITAIN AND IRELAND.

OUR readers are, doubtless, aware of the very costly efforts, which have been recently made by a numerous Association of Protestants of all denominations, to withdraw the suffering poor of Ireland from the Catholic Faith, and to induce them to adopt, instead of their ancient creed, one or other of the various forms of Protestantism. To assist in the enterprise here alluded to, large sums of money were raised not only at home, but so in Calcutta and other parts of India, under the specious pretence, that, in this way, what was pompously styled the evangelisation of Ireland would be effected. To carry out the undertaking, roselytising schools were established throughout the country, but especially in those places, where the peasantry suffered most severely from want and sickness, and groups of paid itinerant Bible readers and preachers traversed unceasingly the length and breadth of the Island,

in order to urge forward in the best way they could, without being at all scrupulous as to the means they made use of, the great work of the conversion of the Irish people.

For the hundredth time within the last three centuries, the experiment of trying to seduce the Irish people from the Catholic Faith has signally failed, and the utmost result of it, which can be pointed at, is one, of which no respectable Christian of any denomination could be proud, viz., the acquisition to Protestantism of some half dozen starving creatures, whose fidelity to the ancient faith was over-powered by the assurance held out to them, of their temporal wants being at once abundantly supplied, on the sole condition of their apostacy.

It is related in the Holy Scripture, that, after his Fast in the desert for forty days, the Saviour was hungry, and that the devil profiting of the occasion took him up into a high mountain, from whence pointing out the surrounding kingdoms, Satan said to him "all these will I give you, if falling down you will adore me"

Doubtless their affected love of the Bible, of which the abettors of the crusade on Irish Catholicity so often and so loudly boast, will make them rejoice to find, that the mode, in which

their Proselytising efforts are carried on, has so very analogous a scriptural precedent, as that which has been just noticed by us. But whilst we felicitate them on the auspicious parallel to which we have made reference, they will not refuse to us the consolation of rejoicing, that our fellow Catholic countrymen have practically and effectually defeated those who tempted them to apostacy, by faithfully expressing in their conduct the sentiment, which their Saviour uttered in words, when he said to the tempter "begone Satan."

But there is one point of difference, between the Saviour's victory over Satan, and that of the Irish people over their tempters, which is deserving of their consideration. The Saviour's victory was so great, that it is not read in Scripture, that Satan any more returned to the assault. Now, if from the past, we judge of what will happen in time to come in Catholic Ireland, we may pronounce, that on future occasions, whensoever famine or some destructive epidemic may visit the poor of that country, the same unholy warfare against the religion of its people will be again renewed.

For such is the blind, infatuated, incurable bigotry of the party engaged in the crusade against Catholicity in Ireland, that no amount of experience, no proofs, however clear and irrefragable, of the repeated failure of all their exertions in the cause of Proselytism, will induce them to abandon so hopeless an undertaking. Now, whilst with regard to some, the plea just mentioned may be advanced in excuse of their obstinacy, there is a large number of their co-operators, for whom no such excuse can be made. These are men, who turn to account the imbecile and incurable bigotry of their well meaning fellow-religionists, both for their own pecuniary advantage and for that also of their relations and dependents.

Even in St. Paul's time, we learn from his first Epistle to Timothy, that there were then men in whose estimate "gain was godliness," and the Saviour himself warned his followers to beware of those who devoured the houses of widows under the pretence of long prayer: for, he adds, these shall receive greater judgment.

Assuredly, it is reasonable to assume, that, when under the pretence of religious zeal, men affecting the character of Missionaries, before quitting the ordinary and appointed scene of their labours, for another with which they have no connection, must have first satisfied their consciences, that the spiritual wants of their own flocks were so fully provided for, and their moral and religious condition placed in so prosperous a state, that they were free to devote their ministry to the service of others who stood more in need of their pastoral assistance.

Now, our readers will themselves judge, how far this most reasonable condition obtained with respect, to the one hundred English, and Scotch Missionaries of almost every Protestant denomination, who lately entered on a crusade against Catholicity in Ireland, when the shall have read the following epitomé of facts, relating to the present state of morality and religion in England, Wales and Scotland. We may here observe, that the statements we are about to adduce rest without exception, on the testimony not of Catholic but of Protestant writers, who have given their names to the public; and we may add, that though these statements thus authenticated have been for a considerable interval before the public, not one of them has been contradicted or even called into question.

We beg again our readers to keep in recollection, that the authorities on which the subjoined statements rest are all exclusively Protestants of respectable standing in Society, and of unimpeached character for veracity. We, moreover, desire it to be observed, that we bring forward the statements in question, not by any means for the purpose of triumphing ourselves, or of wishing our Fellow-Catholics to triumph over their separated Brethren, on account of the painful and disgraceful details these statements contain, but solely in order to demonstrate, that the recent exhibition of Protestant zeal for the conversion of the Irish Catholics was infinitely more needed in Protestant England, Protestant Wales, and Protestant Scotland, than it was in Catholic Ireland.

We shall begin our statements by quoting the testimony of Dr. Guthrie a Protestant, as to the prevalence of the

vice of drunkenness' in the respective Capitals of France, England and Scotland. "I saw in one hour in London," writes Dr. Guthrie,—and in Edinburgh, with all her Churches and schools and piety, I see every day,—more drunkenness than I saw in five long months in guilty Paris," according to the Post Office Directory of 1848, Chamber's Journal informs us that, there are in London 11000 Public Houses—a number far surpassing that of all the shops set apart for the Butchers, Bakers, Dairy-men, Cheesemongers, Grocers, Green-grocers and Fishmongers of the same Metropolis.

In Scotland, the disproportion is still more remarkable. In forty cities and towns of Scotland, the dram-shops are in the proportion of one to every 150 persons of the population; Bakers' Shops in that of one to every thousand persons, and Booksellers' Shops in that of almost one to every 2300 of the Inhabitants of each of the localities.

Mr. Vanderkest, who had been employed for six years in London by the London City Mission Society, states, that in his district, which was a part of the parish of Clerkenwell, "two out of every three adults appear to be drunkards." Another equally competent and respectable authority, Mr. Kay asserts, that "the habit of drunkenness pervades the masses of the operatives" (at large, in England) "to an extent never before known in this country."

To these testimonies we subjoin the following very remarkable authenticated facts, viz. that within the last thirty years the consumption of spirituous liquors in England has increased in ratio more than double that of the population, whilst the use of Opium is so at the same time rapidly increasing here. In 1850 the import of Opium was 103,711lbs. in 1852 it reached the enormous amount of 951,792lbs. In the year in Edinburgh, the population of which is 166,000, there were 9318 registered cases of drunkenness and in the same year in Glasgow, where there is a population of 333,657 persons, the number of registered cases of drunkenness was 26,000. It cannot be doubted, that the private, unregistered cases of such a vice as drunkenness in both these

cities far exceeded in number those which were brought under the notice of the Police authorities.

In his Prize-Essay on Juvenile depravity, Mr. Worsley, a Clergyman of the Anglican establishment, speaking of the poor population in England who reside within the circle of the manufacturing centre, says that, a state of things has arisen which has attained its climax in our age, *by the total eradication of the very semblance of modesty in either sex, among the poor within the circle of the manufacturing centre.*

But, perhaps this grievous evil is confined to the manufacturing districts only of England, and does not extend its polluting influence to the agricultural population of that country. On this head, the writer just quoted, supplies the following testimony "The almost universal absence" he says, "of chastity and purity among the labouring class, in our country villages at the present day, is notorious to every one at all acquainted with them."

Let us now listen to the testimony on the same subject, recently given by two English Protestant gentlemen, Sir Francis Head, and Sir John Forbes, one of Her Majesty's Physicians. With respect to the first of these gentlemen, we may observe, that his testimony derives great weight from the circumstance, of his notorious, malignant, rancorous hostility to the Irish Catholic Clergy. "Speaking of the Irish girls, whom he saw in Dublin in the Marlborough Street National Schools," Sir F. Head says, "I feel it due to truth to state, as briefly as possible, that, in no country in the world, that I have ever witnessed, have I ever beheld the indescribable native modesty which characterised their countenances; indeed, it was so striking, that I feel confident no traveller of ordinary observation could fail to notice it."

Sir J. Forbes, notwithstanding, that, in the course of his Publication upon Ireland, he again and again professes himself a Protestant, yet, nevertheless, feels it a duty he owes to truth, to state, that, not only is the vice of incontinency much less prevalent among the lower classes in Ireland than in England and Wales, but also—"what is a very significant fact—that it varies in different parts



of Ireland, exactly in proportion to the prevalence of the one religion or the other "the proportion of illegitimate children in Ireland," he says "coincides almost exactly with the relative proportion of the two Religions in each province; being large *where the Protestant element is large, and small where it is small.*

"The exact proportions, as ascertained from the number of the children of the inmates of workhouses, is as follows :\*

*Illegitimate. Legitimate.*

Ireland, .. ..	1 to	16.47
England, .. ..	1 to	1.49
Wales, .. ..	1 to	0.87
England and Wales.	1 to	1.46

Speaking of the Irish people at large, Sir J. Forbes adds, and we pray our readers to remember, that he gives this testimony not after a few days galloping excursion through the country, like that of Sir F. Head, but after having passed the entire season of autumn there, in constant familiar intercourse with all classes and grades of the population, Protestant as well as Catholic, "I never met," he says, "with one among them (the Irish Catholic people) who was not a sincere believer, and with very few who might not fairly claim *to be both religious and Pious.*" And yet, this is the people to evangelize whom, Sectarians of all classes united together only after the fashion of Samson's foxes who were tied together by their tails, collect money from all parts of the East and West, whilst in their own Protestant regions of England, Wales, and Scotland, there prevails, together with gross infidelity, so fearful an amount of horrible immorality, as to threaten to bring down from outraged heaven, a vengeance upon them, as terrible as that which once befel Sodom and Gomorrah.

*(To be continued.)*

## INDUSTRIAL EDUCATION OF THE CHRISTIAN YOUTH OF INDIA.

We recommend to our readers, as well as to all who take a real interest in the welfare of the Christian Youth of India, the careful perusal and consideration of

\* For these and the other statistical returns contained in this article we are indebted to the "*Rambler.*"

the very instructive extracts, we copy to day from the *Tablet*, on the great advantages that accrue to the Pauper Youth of both sexes, from their having been trained up in Industrial Schools. Already several such Schools have been introduced into Ireland, and wherever they have been established, not only has great temporal relief been supplied to a large number of the poor of each locality where these Institutions have been founded, but also habits of order and regularity most favorable to virtue have been made encouraging progress in the same places. It would be well worthy the serious attention especially of the Head of the East Indian Community, to devise together some scheme, by means of which the Pauper Youth of both sexes belonging to their body might be brought up to some Industrial pursuit, which might afford them a competent subsistence. It is a notorious and lamentable fact, that, for want of such an education immense numbers of the poorer class of East Indians pass their youth in debasing idleness, so that when they reach maturity, they are unfitted for exertion or industry of any useful description. From the same cause it also happens, that so many of the classes, who now speak of, contract immoral and degrading habits, which, for the most part are continued throughout life, and which render their character in a social point of view despicable, whilst they grievously dishonour the religion to which the great majority of the East Indian community belongs. To the same source we must moreover, ascribe the great prevalence in those now spoken of, of want of truthfulness and integrity of principle, as well also as a terrible recklessness in contracting debts which are often incurred by them for extravagancies in dress or table, wholly unsuited to their humble position in life.

Hence also emanates a total absence of that self-respect, which prompts him who is possessed of that virtue, to recede to any honest industrious occupation however humble, rather than seek for eleemosynary support from his more affluent neighbours.

The individual, or the association, who would raise the classes now alluded to from their present temporal and moral

prostrate condition, could not, we feel confident, adopt any means more effectual for the purpose than those, which the introduction of Industrial Schools would supply. If, in addition to the great blessing of secular and religious education, which the poor children of our community now so happily enjoy, under the enlightened and pious care of the Christian Brothers and of the Loretto Sisters, there were superadded to our Institutions, for the benefit and support, of the Pupils, well regulated Industrial Schools, suited both to the climate and to the health of the children, we might confidently expect to see in a very short time, a numerous generation of youth of both sexes rising up amongst us, who would do honour to our community, as well in a social, as in a religious point of view.

#### THE INSTITUTION OF RUYSSSELEDE—BELGIUM (CONCLUDED.)

The industrial education is of much greater importance, especially when one turns to the last report of the Irish Poor Law Commissioners, and finds the strange verdict which they have there recorded on a similar subject. Speaking of the children who are inmates of the Irish workhouses, and particularly of those under the age of fifteen years, the Commissioners say—"It is impossible that these classes should not suffer both physically and mentally from continued residence in a workhouse; where no degree of care in discipline or in training can supply the moral advantage of domestic protection; only an industrial system can duly awaken that energy of character which is necessary to enable them to struggle successfully for some position in society, however humble."—(Sixth Annual Report, &c., 1853, p. 6) If this be true with regard to the children who are inmates of workhouses, what must be the prospect of reforming by industrial institutions those children who are in a yet lower state of physical and moral degradation. If it is utterly impossible but that the good must suffer in those institutions both in mind and body, what hope can there be of using them to reclaim the bad? The truth I believe to be in an entirely opposite direction. I believe that industrial schools for the reformation of the most degraded classes of children will be established, and will be successful; and I believe that this success will lead to a reconstruction upon a very much better basis of our entire workhouse system.

Ruyssselede is essentially an industrial school, its specific character being to reform by means of industrial training. First of all, as its very title implies, it is an agricultural school. Its farm extends over not less than 300 acres of ground, and embraces in practice many varieties of farming, gardening, and stock-keeping. The soil is sandy and light, and requires peculiar

care and labour to make it in any way productive. The animals for the use of the farm on the 31st December, 1852, included ten horses, twenty-nine cows, nine oxen, three bulls, thirteen heifers and bullocks, fifty pigs, sixteen sheep, besides animals of less importance. The crops of 1852 included rye (about ninety-four acres), potatoes (about forty-five acres), oats (nearly twenty-four acres), flax (nearly two and a half acres), carrots, trefoil, beetroot, Swedish and common turnips, buck-wheat, beans and peas, Jerusalem artichokes, colza, with nearly fifteen acres set apart for a kitchen-garden, and two and a half acres for an orchard. In all this there is scope enough for agricultural industry and training of almost every kind. This is where the leading idea of the institution is to render the children whom the States takes under its protection useful members of society, a help to themselves and others instead of being a burthen and a nuisance to society. In Ireland—and still more in England—where other ideas prevail, another system is acted upon. In Ireland the law, I believe, is more liberal in this respect than in England. But in Ireland, when the act of 1848 relaxed the iron rigidity of the law—in Ireland, where several of the workhouses contain, every day many more children than are to be found at Ruyssselede, the quantity of land that may be taken by workhouses—"for the employment of children under the age of sixteen, and for the further purpose of instructing such children in an improved system of the cultivation of land"—is expressly limited to "twenty five statute acres," in addition to fifteen acres which were allowed by former Acts of Parliament. Forty acres in Ireland, 300 acres in Belgium; and the last Irish Poor Law Report, from which I have already quoted, lays down the maxim that any extension of industrial training for pauper children is henceforth to be rigidly discouraged.

But at Ruyssselede the trades taught to the children are even more important than the mere agricultural training. This will be seen from the following statement of the mode in which the 520 children who were in the establishment on the 31st of last December were habitually employed:—

#### AGRICULTURE.

(1) Gardeners employed in the kitchen garden	...	...	...	50
(2) Superintending the stock	...	...	...	9
(3) Various employed on the farm	...	...	...	24
				83

#### WORKSHOPS.

(4) Tailors	...	...	...	39
(5) Mending clothes, &c.	...	...	...	45
(6) Blacksmiths, locksmiths, and machinists	...	...	...	20
(7) Joiners, carpenters, and cartwrights	...	...	...	21
(8) Shoemakers	...	...	...	26
(9) Bookbinders	...	...	...	2
(10) Plaiting of straw	...	...	...	56
(11) Makers of straw	...	...	...	7
(12) Peelers of flax ( <i>Teilleurs de liex</i> )	...	...	...	10
(13) Dressers of flax ( <i>Seraqueurs</i> )	...	...	...	6
(14) Silkwinders ( <i>Bobineurs</i> )	...	...	...	6
(15) Spinners	...	...	...	60

(16) Weavers	...	...	...	5
(17) Coopers	...	...	...	2
(18) Various and varying, stone-breaking, &c.	...	...	...	30
				— 335

## HOUSE SERVICE.

(19) Washing	...	...	...	12
(20) Eplucheurs	...	...	...	13
(21) Kitchen and other servants	...	...	...	20
(22) Overseers of cleaning ( <i>netroyages</i> )	...	...	...	18
(23) Overseers of the kitchen	...	...	...	5
(24) Overseer <i>du quartier des employés</i>	...	...	...	1
(25) Assistant-bakers	...	...	...	4
(26) Assistant-storekeeper	...	...	...	1
(27) Infirmerian	...	...	...	2
(28) Porter	...	...	...	1
(29) Clairon et chef de section de grade	...	...	...	2
				— 79

(30) Sick and in attendance on the infirmary	...	...	...	23
Total	...	...	...	520

The result of the various workshops is, that the tailors make not only the dresses and bed-clothes of the inmates, but the outfit of those who leave the house, and the sacks, cloths, &c., &c., used in the establishment. The shoemakers not only make and mend shoes; but the collars, saddles, and harness necessary for the farm. In the smithy they learn to make the various house-fittings, such as locks, bolts, hinges, the iron work of window frames, &c., implements of husbandry, tools for the other workshops, repairs of the steam-engine, of the lighting apparatus, tinwork, horseshoeing, and so on with the other trades and employments. Not that any of the children are confined exclusively to a single calling—on the contrary, the rule of the house is that every child shall, as much as possible, learn one trade or calling in all its branches; and even the children employed in the workshops are sent out occasionally to labour in the fields. But each child is taught a trade either that he has practised before or that is likely to be useful to him in the country of his domicile, or that is suitable to his bodily capacity.

The result of all this training, in a moral point, is described by the Chaplain as being quite extraordinary. In making his report, he fears to incur the charge of exaggeration and undue enthusiasm; but he adds—"what we have seen with our eyes and touched with our hands it is impossible for us to deny. If you had witnessed as we have done the change that has taken place in these children, formerly so vicious, but now so submissive, so orderly, so laborious, you would loudly proclaim that they well earn the bread they eat, that they deserve all the interest taken in them, and that the fruits of this school much more than compensate for the trouble and the cost at which they have been obtained. Is it not consoling to see these children, as soon as they get situations, so conduct themselves as to give full satisfaction to their employers?—spend their first moment of leisure in coming back to open their hearts to those who have brought them up, telling their successes and failure, making known their hopes and fears, and seeking wholesome advice where it is never denied them? Is it not consoling to see our sailors, as soon as they land, hasten to visit

the house in which they were reared and taught—our soldiers save their pay to come from the extreme parts of the country to revisit the old scenes, revive the old recollections, and spontaneously offer themselves during their short stay to renew their spiritual strength in the reception of the Holy Sacraments?"

Such is a description of the result by a witness who confesses that he is open to the suspicion of taking too favourable a view of the case. For those who attach less weight to the evidence of such a witness than to the evidence of figures and facts, I shall close this too-long dissertation with a few figures, which give an abstract of the experience of Ruysselede down to the end of 1852:—

The school has admitted, children	...	744
Of these there have been liberated	...	171
Transferred to other institutions	...	32
Absconded	...	11
Dead	...	10
		— 224

Remaining at Ruysselede

224  
520

Of the 171 liberated thirty-six were set free in 1850 and 1851, and 135 in 1852. The conduct of the thirty-six set free in the two former years is thus classified:

Irreproachable	...	31
Moderately good	...	2
Left his <i>commune</i> and now unknown	...	1
Badly conducted	...	2
		— 36

Of the 135 set free in 1852 the following particulars are given:—

Voluntarily enlisted in the army	...	14
Sailors	...	2
Servants	...	11
Weavers and other operatives	...	10
Tailors	...	8
Cabinetmakers, &c.	...	4
Gunsmiths and locksmiths	...	5
Cowherds	...	13
Journeymen	...	9
Hawkers	...	4
Gardeners	...	2
Apothecaries' boys	...	2
Pinmaker	...	1
Cooper	...	1
Baker	...	1
Overseers in a <i>maison de santé</i>	...	2
Candidate-overseer in the school of reform	...	1
Returned to their families	...	36
Left their <i>commune</i> and have escaped our oversight	...	3
Dead	...	1
Gone back to the depot of mendicancy	...	6

135

This list, which in itself is sufficiently satisfactory as to the result of training a parcel of embryo thieves and vagrants, might be much strengthened if I had space to give extracts from the certificates of good conduct which, in

the Report, are appended to the initials of about sixteen of this list of 135. But I must now conclude this, already too long, dissertation; and I do so in the words in which the Committee of Inspection wind up their proofs of the reform of the children under their care:—"We might multiply these facts to prove that not in vain has the word Reform been inscribed on the very front of this School, but that this work of moral regeneration has really been accomplished with unexpected success."

Pray God that this success, unmarred by bigotry or malignity of any kind, may be repeated where it is so much needed—that is—on both sides of the Irish Channel.

F. L.

#### INSTITUTION OF INDUSTRIAL SCHOOLS.

##### *Ireland.*

The Rev. Mr. Green, of Ballinasloe will be delighted to find that the half hour's conversation I had the honour of having with him the other day in the *Tablet* office is likely to turn to very good account. Scarcely was my account of his industrial proceedings in Ballinasloe printed and sent to London than I received from an excellent munificent lady, who resides there, the following letter.—

"Sir,—In reading in the *Tablet* how much good may be done by industrial schools for weaving muslin, I have taken the liberty to request you to assist me by pointing out two Parish Priests in any part of Ireland who have under their care children capable of skilled industry and in want of work and wages; and if they can be assured of doing for their parishes as much as the Rev. Mr. Green has done for his in Ballinasloe, I shall be most happy to forward to each 40£. for the purchase of looms, &c.—I remain, Sir, your obedient servant,

"1st October, 1853."

In answer to my note asking for further instructions this good lady replies—"I leave the affair entirely in your hands to make use of my note in any way you please, except publishing my name." "I asked leave to publish the name of the bountiful giver; but in the true spirit of the charity which has dictated her munificence, she prefers to remain unknown, and to do good in secret. Some day or other, doubt not, God will reward her openly. As this good lady has been kind enough to leave in some degree in my hands the arrangement of this little business, I think it better, both for the example of the thing, and for the good to come of it in every way, that what is to be done should be done publicly. The donation, a sum of 40£., being to each of two parishes, I can have no difficulty as to the county in which,

as far as my voice goes these two parishes shall be chosen. I owe too much to the kindness and nobleness of the men of Meath, to look beyond this county in any matter depending upon myself, and where their claim is as good as that of the men of any other county. Believing, then, that it will answer the wishes of the giver of this fund, I suggest that it be applied to the two largest parishes and towns in the county of Meath, Navan and Kells.

My notion of the use to be made of this fund is not merely that it should be received, and spent, but that it should be made the occasion of doing the utmost good that circumstances will allow. Believing, as I do, that if the matter be taken up with the spirit which distinguishes the people of Meath, it may be made the commencement, in a small way, of a very considerable industrial revolution in the county, I wish not to have the talent hid in a napkin, but put out to double and treble itself with a view to further results. I think, therefore, that if Navan and Kells are willing to accept this bounty, the people of the towns and the gentry of the respective neighbourhoods ought amongst them to make up each forty pounds into at least a hundred. Let us see, then, what can be done with 100£. in Navan and 100£. in Kells towards establishing the weaving of muslin. The figures given me by the Rev. Mr. Green supply the information we require. According to him there are three items of expense to be considered—the house in which the looms are placed, the looms themselves, and the teacher or foreman of the work. The expense of the house is a cost which would vary according to circumstances, and about which I need say nothing. The expense of the looms was thus given me by the Rev. Mr. Green:—

Ten looms, at 2£. 14s.	...	£27
Fittings, &c.	...	10
Carriage	...	3
		£40

The instructor's or foreman's salary Mr. Green reckons at about one pound a week, but after a few weeks, or a very few months, it is calculated that all the current expenses, both of house and instructor, will be covered by the profits of the concern. As a standing expense, therefore, these may be left out of account. A small effort at the beginning, while the children are receiving the first rudiments of their instruction, is all that is needed, and afterwards the thing will pay itself. From first to last there is no commercial risk. The merchant or manufacturer in Glasgow or elsewhere supplies the thread,

and pays for the weaving at a price agreed on. The market, therefore, is as sure as anything human can be. The work of these looms is in great demand. The supply of work, therefore, may be relied on, and the price is a matter of contract. All that remains to be considered is the price of the looms.

One obvious consideration must not be passed over, though, in saying it, I repeat what I said a fortnight ago. At starting with untrained hands a competent teacher can superintend about ten looms; but after about six weeks teaching he can take under his care about ten looms more and so on to a hundred. It is clear that the more looms the teacher has under his management the cheaper the work becomes—because the expense of the teacher is then divided among a greater number of yards of muslin. It is, then, a matter of economy to get as many looms as you can under the one master whose salary you must pay. Ten looms are enough to start with as an experiment; but in making the experiment it is proper to have the means of setting up twenty, thirty or fifty looms if possible.

My proposal therefore is, that in both Navan and Kells—or whatever other parishes the donation shall go to—the 40£. shall by subscription be raised to 100£.; and that in each town this 100£. shall be devoted exclusively to the purchase of looms. At the rate communicated to me by Mr. Green 100£. would purchase five-and-twenty looms—about a fourth of the number which one teacher could conveniently superintend. It will be observed that the cost of carriage and fitting up of the looms and other such incidental charges are all included in the estimate I have now given. If the building were obtained 100£. would suffice to erect in it, ready for work, five-and-twenty looms.

The 100£. being devoted to this exclusive purpose, I think that at the outset the rent of the building and the salary of the teacher should be borne by an additional and extraordinary effort, until the pupils become so expert and the produce of the looms so valuable as to render the establishment self-supporting. In my judgment, nothing can be easier than to accomplish this, and so satisfied am I of the immense importance of taking this opportunity of doing it, that I am ready to go round from house to house to beg the money needed for the undertaking, if my doing so will in any way facilitate the work.

Pray observe what this work means if it be done. Five-and-twenty boys at full work means and five-and-twenty boys taken from idleness or the workhouse; 100£. or 200£. a year saved to the poor rates; and 300£. or

400£. a year additional spent in the town in the shape of wages. This alone would be something not inconsiderable in any country town in Ireland.

But it means something, a great deal more than this, as I have already explained in a previous *Tablet*. When the muslin is woven it has to be embroidered. Five-and-twenty boys employed in weaving means, or may mean, a large school or factory of girls employed in embroidering the muslin, under the tuition of those excellent Sisters of Mercy, who are quite able to do in Navan and Kells what other Sisters of Mercy have done in so many other places. I need hardly say that all these girls will be earning wages as well as the boys.

Nor is this all. The excellent letter which I subjoin from Limerick shows us still further prospects in advance. Amongst these one deserves especial notice. In the muslin weaving establishment in Limerick matters are so arranged, that by putting by a certain sum out of his wages every weaver is able, at the end of his apprenticeship, to purchase his loom, and set up as a weaver on his own account, and make way in the "workshop" for another untaught youth to take his place and learn this profitable industry. By this arrangement the workshop here, as in Flanders, becomes a nursery of industry, and the means of training a continual succession of workmen, each of whom when he is able to stand alone, goes on and makes way for another to learn the trade by which he is able to earn his bread.

Need I say more in recommendation of this enterprise? I think not; but if it were needed sufficient will be found in the letter from Limerick, to which I have already referred. I hope before I die, from this small beginning, to see the county of Meath covered with looms of every sort and every variety of manufacture, and I know not why in every other county persons situated as I am should not, with their greater means and capabilities, achieve results as great.

Since the foregoing was written I have received another letter from the lady whose charity has given rise to these suggestions and from it I give the following extract:—

"Dear Sir—In answer to your note of the 11th, I beg to say that my donation of 40£. to the parish of Kells, and 40£. to the parish of Navan, shall be forthcoming at a day's notice from you.

"I have great hopes that through your valuable exertions a great blessing to the industrious poor will be accomplished.

"Wishing that all your plans for the bene

fit of Ireland may be successful, I remain,  
 dear Sir, your much obliged servant,

— "—"  
 "47, George's-street, Limerick,  
 11th October, 1853.

"Sir,—Having read in the *Freeman's Journal* of the 8th instant a speech purporting to be yours, in reference to the establishment of 'Model Workshops' at a town in West Flanders, I beg to hand you a statement of what has been done by a few enterprising individuals in this city in the same way.

"The 'Limerick Muslin Weaving School' at Prospect-row, in this city, has been established in connection with a mercantile house in Glasgow, Messrs. T. and D. McDonald and Co., for the instruction and employment of boys in the art of weaving 'book' and 'jaconet' muslin. Suitable premises were obtained for the purpose at a moderate rent. Fifty looms are already set up, and an equal number of children engaged from the union workhouse, who are daily advancing in proficiency under the care and direction of a master-weaver, provided by the firm; a subscription is required for their maintenance and support during the first three months, after which period they become enabled, with ordinary attention and diligence, to acquire such sufficient knowledge and skill in the business as will enable them to earn wages that affords an independent livelihood in this flourishing branch of industry. The muslin, when stamped in Glasgow, is afterwards sewed in the embroidery schools *here*, and also by females at their own homes, who were previously trained.

"Extraneous aid is only required in the first instance to regulate the details and to put the machinery in motion, after which the system assumes a commercial form and becomes self-supporting; the demand for the articles produced seems to be unlimited, being in general request, and free from power-loom competition.

"This establishment, although only in existence since the 1st of May last, has turned out, up to this time over 400 pieces or 'cuts' of wove muslin, of twelve yards each, which have been forwarded to Glasgow through the Dublin agent, produced by these boys, to whom the process was entirely new.

"His Excellency the Lord Lieutenant, when in this city last week, paid one of his first visits to this establishment, as you might perceive by the public journals, and expressed frequently his surprise and admiration at the progress made by the boys in such a short period, stating that he did not expect anything like it; and some English manufac-

turers who visited it were heard to declare that, 'for the time employed better work could not be produced,'

"It is well that this infant exertion to establish such an important branch of manufacture should be generally known as a trade that gives constant employment and ever finds a ready market, and it is a source of pride to the originators to learn from the careful and intelligent Scotch foreman that these boys exhibit a willingness for industry and a talent in carrying out his instruction not exceeded by those of any other country whatever.

"It would be indeed be worthy of Irishmen were they to form a company among themselves to have the entire control of this manufacture independent of Scotch or other aid, choosing their own markets and keeping among themselves the profits which, in an infant, and but partially sustained undertaking like the present, must of necessity go to others. What a few here have begun might be an example to Ireland in these days of industrial effort and mechanical progress.

"Deeming the information now conveyed to you perfectly relevant to the subject introduced in the speech above referred to, I have endeavoured to call your earnest attention to the main features of our Limerick Muslin Weaving Training School, and to conclude with informing you of an arrangement by the originators, which so completely coincides with your views as to creating a race of independent work-men from such 'Work-shops' as you speak of, and as we have established, that it would be unpardonable to omit it—viz., that of enabling each boy as he advances towards perfection in the manufactures to lay by such sum or sums from his earnings as will enable him to pay for his loom, and in transferring it to his own home, become his own master, find his own market, and, at the same time, give place in the 'workshop' to a new race of young and unskilled hands, who, in their turn, will also retire independently and give place to others in like manner—thus circulating the opportunities of honourable industry and perhaps ultimate wealth among an unjustly impoverished though laborious race—I have the honour to remain, dear Sir, very respectfully,

• • • "JOHN RYAN, Secretary.

#### INDUSTRIAL SCHOOL AT ROULERS IN FLANDERS.

The town of Roulers did what Tuam or Enniscorthy would not be allowed to do. It resolved to erect, and did actually erect, at its own expense, a large and handsome building for a School of Apprenticeship, which in the course of a year or two had sixty-five looms

at work and ninety-five pupils under instructions. That School is still in existence, is very flourishing, and has produced the happiest results. To crown all, the Government which is in the habit in Belgium of co-operating with the local institutions, and furthering in every possible way, their efforts for the good of the community, in July, 1846, supplied this workshop with improved looms, imported from England, France, and elsewhere.

The Model Workshop having been thus established, the next question is, what it did? Previous to 1846—I believe I am quoting the words of an official document—"The only important manufacture was linen yarn and linen cloth;" the large English looms were unused; the Jacquard loom was "entirely unknown;" and the most ordinary varieties of linen manufacture were practically unknown in districts around Roulers. In this state of things the Directors of the Workshop applied themselves to three things. First, to introduce improvements in the machinery used for the production of articles already familiar to the district. Secondly, to the introduction of manufactures hitherto unknown. And thirdly, to making experiments in new inventions applicable to these industries, thus taking upon itself a risk by which every private manufacturer might profit, but of which otherwise he might either know nothing or be unwilling to incur the risk and liability of failure. In about a year or little more the Workshop had set going with success the manufacture of Napkins, Table-cloths, Ticken, Figured Stuffs for trousers. Fine Cambric Handkerchiefs, sheeting twice the breadth before used, Drills, and various other articles. For all these things they found a very easy market.

The success of this one experiment, and perhaps of some others, the particulars of which have not come under my notice, determined the Government to interfere decisively; and, in the summer of 1847, a Royal Decree was issued authorising and encouraging the establishment of such workshops generally, and setting forth, as I understand, the conditions on which State assistance would be given. Under this encouragement, between 1847 and 1852, nearly a hundred Model Workshops were established—chiefly in the Flemish provinces; and these workshops, in this short period, have already introduced upwards of fifty manufactures, either wholly new to Belgium or new to the district in which they have been established.

Let me now, by way of rendering intelligible the meaning of this statement, call your attention to a few sentences of an official report printed this very year, and which express very clearly and succinctly the results achieved by the one Workshop of Roulers during the eight years of its existence:—"Four hundred and twenty-nine (429) apprentices have learned their trade, of whom 301 were natives of Roulers.

"This establishment has also trained many master workmen, who now have the management either of private establishment or of workshops supported by the State.

"The Workshop of Roulers keeps itself constantly on a level with industrial progress, and

new inventions relative to weaving are there tried by experiment.

"The manufacturers show great readiness to supply work, and pay remunerating prices.

"Not a single loom has ever stopped working in this workshop.

"It is reasonable to believe that the erection of this workshop has contributed largely to the extraordinary increase which manufactures have taken in this locality. The number of factories increases every day. Three new spinning factories and a power loom factory are at this moment being erected at Roulers."

I think you will agree with me that a success which can be thus described is of a very decisive character. Nor does Roulers stand alone in giving proof of its usefulness; and to show this I will conclude my too long narrative with a statement culled from the same official document, and which describes just as unmistakably the general success of the entire system:—

"There are at this moment in Western Flanders forty Model Workshops.

"In them 815 looms are at work, and the Boards of Management have besides distributed 2 671 treddles, shuttles, &c., of an improved construction to weavers, whose industrial education has been completed.

"The entire annual expense for the whole Province is about 1.636l., of which the Province and the respective communes pay about 327l., the State paying the remainder.

"The workman's industrial education finished, the school does not abandon him. Sometimes it gives him work, and the master continues to give him whatever information may be useful to him.

"The good organisation of these useful institutions, their influence upon the industrial riches of the country, and upon the physical and intellectual condition of our populations, have attracted the attention of foreign Governments, who have sent agents to visit them to study their organisation and results.

"The use of looms of new invention and improved tools and instruments forms successively new workmen for private employers; it is the nursery from which individual manufactures get their best and most useful operatives.

"The introduction into the Model Workshops of various manufactures hitherto unknown in these Provinces opened the way to the relief of Flanders. The operation of the Workshops was so fruitful that in short time it exercised a very happy influence upon individual enterprises, which, in its turn, strongly stimulated by the example, built factories in order to carry on these new industries."

Only last May (17) a member of the Chamber of Representatives, speaking of these Workshops, says of them—"They are attended by young people who formerly were vagrants, who ran about pilfering in the woods, or the fields, or begging, and who now are able to learn a trade and become useful citizens.

"In founding these institutions the late Ministers have deserved well of the country, and have adopted one of the most efficacious measures of relief. It may be truly said that to their intervention it is owing that a crowd of

poor people are able to live, who, but for these Model Workshops, would long since have died in famine and in misery."—*Tablet*.

## CHRISTMAS COLLECTION.

A. D. 1853.

### Bengal Vicariate Clergy Aid Fund.

THE usual collection for the object of paying for the education, support and passage from Europe to India of candidates for the sacred ministry in Bengal, will be made at Mass, both on next Christmas Night, and at the Masses on Christmas morning, in the Cathedral, St. Thomas' and Durrumtollah Church, and in the succursal Chapels at Bow-Bazar and the Circular Road. Those who cannot attend, are respectfully requested to forward their subscription to any of the Catholic Clergymen of Calcutta, or to the Wardens of the Cathedral.

## NOTICE.

On Christmas Night there will be a solemn High Mass, and Sermon in the following Churches, viz. the Cathedral and St. Thomas'.

On Christmas morning, Mass will be celebrated as usual, at the Chapels of St. Xavier Bow-Bazar and St. John Boitakanah, at the Fort Chapel, and that of the Great Jail.

## THE RANK WHICH WOMAN HOLDS IN THE CHURCH OF GOD.

*Translated from a late number of the Civiltà Cattolica of Rome, for the Bengal Catholic Herald.*

WOMAN, in the Divine decree, was created to be the companion and assistant of man. The empire then, which man should exercise over her, should not be despotic as in paganism, but only one of direction, and such as is requisite for the government of the domestic Society, over which they preside; the part which the woman takes in this administration, regards the household affairs of the family, for which nature admirably disposes her; whilst it qualifies the man for public avocations, by which the family is bound up

with Society at large. Woman then is the administratrix of the family over which she presides, as to affairs purely domestic; and man, wearied and fatigued by the turmoil of external occupations, on his return to his home, is sure to find in her a faithful minister, who unburthens him of every household care; a source of consolation, whose tender sympathy amply compensates him for the most arduous labours. But should woman, besides the natural advantages belonging to her sex, be possessed of a solid fund of Christian virtues: oh! then indeed, we may say with truth, she acquires in the eyes of her domestics and even of her husband himself, an elevation of character, bordering on the Divine, which renders her dear and venerable to both, and changes her in their estimation into a being, partaking of a nature more angelic than human. She calms the anger of her husband when provoked, and by tender persuasion leads him on all occasions to the performance of actions the most mature, she maintains order in her family and provides for the minutest parts of all under her charge. But it is from the education of Children, that mankind can derive most benefit from the tender piety of the female sex. The mother has with regard to her offspring, the privilege of being the first to infuse ideas into their tender minds, the first to teach their infant tongues to lisp; the first, in fine, to urge their puny strength to deeds of good or evil, of virtue or vice. By her watchful care, their first words may be the sacred names of Jesus and Mary, their first conceptions the knowledge of God, their first affections the adoration and praise of the Most High. Nor is it only in the state of childhood, that the mother has it in her power to form the most character of her child, her maternal influence ends only with her existence, for, in her loving heart, the child is always sure to find a tender sympathy, allied with fond solicitude, which speaking of the numerous advantages-social and moral can derive from the influence and exertions of truly Christian women. We must not here neglect to add a truth, founded on strong historical evidences: namely, that almost all the Christian Kingdoms of Europe owe their conversion to Christianity to the virtue



and zeal of the female sex. Clotilda converted to the Faith her spouse Clovis, and with him the whole of the French Nation. Inuogonda, at eighteen years of age, prevailed upon her spouse Herminigild to embrace Christianity, and thus, was the instrument, made use of by Divine Providence, to bring over the whole of Spain to the fold of Christ. The conversion of St. Stephen, and subsequently of his Kingdom, Hungary, was the first of the zealous exertions of his pious consort, sister of St. Henry the Emperor, Olga converted her Kingdom of Poland. Three Queens, Bertha of Kent, Ethelburga of Northumberland, and Alchflæda of Mercia, in the sixth century, established Catholicity in England. And when imperial power invaded the temporal rights of the Church of Rome, in whom did the Venerable Pontiff, Gregory the Seventh, find the most zealous support, but in a woman, in Matilda, the heroine of the middle age, who commanding in person her troops, bade defiance to the formidable arms of Germany. Alike unmindful of the ties of relationship, which bound her to the sacrilegious Emperor, as of the danger to which she exposed her liberty and dominions, preferring to hazard every thing, rather than remain neutral, whilst the Church of God required her assistance.

(To be continued.)

## Selections.

### CONVERSION.

On the 27th November last a Protestant girl brought up in a most bigoted Protestant school, being thoroughly convinced of the errors of protestantism, abjured publicly that heresy, and was received in the bosom of the Catholic Church at Ahmednuggur by the Revd. F. Moses R. C. Chaplain.—*Bombay Catholic Examiner.*

### RUSSIAN PERSECUTION OF CATHOLICS.

At the present moment, when public feeling seems so sluggish and indifferent to the great conspiracy of Russia against Europe, no matter how insolently it is carried forward, it is highly opportune to recal examples of the spirit that really actuates Russia against the Catholic Church. Among them it may be well to refresh the recollection of our rea-

ders as to the facts of that hideous persecution carried on by the Russian government against the Catholic Nuns of Minsk, whose holy Abbess, the Rev. Mother Makrina Mieczyslawska, is still living in Rome. We are glad to see that our Protestant contemporary, the *Standard*, has had, we will not say the liberality, but the common humanity, to advert to those awful revelations, with reference to the objection urged by some shallow Protestants, that in aiding Turkey against Russia the powers are helping a barbarous against a Christian and civilised government.

"We shall, we think, be acquitted, says our contemporary, "of any extraordinary predilection for Romanism of the monastic system, but we profess ourselves of the mind and temper of Horne Tooke, when he said—'There is nothing I hate so much as Popery, but show me Papists persecuted, and they shall command my sympathy and whatever aid I can afford them.' He then goes on to detail the leading features of the story, adding extracts from the narrative of the Abbess:—

"After many unsuccessful efforts by bribes and menaces to induce the Basilian Nuns to conform to the Greek Church, they were expelled from their convent, and marched, under a military guard, and chained as criminals, to Whitebsk. We do not know the distance, but it must be considerable, as it occupied seven days, and was urged with such pitiless rapidity that some of the wretched prisoners died by the way. At Whitebsk they were placed at the mercy of a convent of Black Nuns of the Greek Church, Czernicks, and an Archbishop—Nuns and Archbishop inflamed against them in the highest degree by the *odum theologium*, and an extravagant consumption of brandy. What was the treatment prompted by superstitious zeal and ardent spirits, will be seen in the following:—

We were compelled to the vilest and hardest duties towards the Czernicks. Before six in the morning we were obliged to sweep the house, light the fire, prepare the wood carry it in, draw the waters, serve it, and re-establish order and cleanliness after the orgie of the preceding evening.

"At six o'clock we were conducted to our hard labour, which varied according to the season. At first they made us break stones and draw them in wheelbarrows to which we were chained. From mid-day till one o'clock repose; from one till dark, hard labour after which we were employed sometimes in the kitchen, sometimes in attending to the cattle, and sometimes in getting ready the wood and water for the morrow; they dirtied the kitchen and the house on purpose, and

present the water we brought in, all the time cold and beating us without pity.

"The labour of the day finished, they shut us up in our prison without taking off our chains. In this prison the only furniture was

little straw, that served for our beds; the ornament of our abode, the comfort of our hearts, the strength of our souls, was the blessed Crucifix which we had brought from Russia—it was our Church, our Altar, our Father, our Father, our all! At its feet we passed our nights in watching and prayer. We commenced with the prayers and exercises of our rule, which we had no leisure to perform in the day; we took scarcely two hours' sleep. Such was our habit during the seven years of our martyrdom. We always began our prayers by asking of God, prostrate with our faces to the earth, the conversion of the Emperor Nicholas.

The food they gave us was so wretched, that hunger often drove us to eat the grass of the fields, and in the winter to partake of the food of the cows and pigs, in spite of the blows and threats of the Czernicks, who used brutally to say to us, 'You do not deserve the food of our hogs.'

In the winter, in spite of the excessive harshness of the cold in that country, they refused us firing; our limbs were often frozen, and our wounds on that account more painful.

"At the end of about two months (1838) began the punishment of flogging, which they made us submit to twice a week; Siemazko's orders were 30 lashes, but Michalewicz added 20 on his own account.

There were certain weeks in which the floggings should have been omitted, but short of Siemazko, instigated by Michalewicz, gave orders for this torture to be more frequent; to punish us for our devotion to the Holy Church.

"We prepared ourselves for flagellation by meditating upon that of Our Lord Jesus Christ. From His passion we derived our strength, our support, and our consolation, in all the varieties of martyrdom with which, one after another, our fidelity and our constancy were tested.

"We were flogged in the court yard, under short of shed, open on all sides, in the presence of Michalewicz—the papas, the deacons, the chanters, the children, and of everything that was used, and blasphemed in this building that had been consecrated for the retreat and city of spouses of Jesus Christ.

"After the reading of the decree I was the first to prostrate myself to receive blows. There was no need to hold us; the cross of Jesus Christ was enough to restrain us from rising under the blows which bruised our

bodies. All the time this torture endured, we seemed to behold Our Lord beaten with stripes, and this spectacle took away from us all feeling of pain. What most afflicted us was, that we were beaten quite naked! But this sorrows we united to the sorrows of Our Lord.....

"Baptista Downar was buried alive in a large stove, in which the Czernicks shut her up after having sent her to light the fire.

"Nepomucena Grotkowska died from a terrible blow, by which the Ignumena (that is the Abbess) of the Czernicks clove open her head by striking it with a log of wood, and that because she had dared to make use of a knife to scrape from a plank a stain of tar, which she could not remove in any other way.

"Soon afterwards new flagellations put an end to the sufferings of two other of our Sisters, Susannah Rypinska and Coletta Sielawa; the latter died on the very day of torture, at the conclusion of a scene which I am about to describe."

The sequel of the catalogue of cruelties is too shocking to be unnecessarily presented. It may be, and no doubt it will be suggested by Aberdeenites, that the imperial government knew nothing of these barbarities, which would really disgrace Cannibals for cannibals do not inflict torture for torture sake; but this were a false suggestion. In Russia the scheme of espionage is so complete that the imperial government knows everything. Russian government is a government combining the vices of barbarism and civilisation in a degree in which they were never before combined—whatever is base in the European system with all that is savage in the policy of the East. The imperial government however, removed all doubt of its cognisance and approbation of the proceedings at Witebsk by the following ukase:—

"All that the Archi-archi-archi-archi (that is to say, three times Archbishop) Siemazko has done, and all that he may do for the propagation of the orthodox religion, I approve, confirm, and declare holy, holy, thrice holy; and I command that no person dare to resist him in anything; and I command also that in case of resistance the military authorities shall at all times and place furnish to the Archi-archi-archi-archi Siemazko, on his simple demand, whatever armed force he may think necessary; and I sign this ukase with my own hand.

(Signed) "NICHOLAS I."

The abominations described above continued for seven years, four of them subsequent to the date of the imperial ukase.—*London Morning Chronicle*.

We have spoken of the establishments which are conducted at Rome by the *Freres de Saint Joseph*, of the Institute founded at Mans by the Moreau. The Holy Father has given them a fourth. It is a house designed to receive prisoners under twenty years of age, and in which they will be submitted to all the influences which can act on their perverted hearts, in order to bring them back to the ways of well doing. This new penitentiary is established in the locality of S. Balbine, which belongs to the chapter of S. Peter, and situated in the midst of property extensive for the exercise of the prisoners in the labours of agriculture. There will also be different workshops in the interior of the house.

The *Chartreuse* of Florance once possessed a precious manuscript, containing a history of the captivity of Pius VI. That manuscript, no one knows how, fell into the hands of one Paglioncelli. Our Holy Father has purchased it for a very high price; it has been placed among the archives of the Vatican.—*Home News*.

Last week the Rev. F. Rinolfi, of the Order of Charity, gave a Retreat at S. Mary's Convent, York. The Rev. W. Pope, B. A., Chirst's College, Cambridge, son of the late incumbent of Trinity Church, Mickle, gate, York, and nephew of Archbishop Whateley, has just been received into the Catholic Church; also, Miss Matthews, daughter of the Rev.—Matthews, of York. Several other clerical and lay conversions are expected shortly to take place in that and other localities.

Several members of the Episcopalian church in Galashiels have recently transferred their attendance to the Stirling-street chapel, and entered into communion with the Roman Catholic Church.—*Border Advertiser*.

## IRELAND.

The Association for the Propagation of the Faith, total received from the 8th September to the 5th of October, 1853 ... £ 326 16 11½

## CALCUTTA CATHOLIC SCHOOLS.

*The Annual Examinations at the Calcutta Catholic Schools will take place in the following order:*

Viz. at the Cathedral Male and Female Schools on Saturday the 17th December.

At the Bow-Bazar Male and Female Schools on Monday 19th Instant.

At the Entally Convent Boarding and Day-School, and at the Female Orphans' School on Tuesday the 20th Instant.

At St. John's College and at the Loretto-House on Wednesday the 21st Instant.

The Examinations at each School will commence at 9 o'clock A. M. As the private Examinations in each Establishment will be carried on for some days immediately previous to the day fixed for the public Examination in the same, only such a Number of the Pupils of each Class will be interrogated at the public Examina-

tion as may be deemed sufficient to satisfy those present as to the care taken of the education of the Pupils.

N. B. Parties invited to be present at the Examinations at Entally, at St. John's College or at the Loretto-House are requested to exhibit their Cards of Invitation to the Gate-Keeper at each Establishment in order to prevent mistake and other inconveniencies.

## B. C. ORPHANAGE, FREE SCHOOL AND WIDOWS' ASYLUM.

Doctor O'Sullivan, Monbhoom, for the Orphanage, ... ..	Rs. 50
A Friend, through Mrs. J. Piaggio, ... ..	5
Mrs. Young, ... ..	20
Mr. Conductor Sheridan, Dum-Dum, thro' Rev. Mr. Prendergast for the Orphanage, ... ..	10
Martha, Jane and Eliza, for the Orphanage, thro' Mr. J. W. Robinson, ... ..	5 0
Mr. Saml. Jones, for June and July, ... ..	4 0
„ J. F. Bellamy, for October, ... ..	1 0
„ James Rostan, for Nov., ... ..	4 0
„ John H. Rostan, for Oct. and Nov. ... ..	2 0
„ T. Sinnes, for Nov., ... ..	1 0
„ P. Bonnaud, for ditto, ... ..	5 0
Madame Bonnaud, for ditto, ... ..	2 0
Donation from Mr. J. H. Rostan, ... ..	50 0

## BOW-BAZAR.

*Collection made by Mr. Jas. Mylan, in aid of St. Xavier's Chapel for the month of October last.*

Mr. J. Baptist, ... ..	2
„ F. Pereira, ... ..	2
„ J. Brown, ... ..	1
„ Richd. Deefholts, ... ..	1
„ Robt. Deefholts, ... ..	1
„ E. Baptist, ... ..	1
„ J. King, ... ..	1
„ Chas. A. Pereira, ... ..	1
„ J. F. Pinto, ... ..	1
„ M. T. Lepies, ... ..	1
„ J. Leal, ... ..	1
„ F. Stuart, ... ..	1
Mrs. R. DeLallana, ... ..	1
„ Hobson, ... ..	1
„ Speede, ... ..	1
„ M. B. Botellho, ... ..	1
„ A. Powell, ... ..	0
„ R. Pyra, ... ..	0
Mr. E. Botellho, ... ..	0
„ P. Gill, ... ..	0
„ Wm. Martin, ... ..	0
„ J. Andrew, ... ..	0
Mrs. R. Lepies, ... ..	0
„ E. Martin, ... ..	0
„ E. Ambrose, ... ..	0
„ J. Francisco, ... ..	0

## Expenditure.

Paid Servants' wages and Contingencies, ... .. Rs. 23

# THE BENGAL CATHOLIC HERALD

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

O. 26.] CALCUTTA: SATURDAY, DECEMBER 24, 1853. [VOL. XXV.

## THE BENGAL CATHOLIC HERALD.

**Calcutta: Saturday, Dec. 24.**

### STATE OF MORALITY AND RELIGION IN GREAT BRITAIN AND IRELAND.

IN our last issue, we dwelt chiefly on the general prevalence of Drunkenness, Impurity and Infidelity both in theory and practice, among the masses of the population in England, Wales and Scotland. We may here remark, that, humanly speaking, it is impossible, that the vices of Drunkenness and Impurity could be generally prevalent in any country, and not give birth to and be the certain occasion of numerous other heinous crimes. Of the crimes thus occasioned in England, we may notice three; principally, those of atrocious savage assaults and murders of Wives and Paramours, and also the horrible and revolting sin of Infanticide, perpetrated for the most part by the unhappy Parents of illegitimate children.

Now the public journals of Great Britain have recently a thousand times proclaimed, that the grievous sins just mentioned, and ascribed by us to

Drunkenness and Impurity as to their root and origin, have, for some time past, been, to a fearful extent, on the increase in England, Wales and Scotland. And in effect, once that it is established by undeniable evidence, that Drunkenness and Impurity generally prevail in any community, it becomes obvious to any reflecting person acquainted with human nature, that these crimes must be unavoidably productive of the others not less heinous, which we have ascribed to them, as effects, necessarily resulting in the moral order, from their proper and apposite causes.

The very fact, that in the late session of Parliament, it was deemed necessary to bring in a Bill, to enable the Executive Authorities to visit with condign, and even in some cases with severe corporal punishment, offenders guilty of brutal assaults on their Wives, Paramours, or Children, demonstrates, that the crime here spoken of, has become so frequent and so notorious, as to force the Legislature to augment the already ponderous and stern Criminal Code of Great Britain by a new enactment, for the purpose of repressing the growth of the outrages just referred to.

In order to prove the necessity for prompt Legislative interference, for the repression of the crime now immediately under our consideration, the Hon. Mem-

ber, by whom the Bill for that purpose was introduced, after having laid before the House of Commons a brief but horrifying statement of some of the cases to which his attention had been directed, assured the House, that he had not availed himself of a quarter of the materials, which he had at his disposal, to justify him in demanding from Parliament the immediate enactment of some severe measure, calculated to deter persons for the time to come from perpetrating similar grievous outrages to those then enumerated by him. The same Hon. Member, moreover, added, that, besides the cases then enumerated by him, there had been in London alone, within the two months immediately preceding the day, on which he called the attention of the House to the subject, twenty other instances of similar offences of a most ferocious and brutal character.

With respect to the atrocious crime of Infanticide, a crime in all cases of a most revolting nature, but especially when it is committed by the very authors of the Infants' existence, the Coroner of one large English City, Leeds, publicly expressed his opinion, that within the limits of his district alone, three hundred infants were annually made away with. The Physician who attended the Inquest, at which the Coroner thus openly expressed himself, at the same time, declared his full conviction of the accuracy of the Coroner's statement.

From what has occurred 'still more recently in a case, the disgusting details of which appeared lately in the London journals there is but too much reason to fear, that the unnatural crime here spoken of is not confined to the lower classes of English Society, but that, unhappily, it has its patrons, abettors, and guilty perpetrators, even in the Scientific and Professional walks of life in Great Britain.

*(To be continued.)*

### CATHOLIC MISSION AT BERHAM- PORE.

We are happy to have to state, that the Catholics at Berhampore were recently visited, at the desire of the Archbishop, V. A. W. B., by Rev. Mr. Varalle.

During his stay there, Rev. Mr. Varalle baptised ten Children, administered the Sacraments of 'Penance and the Holy Eucharist to about thirty persons and celebrated two marriages.

### THE CHRISTMAS EXAMINATIONS.

#### MALE ORPHANAGE.

THE annual examination of the pupils attached to the Catholic Male Orphanage took place in the spacious School room in the new building, on Saturday the 17th Instant, in the presence of His Grace the Archbishop, the Clergy of the Vicariate, Major Fagan, Count Lacke steen, Michael D'Souza, Esq., and several Ladies and Gentlemen, who feel interest in the Institution. We have watched the progress of the School with no little concern, and are happy that we have now the pleasing task of recording the success which has attended the labors of the Christian Brothers. Every branch of study which the pupils professed to have learned, has been gone over with care; and the result of the examination could not but be highly satisfactory to all present. The business of the examination commenced at 9 o'clock, when the junior classes were examined in Reading, Spelling, Meaning of words, Geography and Parsing, in all of which they acquitted themselves very creditably. The pupils of the first class were then put to a severe test in all the studies, to which their attention was directed during the year. In Grammar, History, Geography, use of the Globes, Arithmetic, Geometry, Natural Philosophy and Sacred History the pupils returned very accurate answers to questions put to them. A gentleman who has had some experience in the educational line, took a considerable share in the examination of this class, and he expressed himself highly satisfied with the attainments of the young men. He proposed a few sums, of rather an intricate nature, in simple and compound Fractions, and the Extraction of the Square Root, and the ready and correct solutions of them shewed that the pupils had no superficial knowledge of this useful branch of study. In Geometry in which the class is advanced as far

the 3rd Book of Euclid, the boys solved a few propositions with much facility; and they seemed to have been perfectly at home in that branch of Natural Philosophy, which treats of the Mechanical Powers. The course of study pursued at the School, though not of the highest order, yet embraces a very wide extent of knowledge:—it is a course which is exactly suited to that large class of the Catholic Community for whose special wants, the Institution has been established; and we are perfectly convinced from the result of this examination, that the children who have had the benefits of the instructions imparted at the school will, on entering the world, become useful members of Society. The exertions we need not add were excellent; the boys, some of whom were very young, seemed to have understood and felt what they uttered. We shall not omit to mention that we were no less gratified at the proficiency in music, which many of the lads exhibited. At intervals Master Duffy played on the piano with exquisite taste, and at the close of the examination, a song was sung by a number of boys with the Piano and Violin accompaniments in perfect harmony. Immediately after this, His Grace the Archbishop distributed Prizes to the most successful competitors, amongst whom were Masters E. Lackersteen, J. P. Namey, A. Medlycott, P. Savedra, and a number of others whose modest and respectful deportment could not fail to please every body. After the performance of this agreeable task, the Archbishop made a few observations on the result of the examination of that day. His Grace remarked that he did not entertain the least doubt that he echoed the sentiments of all present when he said, that the Catholic Community of Calcutta owed a deep debt of gratitude to Brother Francis, and his excellent colleagues, for the great care and attention they had paid to the Children in their charge. It was very gratifying to every body, continued His Lordship to see the children of the several classes acquit themselves so creditably throughout the examination. He could not but be struck with the ready and correct answers which they gave to the questions proposed to them. After

speaking at some length to the same purport, His Grace gave a short exhortation to the children there assembled, reminding them of their duty, in this holy season; and wishing them a happy Christmas and pleasant vacation, he dismissed them with his blessing. The assembly then dispersed highly pleased at what they had witnessed.

#### CATHEDRAL FEMALE SCHOOL.

The examination of the children of the above School commenced immediately after the conclusion of that of the Male Orphanage. The room in which the examination was held was very tastefully arranged. Wreaths of flowers hung all round, and contributed much to render the scene very agreeable. His Grace the Archbishop presided on the occasion; and almost all who attended the examination of the Male Orphanage accompanied His Grace to the Female department. The Children of the School were examined in Reading, Spelling, Grammar, Geography and Catechism. They gave very correct answers to all the questions put to them, and pointed out places on the Maps with much quickness. It is evident from what we witnessed that much pains have been bestowed on the little girls, whose progress has been very satisfactory; at the conclusion of the examination His Grace distributed the prizes, according to the order of merit of the successful candidates.

#### ST. XAVIER'S SCHOOL BOW-BAZAR.

ON Monday the 19th Inst., the examination of the Pupils belonging to the above School took place, on which occasion His Grace the Archbishop, many of the Clergy of the Vicariate and several Ladies and Gentlemen were present. The course of studies pursued in this School is almost on a par with that of the Cathedral Male Orphanage Schools. It consists of Reading, Spelling, Grammar, Geography, Sacred and Profane History, Arithmetic and Geometry. It would be superfluous to speak here of the care and attention which has been bestowed upon the children;—Brother Bernard's exertions have been very successful, and cannot but be duly appreciated. The junior classes were first called up, and

examined in Reading, Spelling, Geography, Grammar and Catechism, in all of which they did exceedingly well. The pupils of the first class were then brought forward and were questioned, in all the studies which they had gone over. One of the lads solved a proposition in the 2nd Book, and another a proposition in the 4th Book of Euclid, with great accuracy. In Arithmetic they seemed to be very expert. Sums in practice were proposed, and worked with much facility, and they were afterwards verified by the Rule of Three. There were two Essays "on the birth of our Saviour," written by two of the leading boys of the School, one of which was a very creditable performance: the style was very good and the language grammatical. We are glad to find that the boys are exercised in composition, which we need not add will be of the greatest use to them in whatever state of life they may be placed. The business of the day closed at 12 o'clock, when His Grace the Archbishop distributed premiums to the boys, whose names were called out in succession—Master E. D'Souza carried off the Silver Medal, and the rest received useful and pious books, some of which were beautifully bound. After this was done, His Grace complimented Brother Bernard in very flattering terms for the creditable manner in which his boys had acquitted themselves, and having given the children a short exhortation, he dismissed them with his usual blessing. The number of boys at present attending this School is upwards of one hundred and eighty.

#### BOW-BAZAR FEMALE SCHOOL.

ALL those who were assembled at the Bow-Bazar Male School on the 19th instant, adjourned to the girls' department immediately after the close of the examination of that School. The examination commenced as soon as His Grace entered the hall, and took his seat. The girls of the Free School were first called forward, some of whom did exceedingly well in all the studies, in which they were questioned. Geography, Grammar, Arithmetic and Catechism formed the chief studies of the first class, and in these they were examined very strictly. One of the girls worked a sum in Rule of Three on

the board very correctly, and the answers of the whole class to questions in Geography and Grammar, were returned with great promptness. When the girls of the Free School retired those of the Pay School were called up in classes by rotation. The studies of these children were of higher grade, and comprized Geography with the use of the Globes, English, Parsing, Sacred History, Blair's Preceptor and Arithmetic. All the girls acquitted themselves very satisfactorily, and gave ready and correct answers to questions put to them. In the adjoining Room there was a splendid display of all sorts of Fancy and Plain Work, done by the children of both the schools and were of themselves convincing proofs of the care and attention bestowed upon the children by the Religious Ladies under whom they were placed. Tables were covered with Crotchet Knitting, plain and lace works, in variety of shapes. We were particularly struck with the handsome and rich vestments for Priests, worked in embroidery, and several specimens of Crochet Work, representing "Uncle Tom and Eva," "Queen Victoria," and the Dublin Exhibition."

At the close of the examination, His Grace distributed the prizes, among which were several dresses, and dresses which were given to the poor children of the Free School. Thus as His Grace remarked in the short address he made after the distribution of the Prizes, was a very judicious arrangement, and bespoke the kindness and sympathy of the lady who had the disposal of the prizes. Clothes were considered very acceptable presents to the poor at this season of the year, and his Lordship was gratified to find that the wants of the poor children were so well met by the lady who presided over the School. His Grace then thanked her on behalf of the Catholic Community, for her unremitting exertions to promote the welfare of those under her care. The assembly broke up precisely at 2 o'clock. The number of children on the list of both the Female pay and free schools at Bow-Bazar, is nearly two hundred.

## INTALLY CONVENT.

ON Tuesday the 20th Instant, a very large number of ladies and gentlemen was assembled in the hall of the Intally Convent, to witness the examination of the young ladies attached to that Institution. His Grace the Archbishop presided on the occasion. A little before 10 o'clock, the examination of the junior classes commenced with Scripture History, in which the children acquitted themselves very creditably. In Grammar, Geography and History they seemed to be equally proficient. The examination of the first class, which occupied more than an hour, embraced a variety of subjects, the chief of which were Sacred and Profane History, English Grammar with the correction of false syntax, Geography with the use of the Globes and Astronomy. The questions on these subjects were no sooner proposed than answered. We were particularly struck with the clear and correct pronunciation of the young ladies, who recited some pieces of Poetry in a manner, which elicited the admiration of all present. A few problems were worked on with the terrestrial and celestial Globes, with such ease and quickness as to impress all with the conviction that the young ladies who handled the Globes were thoroughly acquainted with the subject on which they were questioned. The examination throughout gave much satisfaction; and it would be superfluous to add that it did much credit to the Lady Superioress who has the Superintendence of the Institution. The children by their answers shewed much intelligence, and seemed to have been well grounded in everything they have been taught. We were much delighted to see the tables in the middle of the hall covered with beautiful crotchet and other fan-works, which speak much in favor of the good taste and industry of those who were employed on them. At the close of the examination the Archbishop intimated, that the distribution of the prizes of the School, was deferred to another opportunity, in order to make room for the examination of the girls of the Female Orphanage, which was to take place immediately.

## FEMALE ORPHANAGE.

It is impossible to convey in words the gratification we experienced from what we heard and witnessed at the Female Orphanage, on the occasion of the last examination. On our entering the room, together with all those that had assembled in the hall of the Intally Convent, our ears were greeted with the sound of sweet voices; and we heard "the Happy Land," sung throughout with great harmony. His Grace the Archbishop took his seat on a platform in the middle of the hall, and the ladies and gentlemen of whom there was a very large number, seated themselves on chairs and benches all around. Many who came late were obliged to stand until seats were procured for them. The examination of one of the senior classes commenced with reading. The children read in a clear voice, and with beautiful enunciation, and proper emphasis. Some difficult parts were explained, and the roots of certain words given with their derivations. The method of instruction adopted is excellent: the only thing objectionable we found was that questions were answered by the whole class simultaneously. This however, may be easily avoided. The children were then examined in Grammar, Catechism, and Scripture History, in which they did very well. The other classes were then called up in succession and examined in the same branches of study, and it is needless to add that the children afforded equal satisfaction. At the conclusion of the examination of each class, a song was sung by the Orphan girls with the Piano accompaniment. The children are taught singing according to the Hullah system, and we do not think we shall be saying too much when we assert, that their performance did much credit to them and their excellent teachers. At intervals select pieces in Prose and Poetry were recited by some of the girls with very great effect. We have been noting down the subjects of some of them, and they are as follows: "The Traveller at the source of the Nile" by Mrs. Hemans, "Dialogue on Honesty," "Conrad and Ellionore," from Campbell's Pleasures of Hopc. "The Maniac," by Kirke White



"Lines on a Mother's Love." Some of the pieces were delivered with great pathos, and we are sure there was no one present, whose heart did not melt within him when he heard the recital of the following passage from "Irving's Christmas."—"Orphan as I am—though for me no social hearth may blaze, no hospitable roof throw open its doors, nor the warm grasp of friendship welcome me at the threshold—yet I feel the influence of the season beaming into my soul from the happy looks of those around me."

At the close of the examination, His Grace distributed the prizes, and spoke in very high terms of the care and attention paid to the children by the ladies, who had the charge of the Institution. His Grace then stated, that there were at present ninety children on the establishment, thirteen were respectably married, and two obtained employment during the year. The children now rose and sang "God save the Queen," and the assembly then dispersed, highly pleased with everything they saw and heard; on leaving the examination hall, we were ushered into a large room, in which we saw a magnificent collection, of Fancy Works of every description, submitted for sale for the benefit of the Orphanage; and we were glad to find a very large number of articles disposed of on the spot within half an hour.

### CHRISTMAS COLLECTION.

A. D. 1853.

### Bengal Vicariate Clergy Aid Fund.

THE usual collection for the object of paying for the education, support and passage from Europe to India of candidates for the sacred ministry in Bengal, will be made at Mass, both on next Christmas Night, and at the Masses on Christmas morning, in the Cathedral, St. Thomas' and Dhurrumtollah Church, and in the succursal Chapels at Bow-Bazar and the Circular Road. Those who cannot attend, are respectfully requested to forward their subscription to any of the Catholic Clergymen of Calcutta, or to the Wardens of the Cathedral.

### NOTICE.

On Christmas Night there will be Solemn High Mass, and Sermon in the following Churches, viz. the Cathedral and St. Thomas'.

On Christmas morning, Mass will be celebrated as usual, at the Chapels, St. Xavier Bow-Bazar and St. John Boitakanah, at the Fort Chapel, and the of the Great Jail.

N. B.—On Christmas evening Vespers will not be celebrated at the Cathedral or at St. Thomas' Church.

### CHURCH OF THE SACRED HEART DHURRUMTOLLAH.

On Christmas Night there will be Solemn High Mass, at the Church of the Sacred Heart. On Christmas morning, Mass will be celebrated as usual.

### CHRISTMAS NIGHT.

HOMILIES OF THOMAS A KEMPIS  
ON THE NIGHT OF CHRIST'S NATIVITY.

"Seek our Lord whilst he may be found call upon him whilst he is near at hand. Rise up all you that are Christ's faithful servants, run all together to this great solemnity of Christ's nativity. For now the most sacred night is come in which the Redeemer of the world, Jesus Christ, deigned to be born the glorious Virgin Mary. Rise, therefore all of you, and watch. Prepare your hearts and pray. Our Lord is come, "come ye and adore." Seek Jesus, and you shall find him knock at the gate, and it shall be opened to you; enter into the place and you shall hold him. Our King is come, "our Christ is born to us." Come let us adore him, and let us fall down at his feet; for he it is who made us. Come angels and archangels, come and sing, exult with joy, and sing psalms. you just! rejoice in our Lord, sing a hymn to our God; publish his works among the Gentiles. Our Lord is with us, let us not forget. Our God is come in the flesh, he is now within his humanity, who is never absent in divinity. Come, great and small, old and young, and ancient fathers, young men and virgins, come sing a new song to our Lord, for on this day he hath wrought wonders. Lift up your hearts and hands to heaven, and with all joy, give glory to his praise. Our Lord is with us, be not sad. O, you elect of God, put on your garments of joy and gladness. Cast away the works of darkness, and put

he armour of light; let us watch on this sacred night as on a bright day. Let us rejoice, and spring again with joy; let us sing and sound out hymns, with joy and jubilee to God our saviour. Let us present to him our vows, let our words testify to him our ready obedience, "Our Lord is with us," let us not depart, let us not relax, but sing to him with lacerity.

2. Now that the angels sing in heaven, and that the voice of praise resounds above, who should abide to sleep? who would indulge a slumber, when every soul should long to be in jubilation with Jesus? Who would not this night rise with great courage and desire, when all things seem to abound with joy? And thou, therefore, O, daughter of Zion! rejoice and be glad; and thou, O, Jerusalem! make jubilation, because true peace is come down from heaven this day, to pacify and repair what is in heaven and what is on earth. This day the true light shined upon the earth, that it might illuminate all men believing in him. This day great joy is made in Israel, because Christ is born in Bethlehem. This day the heavens are pellucidous all the world over, since from the mouths of the learned Doctors most sweet words do flow, whereby the infirm are refreshed, the devout comforted, the ignorant instructed, the slothful excited, the faithful encouraged, and the incredulous confounded.

3. This day the angels exult, the archangels rejoice, and all the just are replenished with devotion and spiritual joy.

This night is turned into day, and into a great brightness, because light shined in darkness to the righteous of heart: that is, our Lord, who is full of mercy and compassion. May this night be blessed for ever, and be numbered among the solemn festivals. Let them bless it, who are wont to bless the day, and let all the sons of light praise him, because in it Christ is born, the son of God, the eternal light. Let not this night be passed over without praise and thanksgiving. Let it not be obscure and dark, but enlightened from above, and let numbers of lights be lighted in the universal Church. Let nothing be omitted which may contribute to the beauty thereof; but let its praises be continued even to the rising of the sun. And when the day grows clear, let the sun of justice shine which is conceived in the hearts of all that love him; and let a new devotion be again stirred in the hearts of all that keep this solemnity. This day appears a day of sanctification; let all the faithful rejoice, because it was long since foretold us: "Be light made, and light was made." O, truly blessed night! which was illustrated with the

birth of true light, and adorned with angelical streams of brightness, by whose songs and praises it is rendered glorious to all the faithful of the universal world. O, truly most blessed night! brighter than all the nights of all ages, which was made happy by knowing the time and hour when the Son of God, endowed with our frail body, issued out of the Virgin's womb. O, sacred and undefiled nativity! which a virginal fecundity, outstepping the bounds of nature, which a virginal purity adorned, and the Highest made choice of, that mortal man might be saved; O, blessed and joyful nativity! which changed the curse of our first parents into heavenly benedictions, and their sorrows into eternal joy. This night is deservedly venerable and amiable to all men, wherein Christ deigned to be born to deliver all men.

4. Blessed be, therefore, the Holy Trinity, by whose goodness and counsel man's dignity was repaired, and the devil's craft defeated. I bless thee, O God the Father, who sent thine only beloved son into the world for our redemption. I bless thee, O thou only Son of God, Christ Jesus, who assumed our nature to redeem mankind. I bless thee, O Holy Comforting Spirit, who gloriously and wonderfully accomplished all the mysteries of our redemption from the beginning even to the end. Be infinite praise and glory given unto thee. Thine be honour and power, O Supreme and Eternal Trinity, by whose providence and ordinance this joyful and solemn festivity was bestowed upon us. Amen.

"Have you not seen him whom my heart loveth?" I speak to you, O holy angels, tell me what you know of my Jesus. Where is the little one which is born to us? Point him out to me whom my heart loveth. Or, if you will not do me that good office, do it at least by their mediation, whom you have judged worthy. I speak to you, O shepherds, tell me what you know of Jesus. Where is the little one who is born to us? What announced the angel to you? "I announce to you," quoth he, "a great joy, because this day a Saviour is born to you, who is Christ our Lord, in the city of David." And what sign did he give you? "You shall find" said he, "the Infant wrapt up in swaddling cloths, and laid in a manger." And what sung the holy angels? They sung "Gloria in excelsis Deo." And then what did you? Presently "with great speed and joy we ran to Bethlehem, and we found Jesus lying in the manger." Ah! what is this I hear? How sweet and delightful is that which I understand! I care no more now; I will run and see this child before

I die. But stay a while, I pray, and I will go with you, and we will all of us take up one residence. And O, all ye angels of God, concur ye all in this, to lead me the straight way to the cradle of Christ.

2. O, Joseph and Mary. O, open, open the door of my beloved, that so, being entered into his tabernacle, I may adore his footsteps. All the kings of the earth had a longing desire to see the face of Solomon, and to hear his wisdom. And yet lo, more than Solomon is here! Permit me, therefore, to enter in, that I may kiss the footstool of his feet again and again. For this is he whom the prophets foretold, the angels announced, and the lively and devout shepherds visited. This is he whom I seek, whom I love, whom I desire to behold.

3. What art thou afraid of, my soul? Cry out aloud, ask, knock, cease not till the gate be opened, enter into the place of that admirable tabernacle, even till thou come to the house of God. Approach with confidence, and put thyself cordially into the company of the new born infant; for he will not repulse thee nor drive thee away, but admit thee with silence and show thee his grace. Fear not in the presence of the weeping babe in the stable; he weeps not for the wants he suffers, but for thy sins. For he comes to seek thee, not to lose thee. He comes to save, not to judge thee. He comes to loose thy shackles, not to bind thee. He comes to suffer miseries, not to inflict them. His aim is to free thee from bondage not to imprison thee.

4. Why dost thou tremble at the aspect of a poor child? Oh! he is God, say you, and in his hand is power and principality. It is true indeed, but he comes not now to judge but to pardon sin. He publisheth mercy, suspendeth revenge. He offers grace, defers wrath. He shows love, excludes fear. He covets rather to be loved than feared. Say then, thou art welcome this day, O, my Saviour! for thou art my Redeemer, O, my Lord God! O, much desired and amiable Child! show me thy mercy who am not capable to behold thy glory. Lend me the aid of thy right hand, who am not able to endure the rigour of thy justice. Even for thy endless mercy's sake, blot out my iniquity. I am sick and full of sores; O, cure my soul! I am blind and naked; enlighten my darknesses, and adorn me with true virtues. I am withered away and lame; water my face with tears, and direct all my steps in thy paths. My heart saith to thee, that my face seeks thee out; I desire, O, Lord Jesus, to see thy face; and devoutly to visit thee with the angels and shepherds: for

thou art the salvation of my countenance and my God, who ought to be loved by me incomparably, and above all other things.

5. None is fairer than thou, none more amiable, none more noble, none more holy. Thou art wiser than all, richer than all, and greater than all. Thine are the heavens, and thine the earth, the sea, and all contained therein. The day is thine, and thine the night; summer and winter thou framest; and orderest all things in their certain and set times: thou, I say, who wouldst be born in the obscurity of the night, and in the rigour of winter. O, the unspeakable love of God, and of my Lord and Master Jesus Christ, weeping in the cradle, whom all the angels of heaven do praise and adore. What measure of thankfulness am I obliged to render to my most dear Lord: my Saviour and Redeemer, was born for my salvation and refused not, like a desolate poor man, to take up his lodging among beasts in a stable. Truly I have nothing of worth to present yet must I not fail freely to offer thee a good will, as a testimony of my love and gratitude. And what more? shall I choose to sing with the holy angels? or shall I moan out of compassion, by reflection of the weeping Child tears? Both best please me; both parts must perform, and so as well weep with Jesus as with the angels sing praises to Jesus. From this moment my resolution is to perform a this to God's glory, and to humble myself before the eyes of his majesty; who humble himself even to the form of a little weeping infant.

#### A MEDITATION AT THE VENERABLE MANGER OF CHRIST.

O, how reverend this place is! Truly this is no other than the house of God, and the gate of heaven; enter, go in my soul; this is the little poor palace of a king; beg here for a lodging, take up thy residence, stay with Jesus and Mary, and solemnise this day's feast with them. Inquire for no other inn, but resolve humbly to stand or sit here, this day, near to the cradle. It is good for thee to be here, yea much better than to dwell under the gilded roofs of kings. The inhabiting this mean cottage, and the society of its three inhabitants, should yield thy heart a large portion of content. For although these poor pavements, if their vileness be looked upon, do but little please, yet are their inmates wonderfully noble, if we contemplate their patience and virtue. Here therefore shalt thou this day dwell, here shalt thou abide, here shalt thou perservero.

2. But let us enter further, and more diligently contemplate the structure of this

place. Inquire and carefully observe where that venerable stable is situated which lodges the world's Creator, lodging God a child, a heavenly treasure, the price of our redemption, the joy of men and angels. Behold how God-man, being born, lowly lies wrapped up in a swaddling cloth, and keeps silence. How he lives most poorly and obscurely in this strange place, who, together with his Heavenly Father, bestows all things from above. Embrace this noble stable with the arms of fervent love, and bestow frequent kisses upon it; then cast thyself humbly down at the feet of Jesus. Adore God here! here devoutly moan! Here watch, here pray, here read, here sing Psalms, here exult, O, my soul! If you suffer any sorrow or grievance declare it to this child; disclose the desires of your heart to him, and acquaint him with all that concerns you. This sweet and lovely babe will teach the mild his ways, and will admit the prayers of the humble. He can cure the infirm, heal the contrite of heart, and bind their wounds: he can pardon those that mourn, and free them from all passions. Present thy heart to this babe, and beseech him to write his most sweet name therein. Bestow on him all that thou hast; and be wholly his, from this present moment for all eternity. His eternal and immense love will effect this happy work, that thou mayest relinquish thyself, and love Jesus above all things.

3. Behold now, O, my soul, and consider what abundance of riches and glory are here to be had! Regard not transitory treasures, nor worldly contentment, but look upon the wisdom of God incarnated, and the child bearing virgin, Joseph serving, and the choirs of angels assisting. "For truly our Lord is in this place." And my advice is, that you depart not hence; for where, I pray, can you find what here you have already found? If you search all the world over, you shall never meet with so blessed a company, so holy a convent, so unanimous a congregation. The most holy in heaven are here assembled together, though by worldlings they are neglected, and set at naught. For in the whole world such wonders are not wrought, nor such rare novelties seen, nor so delightful joys heard of, as in this lowly cottage, where Joseph, Mary, and the child Jesus, laid in the manger, keep their residence. For here God and man, mother and Virgin, the old of years and a child are joined together.

4. Consider what this so great condescension, piety, love, humility, poverty, sweetness, grace, and excess of mercy would say. Turn over all the ancient monuments which

prophecy of Christ, and observe how this day all the testimonies of the Scriptures and the devout desires of the holy prophets are fulfilled. Mark how the pious obsequiousness of the Most Blessed Virgin Mother; how infinitely she exults in mind with her noble child; note wishal in what a sublime contemplation she is, to see the Son of God born of herself, and placed before her in the manger. In this manner turn over and consider all, as though thou wert personally present at every one in particular; for we ought not to have less affection and devotion to these things, though actually past, than if we did behold them done before us at this present moment. Lay up therefore in the closet of thy heart this holy remembrance, renewed every year. Let us not only call to mind Jesus born and laid in the manger once every year, but let it frequently come in amongst all your exercises. Great wisdom, great purity and patience may be learnt of this blessed babe, which may suffice to edify the whole course of thy life; because every action of Christ is our instruction, and every suffering of his is our consolation, and he is made salvation and redemption to thee and all the people. He teacheth thee more forcibly by his example than by his word, and persuades more efficaciously by his own works than by the actions of others.

5. Let therefore the sacred nativity of Christ be always new to thee, nor permit so great a feast ever to pass by without an attentive consideration. And, although the exterior veneration pass with time, yet let not the diligent consideration of it depart from thy heart. Be not therefore, my poor and miserable soul, ungrateful to God for this grace; thou who wert so diligently sought out, so mercifully drawn, so sweetly called, so mildly visited, so plentifully replenished with joy. It were a crime for thee to be sad, when life is born, and when there is rejoicing everywhere. "This day Jesus was born, to thee; this day a son was given to thee." that with him, being a little one, thou mightest, also, become a little one; with a poor one, poor; humble with one, humble; patient with one patient; mild with one so heavenly mild. Bow down, therefore, to him, humbly, submit thyself to him willingly, that so thou mayest be exalted with him eternally (that is, Christ, the Son of God), who assembled together the little ones, came down from the celestial seats above.

6. Gather now in this small space of time what may be useful for thee all the course of thy life. How knowest thou, but this may be thy last feast in this world?

And I would to God thou wouldst now celebrate this so devoutly, that thou mightest repose a great confidence in Jesus, that in the end of time thou mightest merit to go with him to the eternal feast. No doubt but a strict account will be exacted of thee, how perfectly thou art conformed to him in thy life. Whilst thou hast yet time then, and means to advance thyself, have a care not to suffer him to pass by without advantage to thee, but endeavour to contract so absolute a league of friendship with him that thou mayest be numbered amongst his choice friends. If Christ were so good and gracious as to perform these things for thy salvation, be not thou so far wanting to thyself as not to take them diligently into thy consideration. Christ is silent in word, but his works speak. His tongue keeps silence, but his tender limbs make clear expressions: so doth also his humility; so doth his extreme great want. The Virgin Mary, too, keeps silence, but the elements do not so. Jesus lies hid in the manger, but he is published by the angel. He appears vile and abject in his cloths, but he is declared precious in his signs. Herod is troubled at the news, but the shepherds run to find him. The scribes and Pharisees disdain him, but the three blessed kings adore him.

7. Observe on him, therefore, not only great and sublime things, but small and abject things withal; for in both natures he appears a great Lord and exceeding praise-worthy: being high above all the angels, and the most humble amongst all men. Human things are joined with divine, high things with low, precious with viles: little with such as are magnificent, and the faithful ought to venerate them altogether with due honour. Let not, therefore, the thing clothes scandalise thee, which preach the Son of God's humility. Neither be thou troubled at the poor manger which the King of Kings and Lord of angels made choice of for his palace. Consider not what is glittering to the eyes of flesh, but how great a mystery of man's salvation is here performed. Look upon Jesus and Mary, the Lord and Queen of the universe, who have no cares common with those of worldly persons. Here are no stately palaces, but celestial solaces. The sound of the trumpet and harp is not here heard, but the melodious voices of the heavenly choirs. I wish you did feel in spirit that you were present to all these, and that elsewhere there is no living. God's word is now near to your mouth, provided only you seek him with a right heart; for now he is found in his mother's lap, who was in the bosom of his Father from all eternity. The great God is now become so near

to thee, that thou mayest embrace him as a little child, bear him in your arms, too, as a tender babe, because the word is made flesh, and dwells in us. Behold, he whom the world is not capable of containing lies as a poor creature in the stable; and he that bears the globe, in virtue of his word, is borne by his mother. He whom the cherubims and seraphims do praise is fed with a little milk! Which of all these things are not equally admirable and amiable?

8. What canst thou desire more? how could he either be more near to, or like thee? Behold thy bones and thy flesh. Thy God is become thy brother. Who ever saw or heard the like wonder? Woe be to thee if thou dost depart from him. And happy art thou if thou hast recourse to him with thy whole heart. Approach the throne of his grace with confidence; for, though he be poor in worldly riches, yet are all the treasures of the wisdom and knowledge of God hid in him. Prepare therefore clean lips to kiss him; wash thine eyes with tears to behold him; purify thy hands to touch him; spread out thy hands to embrace him; and humbly bow thy knees to adore him. O that thou hadst now a neat coffer, all beautifully enriched with gold and diamonds, that there in thou mightest preserve and keep God, a new-born child! But there is no coffer so fit and worthy to receive God, a child, as thy heart purified from all malice; for he requires no outward ornament, but rather that which is intimated mystically thereby, and this kind of ornament is very dear and grateful to him.

9. But how can you prepare yourself worthily to receive him? To fly from him in no ways expedient; and to approach him with an unclean heart is very indecent. But how shalt thou be purified, being engaged in so many vices? Be not too apprehensive, nor despair upon the sense of your wounds; let it displease thee that thou art such as thou art. Wash out the stains of thy crimes with tears; purge the guilt of thy conscience with inward contrition; and beg of him the oil of mercy, the gift of a plenary indulgence, and the restoring of new grace, and so, though thou be very much spotted, yet shall not thy case be desperate. This child knows the art of purifying unclean things, and of whitening black; he can calm what is stormy, sweeten what is sour, lighten what is burdensome, extirpate all vices, and restore the joy and peace of the heart. Such he is, that he cannot be infected. By his touch the diseased are healed, and the infirm become strong. Now therefore prepare him a clean

heart, wherein thou mayest lodge Jesus, the Son of God.

## P O E T R Y.

### CHRISTMAS HYMN.

(For the Bengal Catholic Herald.)

For unto you is born this day, a Saviour who is Christ the Lord.

Behold! the ancient darkness breaks  
That o'er the nations lay,  
And morn with purple banner wakes,  
Bright herald of the day;

Hush'd are hoarse Sinai's thunders dread,  
Descending Angels sing,  
And crush'd Judea lifts the head,  
To hail her promis'd king.

The harp of prophecy, so long,  
By sacred impulse fir'd,  
Hath breath'd its last entrancing song,  
And with the seer expired.

Symbol and type, whose linked chain,  
At Eden's bower began,  
No more in dim and shadowy strain,  
Announce the truth to man.

Messiah comes! what throne of state,  
Shall win his glorious sway?  
Throw wide Oh Earth! thy loftiest gate,  
To give the highest way:

Yet not to men of royal birth,  
Not to the sons of fame,  
Not in the sceptred pomp of earth,  
The meek Redeemer came.

No—Turn to Nazareth's noteless bound,  
Turn to the lowliest train,  
Who slowly o'er that throning ground,  
Press on with pilgrim pain;

Turn to the manger scorn'd and lone,  
By humblest inmates trod,  
And in devotion's deepest tone,  
Revere the Son of God.

## Selections.

### THE LORETTO CONVENT.

The delight one individually experiences is doubly enhanced when one sees all around equally delighted. Indeed the feeling of happiness is infectious, and by a peculiar magnetism diffuses its sympathetic power in a mysterious but unmistakable way. Of the truth of this theory we had pleasant experience on Wednesday last, in witnessing the examination and the histrionic performances of the pupils of Loretto House, Chowringhee. A sojourn of many years in Calcutta, an insight into its scholastic establishments for young ladies, a varied acquaintance with both spinsters and matrons who had been educated at them, forced on us the conviction that

much, aye very much, was wanting to render the elites of those seminaries fit for the responsible spheres in which they were destined, —to move and to discharge the duties of which they were supposed to be trained. Beyond the ordinary routine of reading and writing, and powers of common-place conversation, we have rarely met with one who could soar. Vacuity of mind was the almost all pervading characteristic. But, most agreeably surprised and delighted were we to remark, not only the high standard of proficiency but the thorough well-grounding in their studies that the pupils of this excellent Institution evidenced. Their examination was not the ordinary routine of categorical responses, conned for the occasion, and enunciated by rote, but the emphasis of delivery left no doubt that the understanding had fully compassed all that memory had retained. High meed of praise is due to the talent and assiduity of the teachers in imparting knowledge, and to the zeal and diligence of the pupils in acquiring it. In saying thus much we feel satisfied that we are but giving expression to the sentiments of a crowd of anxious parents, guardians, and friends, whose proudly beaming eyes betokened that they were highly satisfied with the success that had attended the labors of the ladies entrusted with the responsible charge of educating the pupils confided to their tutelage. A most striking feature that powerfully attracted our notice was the feeling of cordial regard and affectionate tenderness that subsists between the ladies of the institution and their scholars, —establishing an intercourse of love, without in the slightest degree affecting the respect essentially requisite to be sustained in their relative positions.

The Musical performances, both vocal and instrumental, were masterly. The specimens of Drawing, Calligraphy, Needle-work, and Embroidery that we examined exhibited both taste and proficiency.

The representations of Scenes from "Uncle Tom's Cabin" were well selected and admirably carried out. The wonderful power of memory, and the easy, graceful self-possession with which St. Clair, Marie, Miss Ophelia, and Eva performed their respective parts surprised us. Little Topsey, too, sustained her part admirably. In strongly recommending this institution to the notice of parents and guardians, perhaps it would be as well to mention that the religious principles of the pupils are in no way interfered with—so that those of the Protestant persuasion need be under no apprehension of their children becoming proselytes to an alien faith. Such apprehension, we have reason to know,

has deterred many from availing themselves of the superior educational advantages held out by this Institution; but the fact of many Protestant children being now pupils leads us to hope that so groundless a fear is fast dissipating. The best thanks of the guests of Wednesday are due to the Ladies and Directors of Loretto House; and, in the behalf of ourselves and those guests, we would beg to tender them with a hearty wish that every success and prosperity may attend the Institution.—*Hurkaru, Dec. 23.*

### IMPORTANT TO TRACT DISTRIBUTORS.

On Saturday morning a young man named William Smith, was brought up at the Capel-street police-office, before Mr. O'Callaghan, charged by Martin A. O'Brennan, Esq., with having acted in a manner calculated to provoke him to commit a breach of the peace, by presenting him with a tract against the Catholic religion.

The prisoner—who it appears is a hired distributor of proselytising tracts, and an "agent" (as he described himself) in the employ of the Rev. Mr. McCarthy, of St. Michael's—having been placed in the dock, Mr. O'Brennan was called on by the bench to state his complaint.

The case seemed to excite considerable interest, the office being filled with a number of persons, amongst whom were several members of the Bible Missionary Society, &c.

Mr. O'Brennan proceeded to state that on Friday evening last he was walking through Sackville-street, accompanied by a lady, when suddenly a paper or tract was thrust into his hand by the prisoner, who, after having done so, began to laugh at him (Mr. O'Brennan), as did also a woman who was standing beside the prisoner. This obtrusive insolence on the prisoner's part excited Mr. O'Brennan's suspicions as to the character of the document thus forced upon him, and he forthwith approached the next lamp, and by its light proceeded to examine the pamphlet. He found it to be a proselytising tract containing a mass of most outrageous and offensive insults against his (Mr. O'Brennan's) religion, treating with ridicule and abuse of the tenets and doctrines looked upon and revered by all Catholics as most sacred. On ascertaining the nature of the tract, and taking into consideration the evidently premeditated insolence of the party who had thrust it into his hand, Mr. O'Brennan handed the lady who accompanied him into a shop, and turned back to where he had left the prisoner, and he found him a little higher up on the flagway still pursuing his mission of annoyance. Mr. O'Brennan immediately called a police-constable and handed the prisoner into custody. He (Mr. O'Brennan) now sought the protection of the law against the repetition of such a nuisance, and submitted that the conduct of the prisoner as regarded him (Mr. O'Brennan) was a constructive assault, and such as should be dealt with. If the pri-

soner, for instance, had been found throwing night soil or other offensive matter upon the footway, the policeman on duty would at once, and without any charge being preferred take him into custody, and the bench would punish him by a fine or imprisonment as an offender. But here, in the present case, the infamous tract, and the insolence of its being thrust, with a grin into the hands of a citizen involved a nuisance infinitely more obnoxious. If a wretched erring female were to attempt to stop a man in the street, she was forthwith taken up as a nuisance and imprisoned for two months in the penitentiary. Now these tracts of Mr. McCarthy's thrust upon wayfarers in the public street, were, in his (Mr. O'Brennan's) opinion, still more indecent and intolerable, an still more repulsive, to the feelings of a Christian citizen. If a fellow were to come up in the street, and spit in a gentleman's face, that was an assault, and would be punished as such now he (Mr. O'Brennan) protested he would rather of the two be spat upon in the face, than have such fæted poisonous trash, such insufferable filth, as those tracts contained, thrust into his hands by Mr. McCarthy's "agents." If (Mr. O'Brennan) stood there asking the law to protect him and his fellow-citizens from recurrence of such an outrage as this. It was too hard that citizens could not walk the street on their peaceful business without being subjected to obstruction and insult on the flagway for which they pay. Surely the authorities should adopt prompt and decisive measures to put a stop to such conduct, which, beyond almost any other class of misdemeanour, tended to irritate men's feelings and create breaches of the peace. Such conduct, so far from diminishing kindly feelings and spreading abroad the doctrine of Christian charity, was well known to foment hatreds and excite the worst passions. It had been long and systematically carried on both in the provinces and in the city. The very areas in the houses were littered with heaps of these poisonous productions. He (Mr. O'Brennan) dreaded less material poison thrown in the way of his family than those venomous tracts. He now respectfully submitted that he had made out a case, plain and undeniable why the prisoner should be bound over to keep the peace. He had but one object in view, appearing in that office, and that was, to have this illegal and insulting system, the fruitful cause of so much irritation and indignant feeling, once for all put an end to. He would only say that he, as a Catholic, would feel himself degraded if the clergy of his church would stoop so low as to seek to force the doctrines in the streets upon their Protestant neighbours.

Mr. Whitthorne said he appeared for the defence, and proceeded to cross-examine Mr. O'Brennan, whose name he either mistook or affected to forget.

Mr. Whitthorne—Pray, Mr. O'Leary, how long is it since you assumed the O?

Mr. O'Brennan said—If you mean me, would suggest that it is better not to disturb the historic veil which covers the persecuting spirit that robbed my forefathers of their nat-

their lives, and their properties, and that for conscience sake.

The Magistrate said it was better for defendant's attorney to keep to the case. His remark as to the name of the complainant was quite uncalled for.

Mr. Whithorne—Well, then, Mr. O'Brennan, you are an orator, and desire to gain celebrity by this case?

Mr. O'Brennan—Without wishing to be thought vain, I say, in reply, that I am an orator, so far as stating the facts of a pressing grievance with truth and fairness; but I deny that it is impossible that I can gain celebrity, as you call it, in this case. The celebrity attached to the conduct I complain of is not of the most enviable kind; I have been tolerably well celebrated for opposing in justice of every kind for over twenty years in this city, but I have no ambition to be identified with apostates.

Mr. Whithorne—Pray, were you afraid of being converted by the paper handed to you?

Mr. O'Brennan—By God's grace I fear no such evil influence, coming especially in such disgusting shape, and I will pursue humbly the path pointed out to me by my fathers; yet I do not wish to be interrupted and insulted by persons whose only object seems to be self and self-interest, not the advancement of religion.

Mr. Whithorne—Do you mean to say the paper handed to you was thrust into your hand?

Mr. O'Brennan, here placing his hand on the Testament, said if he asked for that book, and that it was placed in his hand, that would be handing it to him; but if any one put into his hand unasked for, such act he would consider to be thrusting it into his hand.

Mr. O'Callaghan (to Mr. Brennan)—Do you think did the prisoner know who you were?

Mr. O'Brennan—I cannot say positively, but I leave it to your worship to account for his laughing at me after he had thrust on me the paper, the contents of which he must have known.

Mr. O'Callaghan here addressed the prisoner and asked him if he had any evidence to produce to rebut the charge which had been made against him?

The prisoner was proceeding to make some observations, when

Mr. O'Callaghan observed that he was perfectly willing to hear anything he had to say in justification of his conduct, but he could not receive it as evidence unless supported by sworn witnesses, and observed that a check should be put to the distribution of any papers hurtful to the feelings of members of all religious denominations. He considered that the matter complained of was calculated to insult the feelings of Roman Catholics, and also to lead to a breach of the peace, and that sitting there as a justice of the peace, he would not be discharging his duty if he did not in every similar instance interpose his authority to preserve the peace. The charge in the present case had been clearly made out, and not rebutted, and his judgment therefore, was, that

the prisoner should be bound in his own recognizances to keep the peace, or, in default, be imprisoned for fourteen days. The prisoner, on entering into the necessary bond, was liberated.—*The Nation*, Oct. 22.

## THE SISTERS OF MERCY IN NEW ZEALAND.

We have much pleasure in publishing the following most interesting and edifying letter, which has been lately received by a lady in Dublin:—

“Convent of Our Lady of Mercy, St. Patrick's, Auckland, New Zealand.

“My dear——We arrived here on the 9th of March, '52, and were heartily welcomed. I am truly happy and grateful to God for calling me to this mission, where there is such a fine field of labour for Him alone. We have a very nice convent, and several schools, adult and infant, for the poor, boarding and day school for the rich, and an orphanage, as there is not one in the town. These, with visitation of the sick and religious instruction for externs, all progressing, thank God, very well. The latter duty is productive of many conversions; a portion of every Sunday besides is devoted to it. Almighty God seems to give a blessing to the zeal of our dear Rev. Mother in not one, but all these duties.

“The natives are a most intelligent, interesting people, most anxious to be taught everything. We teach them to read and write their own language. The first Sisters who came out are quite conversant with it. Five are studying it, and like it very much. Our revered Bishop wishes by all means preserve the native language. He speaks to it fluently. It is of great advantage in the propagation of the Faith, by establishing the greatest confidence between the Clergy and the natives.

“The Catholic Missioner is held in the greatest esteem and veneration by the natives, conversing with them familiarly in their own language. A short time suffices, they are so intelligent, to make them acquainted with the truths of our holy religion, and when embraced they practise it with zeal and faithfulness that might make a European Catholic blush. When a chief is converted his tribe, consisting of 400 or 500 families, become converts with him. Around us here, and occasionally amongst the higher classes, we have conversions to the one true Faith, Our beloved Pastor knows but one want, and that is, he wants Clergy. The harvest is abundant, but the labourers are few indeed. Encourage all you can to come here; there is every inducement save martyrdom. Of



that I can hold out little hope—there has not been anything like cannibalism here for many years. The poor natives are far removed from that state, and very well they understand the precept of contributing to the support of their Pastors, and nobly and generously do they comply with it. After some time we hope to be able to erect a house in our enclosure sufficiently large to accommodate the native young women who come occasionally to the town on business from the interior of the country, where they can be usefully employed and instructed. Incalculable, no doubt, will be the souls saved and brought into the one fold of the true Faith.

"I regret to say the Europeans, abounding in temporal prosperity, are too often forgetful of the Giver of all good gifts; not only are they careless of their own spiritual welfare, but too often scandalise by their bad example these guileless and unsuspecting natives. On the other hand, the Missionaries of the so-called Reformation abound and, I need not say, are ever on the alert, with money, and tracts, and clothing in hand, already to entrap these creatures to the side of error. But to accomplish these designs, our good Bishop finds himself constrained to raise a public subscription, and in order that Ireland, England, and Scotland, may share in the merits and blessings that must flow from so great a work, intends sending some articles of native manufacture to be raffled. You are such an ardent missionary in spirit and feelings that I told Rev. Mother I felt certain you would take a warm interest and try to sell some tickets. You will here have an opportunity of promoting the glory of God by the propagation of His Faith.

"Our climate here is very temperate not much cold even in winter; no frost or snow, but a great deal of rain in that season and in spring, which gives this country a decided superiority over Australia for agricultural purposes. The Almighty seems to favour us. Flax grows with as little culture as grass does in Ireland. There is no dread of famine, and you will see droves of pigs. I suppose at some distant period some Irishman imported a few, and hence their countless descendants. Most bountiful has Divine Providence been to this country. Even in the marshes grows a plant which, after drying and pressing, is an excellent substitute for feathers for bedding. As to fruits and flowers they are abundant.

I received the holy habit in religion last September. Need I say how happy I am? Any patterns of old or new works would

have been of the utmost advantage to us. Ask E. B. to help us. We wish to render our select school as attractive as possible. Even old worn out baskets would be acceptable, as we only require models.

"Pray for this mission. I can promise to the contributors to our raffle fervent and constant prayers.—Yours in Christ.

"M. F. A."

[Tablet.]

#### B. C. ORPHANAGE, FREE SCHOOLS AND WIDOWS' ASYLUM.

Donation from Major Tylee, thro' Rev.

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M. D. Valbesen, Esq., French Consul, ... ..	20	0
T. Smith, Band 81st Regt. thro' Rev.		
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For St. Xavier's Retreat

Rev. P. Doyle, Bellary, ... ..	Rs. 10	0
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Mr. Stephenson ... ..	150	0

Donations collected by Mrs O'Brien at Mussoorie for the Purchase of St. Xavier's Retreat.

Major & Mrs. FitzSimon, 29th N I., ... ..	40	0
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# THE BENGAL CATHOLIC HERALD.

*'One body, and one spirit—one Lord, one Faith, one Baptism.'*

No. 27.] CALCUTTA: SATURDAY, DECEMBER 31, 1853. [Vol. XXV.

## THE BENGAL CATHOLIC HERALD.

Calcutta: Saturday, Dec. 31.

### ST. XAVIER'S RETREAT, FOR THE CHRISTIAN BROTHERS.

On last monday, the Feast of the first adult Christian Martyr, St. Stephen, a large number of the Faithful assembled to witness the opening and Benediction of the Premises, lately purchased for the Retreat and Noviciate of the Christian Brothers. The place set apart for the important purposes just mentioned is situated at Settee, at a distance of about five miles from Calcutta, and of two miles and a half from the Military Station of Dum Dum.

The House erected on the premises at Settee is a modern two storied Building, having, together with suitable out-offices, altogether fourteen apartments, eight on the first, and six on the second floor, all perfectly well lighted and ventilated. The *Demesne* or compound, about forty\* biggals in extent, is furnished with three excellent tanks well stocked with fish,

and it is also ornamented with a tastefully distributed abundant supply of fruit trees of the best kind in great variety; moreover, what is also of great importance to the security and privacy of a Religious Community, the *Demesne* is surrounded on all sides by a good wall sufficiently high for the just named purposes.

The interest taken by a large portion of the Catholic Community of Calcutta in this new Institution was evinced, by the numbers who assisted at the solemnity of last monday. Our Informant tells us, that he counted on the occasion forty-eight Carriages, and he estimates those present at about two hundred in number.

Shortly after twelve, the Archbishop arrived, and, as soon as he had put on his sacred robes and mitre, proceeded to bless the House, the Oratory and the Vestments set apart for the celebration of Divine Service in the oratory. In the procession, whilst it passed through the several apartments, His Grace was accompanied and assisted by several of the Clergy of the Cathedral, of St. John's College and of the Durruntollah Church. Immediately upon the conclusion of the ceremony, the Archbishop addressed those present, and explained concisely to them the nature and signification of the rites he had just performed, and the reason for

\* About thirteen English acres.

which they had been invited to assist at the celebration of those rites.

His Grace remarked, that in every undertaking in which the welfare of Religion is concerned, the Catholic Church is always solicitous, that the Clergy and the Laity should unite together in prayer, in order to draw down the Divine Blessing on the proposed enterprise. For, without that Benediction it was certain, that however specious and full of promise the undertaking might appear, yet, that, nevertheless, if devoid of a blessing from on high, and left dependent solely on human aid, it could never permanently prosper, nor produce fruits worthy to be accepted by the Lord of the vineyard.

Moreover, continued the Archbishop, we are admonished by the Apostle, St. Paul that, whilst every creature of God is in itself and absolutely considered, good, yet, in order to be so in our regard it must be sanctified, when we make use of it, by the word of God and Prayer.

For, by occasion of original sin, human nature became corrupted, its passions became rebellious, and man in consequence liable to abuse to a perverse and sinful purpose those creatures, which God had originally created to minister to his lawful wants and desires. As all these creatures had been made for man's use and benefit, so when he, for whom they were created, fell by sin into a state of corruption, they too participated in their Master's degeneracy and instead of ministering to his benefit, as they were originally designed to minister, they, on the contrary, became often the occasion of his spiritual ruin. It is for this reason, that St. Paul says, that, the creature (*i. e.* all created things) was made subject to vanity. For he adds, we know that every creature groaneth and travelleth in pain even till now.

For a like reason it is, that the same Apostle when he says, that every creature of God is good, subjoins the reason of his assertion in these words: "For," says he, "it is sanctified by the word of God and prayer"—intimating thus very clearly, that if it be not prepared by the word of God and prayer for man's use, it will not be good in his regard, as then instead of conducing to his good, it will through his own frailty, prove the occasion of evil to him.

All this is true not only of those creatures or things, which we make use of for corporal or temporal purposes, but even also of all those things, which are employed by us, in celebrating the Divine worship. For even these, such is man's frailty, may be abused and perverted to a sinful purpose. Hence it is, that the Church, always alive to the sanctification of her children, tries to guard against this danger, by sanctifying by the word of God and prayer both the temples of Divine worship, the vestments employed in that worship, and also the very habitations in which the faithful dwell.

Such are the grave reasons, for which the Catholic Church sanctions and prescribes the solemnity you have just now assisted in celebrating. Were it necessary to enlarge further on the subject, on which I have been addressing you, and to adduce some scriptural illustrations of the truth of the doctrine I have been inculcating, I might remind you of the parable of the Pharisee and of the Publican—a Parable which demonstrates in the case of the Pharisee, that for want of due dispositions and preparation, even the temple of God and prayer itself may become to man the occasion of sin and reprobation. Did not the Saviour declare, that the temple of Jerusalem, which was designed to be a house of prayer, was through man's depravity made into a Den of Thieves? Did not the same Saviour denounce the fasting, the alms, and the long prayers of the Pharisees, and proclaim them to be worthless and an abomination before God, because they were performed to gain the applause of men, and not from a pure and simple desire of pleasing God.

But for you, blessed as you happily are in the profession of the one Catholic faith, it is enough to know, that the Church has sanctioned the solemnity now celebrated, in order to entitle it to your veneration. It will be then gratifying to your piety and conducive to your edification, that I should now unfold for you the meaning and spirit of the beautiful aspirations and prayers which the Church prescribes for an occasion like the present.

The first grand truth, which, in the opening of this solemnity, the Church, b

her minister proclaims, is, that "our help is in the name of the Lord, who made both Heaven and Earth!"

The Celebrant then saluting all present with the favorite salutation of the Church: "The Lord be with you" and the faithful responding with a like prayer in his behalf, proceeds to invoke the Divine Blessing on the new habitation and on all who dwell therein, praying "that God may sanctify the house, as he vouchsafed to bless the habitation of Abraham, Isaac and Jacob—that the Angels of light may abide within its walls and guard its inmates in safety."

In blessing the oratory, the Church through her representative prays, that in it and in all who resort to it, health, virtue, goodness, meekness and the plenitude of the law may abide now and for evermore through Christ our Lord. *Amen.*

In the benediction of the vestments and Altar cloths, the celebrant prays, 1st that these, by the Divine Benediction, sanctification and consecration, may be fitted and prepared for the celebration of the Holy mysteries, and next that the ministers who may officiate in the vestments thus blessed, being protected and defended against the assaults and temptations of Satan, may worthily and edifyingly serve at the Holy Altar, and persevere to the end of life in peace and devotion through the same Jesus Christ. *Amen*

The Archbishop having concluded his discourse imparted the Pontifical Blessing to all present. At the earnest invitation of Brother Francis and the Community, the Visitors adjourned then to the reception Rooms, where refreshments had been kindly prepared for them by the Christian Brothers.

#### ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

WE earnestly solicit the attention of our readers and of the Catholic Community of Western Bengal to the Extract, we publish to-day, from a letter just received by the Archbishop Vicar Apostolic from the respected Heads and Officials of the above-named most inval-

able Society. From the prospectus of the Association which we also publish in our present issue, it is evident, that a compliance with the conditions necessary to gain both for himself and his family, the various spiritual benefits granted to the members of the Association by the Holy See, is within the reach of the humblest and poorest Head of each Family. A copy of the very interesting and instructive Annals of the Faith is moreover supplied gratuitously to every one who enrolls ten subscribers, both for his own use and for that of the Individuals who unite with him in subscribing to the Association for the Propagation of the Faith. To the enduring honor of Catholic Ireland, it deserves to be recorded, that in the midst of famine and pestilence, her Children never forgot the Association for the Propagation of the Faith, but from their poverty sent their humble meed monthly to it from all parts of the country, so regularly and so generously, that not a single month passed over, in which three or four hundred pounds were not subscribed from Ireland.

During the late Jubilee in Ireland the monthly subscriptions often amounted to more than a thousand pounds, and yet compared with the obligations we, in common with the Fellow Catholics throughout India, owe to the Association in question, Ireland may be said to owe nothing, as she until very lately received no assistance from it. We trust that this notice will arouse our fellow Catholics here to enroll themselves as members of the Association for the Propagation of the Faith, and as contributors to its welfare.

Extract of a letter addressed by the Members of the central Council of Paris, to His Grace the Most Rev. Dr. Carew, Archbishop, V. A. W. B.

"May we be permitted, to hope in turn, that your diocese finding in itself resources, developed by solid piety, will commence to glory in rivalling the charity of our associates, spread all over the globe, and that after having for a long time received assistance from the Propagation of the Faith, it will in its turn offer to it the tribute of its alms. This wish we know, is also entertained by

your Grace; we have for the guarantee of it your paternal heart, which embraces in its charity the whole Catholic world, we beg of you then my Lord, to take a pious interest in this affair, and we have no doubt of success under the protection of your Grace's authority, as dear to your flock as it is venerable and holy. Accept the homage of respect, with which we have the honour to be your Grace's most humble and obdt. servants,

*The Members of the central Council of Paris.*

BERNARD, *President.*  
Choiselat, *Secretary Treasurer.*

The following is from Mons. Choiselat Secy. and Treasurer, of the Propagation of the Faith to His Grace the Most-Rev. Dr. Carew, V. A. W. B.

MY LORD ARCHBISHOP,—I am most grateful, for the kind sentiments you have deigned to manifest to me, in the severe trial with which it has pleased the Lord to afflict me. These were fully displayed in the letters you so kindly sent me. Those testimonies of your goodness have penetrated my soul, never more powerfully affected than by sympathetic effusions, coming from the friends of God, and by prayers offered up to the throne of God, for the faithful servant who loved him so much, and was so desirous to procure for him the love of all men. The holiest of deaths completed a life spent in the fervent service of God. It appeared more like an extacy, than the definitive cessation of the faculties of our being. The remembrance of it, and the pious prayers which accompanied and followed it, make my only consolation; I dare hope, my Lord, that after having prayed for the predestined Soul who consecrated his entire hope to the Missions, you will also remember his unworthy Son, whom God seems to wish to continue his precious labours. No one has more need than I of the assistance of heaven. I desire more ardently after the example of him, whose loss I deplore, to merit one day the consolation of having done without relat, the work which God had confided to me, and of having faithfully corresponded to the choice he has made of me, to be the passing instrument of his glory.

I have the honor to be, my Lord Archbishop with profound respect, your most obedient servant.

CHOISELAT,  
*Secretary and Treasurer.*

### L'ŒUVRE DE LA PROPAGATION DE LA FOI.

THE *Institution for the Propagation of the Faith* has solely for its object to assist by prayers and alms the Catholic missionaries, who are charged to preach the gospel to foreign nations. The prayers are a *Pater* and *Ave* each day. It will suffice to say, for this purpose, once for all, the *Pater* and *Ave* of our daily morning, or evening prayer, and to add, the following invocation: "*Saint Francis Xavier, pray for us.*"

The alms is only one half-penny per week. One member is charged to receive the subscriptions of ten, the amount of which he hands over to another member, who receives ten similar contributions, that is, a hundred subscriptions. Donations made by persons not members, or by members over and above the ordinary subscriptions, will be gratefully received.

Two committees established, one in Paris and the other at Lyons, distribute the alms to the different missions. A return of the sums received, and of their appropriation, inserted annually in the *Annals of the Propagation of the Faith*. This collection, which is destined to serve as a continuation of the *Lettres Edifiantes*, and to the reading of which each member, without paying more than the ordinary subscription, is entitled, appears six times a year. A number is distributed to every ten members.

The *Institution for the Propagation of the Faith* has, from its first foundation, been highly favoured and warmly recommended by the faithful by the Holy See. The sovereign pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of May 15th 1823, May 11th 1824, September 1st 1829, September 25th 1831, November 1st 1835, and January 22d 1837, have granted all the members of the Institution, in dioceses where, with the consent of their respective bishops, it shall be established, be in France, and in all other countries in communication with France, the following indulgences, applicable to the souls in purgatory.

1st. A *Plenary Indulgence* on the feast of the Finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on

day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, upon the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d. *An indulgence of a hundred days*, each time that the prescribed prayers, with at least a contrite heart, will be repeated, or a donation made to the missions, or any other pious or charitable work performed.

## THE CHRISTMAS EXAMINATION.

### ST. JOHN'S COLLEGE.

THE examination of the pupils of the above Institution took place on Wednesday the 21st Instant, in the presence of his Grace the Archbishop, the Clergy of the Vicariate, and the parents and guardians of the pupils. The examination throughout afforded much satisfaction, and gave ample proofs of the care and attention bestowed upon the youths by their teachers. A printed programme was handed to us, in which the studies of the different classes are mentioned, together with the names of the young gentlemen who distinguished themselves during the year. For the information of those, who feel an interest in the Institution, and who could not attend the examination, we shall give a syllabus of the chief studies pursued in the College, in order to show the extent to which the pupils have advanced. The following are the studies which form the curriculum of the 1st Class: Latin, Greek,

Plane Trigonometry, Geometry, Algebra, Mensuration, Chemistry, English History, Ancient and Modern History, French and the Vernaculars. In Latin, the pupils have gone through the three first Books of Virgil's *Æneid*, and Cicero's Oration against Catiline—In Geometry they have gone over 6 Books of Euclid, and a great portion of the deductions in Chambers' Plane Geometry. In Algebra they have advanced as far as Equations, and in Chemistry the subjects studied were Chemical nomenclature and the laws of combustion and gases in general.

When we entered the examination hall, the pupils of the second class were undergoing an examination in French. They translated a passage from "*Histoire Ancienne*" very correctly, and parsed a few words which were pointed out to them—their pronunciation was good, and their acquaintance with the French Grammar seemed to be pretty extensive. In Latin this class translated a section from the life of Miltiades in Cornelius Nepos, and Father Fitzpatrick, who conducted the examination set the young gentlemen some very searching questions, which were answered very promptly. The next subject taken up by the pupils of this class was Greek. They translated a portion from the first book of Xenophon's *Anabasis*. Father Fitzpatrick got them to construe the passage literally, and parse a number of words which were asked. Indeed, from the manner in which the young gentlemen acquitted themselves, we have no doubt, that they will with the help of their teacher be very proficient in the Classics in a short time. When the pupils of this class retired, an ecclesiastical student was called up, and examined in Logic, by his Grace the Archbishop. The examination was conducted in Latin, and the answers to the questions proposed were very satisfactory. The opening of the 2nd Oration of Cicero was then taken up. The passage was translated with accuracy, and some words of rather difficult grammatical construction parsed and analyzed. In Virgil, the student construed a passage from the 3rd *Æneid*, beginning with "*Postera jamque dies.*" He was then asked to parse a few of the words by the rules of Syntax,

and give the rules for scansion. Some of the younger classes were then examined in Geography, after this a few of the students of the 1st class were called up and tried in Plane Trigonometry. They gave some of the formulas very correctly, and answered all the questions proposed by their teacher, with a readiness which shewed that they were well grounded on that subject.

A few of the pupils of the 2nd class were then examined in the 1st Book of Euclid, in which they did exceedingly well. Chemistry was the next subject in which the young gentlemen of the 1st class were examined. Dr. O'Brien who lectures on this science in the Institution, conducted the examination. The gasses and the elementary bodies were the subjects upon which the questions were asked; and it would be superfluous to add that they were answered in a satisfactory manner. One boy in particular seemed to have been quite *au fait* on the subject. The examination of the Vernacular languages now commenced; but as we were anxious to see what was going on, in the Loretto House, we left the College Hall at about one o'clock. We were however, told before we quitted the place, that the pupils of the 1st class were to be examined in Geometry and some other studies as stated in the programme. We have not the least doubt that the students exhibited as much proficiency in the remaining studies, as they did in those in which they were examined when we were present.

#### LORETTO CONVENT.

ON leaving St. John's College, we proceeded to the Loretto House, the examination of which was attended by a highly respectable class of ladies and gentlemen. The halls were crowded to excess, and it was with difficulty that we could make our way to the door of the room in which the business of the day was conducted. Notwithstanding the lateness of the hour at which we arrived, we saw and heard enough to feel convinced that no small amount of attention has been paid to the young ladies in this excellent Institution. In Geography and History in which they were very closely examined, they displayed a degree of information far beyond their years;

and the answers to the questions proposed were made with great promptness and accuracy. We doubt not the examination in the other studies was equally satisfactory. In order to afford the reader of the *Herald* some information as regards the studies pursued at the School, we shall merely give the heads of those to which the attention of the young ladies of the 1st class was directed during the past year. They are as follows:—Murray's Grammar, Composition, Blair's Universal Preceptor, Astronomy Mythology, Geography, History of England from William the Conqueror to the present time, Sacred History and Arithmetic. The examination of the classes closed a little after one o'clock; but no one left the Hall until the Archbishop made his appearance. His Grace, who had been detained at the College, soon after arrived, when numbers went forward to pay their respects to his Lordship. Immediately after this the door leading to the Hall in the ground floor was thrown open, and all who were present made their way into the place as well as they could, and took their seats in front of a stage which had been erected for the occasion. The scene had the representation of the destruction of the tower of Babel beautifully delineated, and the whole seemed to have been got up with exceedingly good taste. The first piece which was acted was a French play entitled "*La Fée Pensionnaire*." All the parts in this performance, were sustained with great credit. The pronunciation was so correct, that one could scarcely imagine he was listening to young ladies, whose knowledge of the French was acquired at School.

The performance that followed was the attraction of the day. The play was taken from the English scenes in "*Uncle Tom's Cabin*," and was acted throughout with great dramatical effect. The principal characters in the play were St. Claire, Mrs. St. Claire, Eva, Topsy and Miss Ophelia; and we must confess that the young ladies who represented them had a right conception of the parts they had taken. The young lady who took the character of Mrs. St. Claire, did her part so well, that she elicited the applause of the audience in almost every sentence she uttered. Her voice, ges-

tures and movements were perfectly devoid of that stiffness and affectation, which so often mar the performances of many a young person, and were in perfect accordance with the rules of good acting. One who listened to her might have imagined that he saw before him, Mrs. St. Claire herself, with her eternal headaches and querulous humour as described by Mrs. Stowe. The part of St. Claire was also acted to perfection. The indifference of the husband to the numberless complaints of his wife, his air, walk, gesticulations were all taken off with great success, and we need scarcely add that the young lady's performance displayed great histrionic powers.

As for Topsy, who was not pleased with Popsy? She did her part in a manner which was far beyond our expectation. Her answers to Miss Ophelia's questions, were expressed in a style which could not but convulse every body with laughter. "Never was born" "never had no father, nor mother." "I spect grow'd". Don't think nobody never made me," were sentences which, delivered as they were, took with the whole assembly. Eva did not fail to contribute her share in delighting the audience. Her child-like simplicity, her good nature and piety were all represented with great success, and no one was there to believe, who was not touched by the young scene of Eva. The play concluded with the death of St. Claire, and the representation left a favorable impression in the minds of all those who were present. We almost omitted to speak of the local performances of some of the ladies, who sung beautifully with the Piano accompaniment at intervals. The whole of the proceedings of the day reflected much credit upon all connected with the institution, and have tended much to elevate it in public opinion. The Loretto House, it is scarcely necessary to add, is one of the best educational establishments in India, and is an honor to the Catholic Community of Calcutta.

#### THE CASE OF MISS CUNNINGHAM.

*Communicated by our Patna Correspondent*

We are not at all astonished at reading the fierce vituperations of the

*Times*, anent the incarceration of Miss Cunningham in the Tuscan jail. We repeat, we are not at all astonished; for we are so much accustomed to see such rabid effusions, disgracing the columns of the leading journals of England; we are so used to behold the cause of truth and justice, intentionally and deliberately perverted by the Protestant English journals, that we must really regard this as one more instance of intolerant Protestant injustice. The same spirit, which caused the tocsin of alarm to be rung, when the Madiais were pent up in the Tuscan jail; the same spirit which caused the Anglican Press to heap abuse on abuse, on unoffending Catholics:—the same spirit, which bade the learned Editors of the journals in question, give it as their decided opinion, that for all acts, whether accomplished in Greece or Russia, Brazil or Sibirtezor Italy, Catholics were to blame; the same spirit, we think, is fully awake in this instance, and induces the British thunderer, despite his venerated toleration, to disgrace his columns with such rabid stuff as the following:—

"We hear much about Turkish fanaticism, and Russian fanaticism,—and Roman fanaticism,—we may be driven at last to try a little of English fanaticism, as Queen Elizabeth and Cromwell tried it before us, and it answered in their hands." Vide *Times* of 27 Sept.

We need not comment on the above; but at the same time we can't help expressing our regret, at seeing the *Times* attempting by all means in his power, to revive the spirit of that cruel persecution, which disgraced the reigns of Elizabeth and Cromwell, and which in later times, heaped innumerable tyrannising ills, on the poor, innocent, and unoffending children of Erin. The *Times* is bold enough to add, that the above opinion is not his only, but that also of every Englishman. For the glory of the British nation, we would fain hope, that this assertion has not an iota of truth in it; may we venture to declare it as our opinion, that England has many a son, who swayed by the commendable spirit of toleration, is bold enough to deprecate the above measure. The *Times*, while descanting at large on the rights of nations, does not think, for a moment,



that it is the duty of every good Government to provide for the temporal as well as the spiritual welfare of its subjects, that it is an established doctrine of the Church of Rome, that the exercise of Private judgment in matters of Religion by the ignorant, is extremely detrimental to their spiritual welfare; and that as such the Tuscan Government, was justified in preventing Miss Cunningham by all means in their power, from accomplishing a task, which, at least, in the opinion of the nation, would be productive of results, which would lead to the ruin of the souls of the ignorant peasantry. As we are not inclined to place a ready credence, on the exaggerations of the British Press, we think, we are warranted to retain the suspicion, that the incarceration of Miss Margaret Cunningham was the last and ultimate means tried by the Tuscan Government, to put a stop to the evil, which we have above attempted to depict.

Since writing the above, the last Mail has brought out intelligence, that Miss Cunningham is liberated, and the *Times* has therefore lost the opportunity of restoring once more the Elizabethan age of persecution.

## POETRY.

### RETROSPECT OF A YEAR.

(For the Bengal Catholic Herald.)

Time by moments steals away  
First the hour and then the day!  
Small the daily loss appears,  
Yet it soon amounts to years:  
Thus another year is flown,  
And 'tis now no more our own,  
(Though it brought or promised good,  
Than the years before the flood.)

#### II.

But each year, yet none forget  
Finds and leaves us deep in debt;  
Favors from the Lord received,  
Sins that have the spirit grieved,  
Mark'd by God's unerring hand,  
In his book recorded stand.  
Who can tell the vast amount  
Placed to each of our account?

#### III.

We have nothing, Lord, to pay,  
Take, O take our guilt away:  
Self condemn'd, on thee we call,  
Pardon, Lord, forgive us all,  
If we see another year,  
May we spend it in thy fear,  
All its days devote to thee,  
Living for eternity.  
The year rolls round and steals away

The breath that first it gave;  
Whate'er we do—where'er we be,  
We're travelling to the grave!

#### I.

Great God! on what a slender thread  
Hang everlasting things!  
Th' eternal state of all the dead  
Upon life's feeble strings!

#### 2.

Eternal joy, or endless woe,  
Attends on every breath!  
And yet how unconcerned we go  
Upon the brink of death!

#### 3.

Awake O Lord, our drowsy sense  
To walk this dangerous road;  
And if our souls are hurried hence,  
May they be found with God.

## Selections.

### LORETTO HOUSE ACADEMY.

To the Editor of the Saturday Evening's Englishman.

SIR.—I attended the annual examination of the scholars of the Loretto House Academy, which took place on the 21st inst., and though a bachelor and consequently not particularly partial to children, I confess I was very much interested and pleased, and I now venture to offer my meed of praise to that really excellent and well conducted establishment. The upper rooms were opened at 11 A. M. to the visitors who attended in large numbers, most of them the parents or relatives of the children. In the first room were laid out specimens of the young ladies' skill in writing, drawing, needle-work, crotchet-work &c., and these all did very great credit, not only to the little ladies themselves, but to their teachers also. Three Pianos also were in the room, and while the visitors examined the specimens alluded to, they were pleasantly treated to very excellent music and singing from the scholars. In the inner room an examination of the girls was being carried on, in a way very satisfactory to all present, for I am sure few of the grown up ones there would have given correct answers to one half of the questions put to the young ladies, and if their little hearts beat with pride at their success the kind hearts of their teachers must have been equally proud of their pupils. What struck me most of all was the excellent understanding that seemed to exist between the scholars and their teachers, the Lady Abbess and all. The latter seemed to be looked upon by the girls as their friends rather than as their teachers, and their great success shews how well that good understanding is kept up, and what advantages arise from it. The arrival of the worthy Archbi-

top was the signal for a move down-stairs, where the visitors were further treated with some excellent performances by the young ladies in a little French play, "La Pensionnaire Fée," and a few scenes from the English play of "Uncle Tom's Cabin." The recitatory (so a little blue-eyed girl told me) was the place chosen for the performances, and at one end of it a stage was erected, whereon the young ladies all acted the parts assigned to them to the great satisfaction of the audience. Topsy was a capital imitation, both in appearance and address, of her original nigger. I believe "Calcutta Topsy" was the little girl who sang so remarkably well upstairs. She is a little girl of undoubted talent and her parents may well be proud of her. There was some good singing between the acts by two lady visitors whose voices I recognised, and who were accompanied by another lady visitor, an excellent Piano Forte player. The whole affair seemed to give general satisfaction, and although it was somewhat long (necessarily so) I felt as if I had enjoyed a holiday. The happy, merry faces round me brought back to my mind the days of my examination, when I too, like them had to answer which was the largest seaport town in Europe, to give the six races of mankind, and to describe how the world can be called round, when it has such fearfully high mountains upon it, and when I too like them received a prize.

I conclude by saying that I am a Protestant, and have not a relative or even an acquaintance in the Loretto House School, and therefore my praise if it may be taken as quite disinterested. Were I a parent and could not afford to give my children the benefit of an English climate, I would send them to that school. I am quite sure that every little girl there will, when she leaves the place, remember with gratitude her teachers. But I have no children, and I am only a poor miserable

BACHELOR.

Calcutta, 22nd Dec. 1853.

[Englishman]

### THE BIBLE ONLY AND MORMONISM.

The principle of the "Bible only" is developing itself in a remarkable way among our enlightened consins across the Atlantic. The first propounders of that rule of life could scarcely have been aware of all the propositions it involved. Now, however, they are becoming visible, and the only wonder is that they were so long undiscovered. They are certainly contained in the original formula, and it is impossible to deny the accuracy of the new logicians. We are at last

gravely told that Mormonism is irrefutable on the hypothesis that the whole Bible, and nothing but the Bible, is to be received.

A Mr Henry J Jarvis writes to the *Times* a voluminous letter, and therein expounds the benefits of Mormonism. He does not tell us whether he is or not himself a sectary of Joe Smith. Probably he is not; but being a lover of truth, and the defender of injured innocence, takes upon himself to vindicate the fair fame of the most obscene heresy now in the world. The individual in question suggests to the ordinary Protestant that he had better be silent on the subject of Mormonism if he cannot find it in his heart to profess it or refute it. Mr. Jarvis believes all good of President Brigham Young and his nine-and-twenty concubines. The community over which he rules is a society of virtuous men and women, and an example of perfect models to the rest of mankind. Europeans know nothing of them, and it is ignorance and malice to suppose that they are anything else than a most excellent and noble hearted people.

Among the numerous errors of the Mormons there is one so salient as to strike the most careless observer; that is, their doctrine and practice of polygamy. All people who call themselves Christians revolt from this impiety, and whatever may be the habits of individuals here and there, few or none will venture to defend the monstrous life of the Mormons. Mr. Jarvis is, however, a man of unconfined intellect and untrammelled soul, and sees nothing very objectionable in this Mormonic institution. He calls on his fellow-Protestants to "prove from the Holy Scripture" that polygamy is forbidden. He is not content with this negative result, for he insinuates very clearly that the proof called for cannot be forthcoming. He dwells on the history of the patriarchs, and discovers therein a formal defence of the Mormonic rite in question. With the Bible in his hand he sets aside the Christian law and dispenses with the obligations of a pure life. The Mormons are a "calumniated people," and polygamy is a Scriptural form of living.

"Spirit-rapping" and "table moving" are probably innocent recreations, if we have been told the whole story about them. Worded by hazard cannot obtain credit except among the superstitious, and if Mr. Robert Owen believes in the "spheres" where the spirits dwell, he probably believes more about the supernatural world than he ever did before. These things cannot move vast multitudes of men, nor, in themselves, find credence for a length of time. Neither are they necessarily peculiar to Protestant, but we cannot

say the same of this new religion in America, Mormonism recruits itself daily among the rural population of England and Wales, and is fed principally by the shrewd race of the Anglo-Saxon. The principles of the new sect cannot be practised in England, and therefore it is that men and women are obliged to go to America. In that country the Government tolerates polygamy, and sends its own officers to administer the territory where these enormities prevail. More than this, two delegates, Mormons, sit in the Congress of the States, to represent the interests of this detestable community.

Mr. Jarvis is in earnest, and in the right: for how is the Protestant to whom he addresses himself to refute the new errors? The moment that divorce is tolerated polygamy comes in. You cannot have the first without the latter. The British Parliament, when it dissolves a valid marriage and allows the parties to contract a fresh one, has admitted the Mormonic principle, and cannot consistently quarrel with President Brigham Young. If Mr. Young goes further than most Protestants, it is probably because he has more faith, and is not afraid of his principles. They carry him far certainly, but principles are not meant for half-hearted people, and moderate men in general have less of them than those whom they charge with being extreme in their views.

This is not the first time that polygamy has been advocated by the children of Luther, but it is the first time that a sect has appeared in which the doctrine has been consciously adopted. America has the high honour of showing the old world the way into a better condition, and we are obliged to cross the great Atlantic to learn, on a grand scale, what has been implicitly held in Europe. Luther and Henry VIII. saw but dimly into the grandeur of their religion, and it was reserved for Joe Smith, some three hundred years later, to proclaim the great doctrine of Protestantism, that marriage is no sacrament, and polygamy no sin. If the Popes in the middle ages had received this revelation they might have saved themselves a great deal of anxiety and trouble. They would have found friends where they found enemies. But, as they were not so favoured, they were obliged to submit to wars, to exile, and imprisonment, and many other calamities which men are not in the habit of seeking for their own sakes.

It certainly is quite true that the Patriarchs were polygamists, and that this is recorded of them without note of blame. Mr. Jarvis has read his Bible, and the Protestant cannot very well answer his objections. This is a Protes-

tant sect, though of American growth, but at the same time we must remember that the proselytes come from Bible-distributing England. This is one of the results of Bible-reading in America; and we really cannot wonder that the Grand Duke of Tuscany should be alarmed. The Tuscans are not yet polygamists, and the Grand Duke has no wish to see them reduced to barbarism. The Scotch Presbyterians may think otherwise, but as he, and not they, are responsible for the Tuscans it is natural that he should strive to protect his subjects from the last development of the Protestant religion.—*Tablet.*

### CATHOLIC MISSION AT SECUNDERABAD.

#### TO THE RIGHT REV. DR. FENNELLY.

MY DEAR LORD,—I forward by this day's post the Returns of Sacred Offices, for the last six months and a Statistical account of this Mission for the same period. Our European Catholics are as usual very pious, good, and very liberal in subscribing both to the support of their Clergy Schools, and any other charitable object, when called upon. The pious and excellent women of the Fusiliers are most anxiously looking on month after month for the safe and speedy return of their beloved and liberal husbands. It is exceedingly edifying to see these good women in the absence of their husbands attending chapel every morning and evening, and their good children also very attentive both to chapel and school. In the English school there are about 40 boys and 40 girls in daily attendance and (considering their ages) I have not seen more intelligent and well instructed children. Very many of the boys and girls can write nicely dictated and well written letters to their dear Fathers. Good Mr. Skain has been devoting much care and attention to these poor children. We have two Tamil Schools, one at St. Lazarus' Chapel compound, and the other in the Fort; at both places about 80 children attend daily. In consequence of the removal of the European Regiments very many poor natives also left this Station. On my way to Kurnool last August, I visited Ramdroog. The new chapel there dedicated to God under the patronage of the ever B. V. Mary is a very solid nice building and surrounded with a stone wall. The Christians at this village are very pious, and edified me very much. About five o'clock in the morning they were assembled in the chapel chanting their morning devotion.—The men chanted one part, and the women the other and I do assure your Lordship that the harmony thus created in praising the Almighty, these poor hard-working, and industrious natives at such an early hour was a sound of the greatest consolation and edification to me. I celebrated Mass for them and then started for Kurnool.

ny of these poor Christians accompanied me from the village. I remained ten days at Kurnool, and during that time 93 approached holy Communion, I baptized 8 of these, 3 adults from Paganism and one child whose then parents brought and requested to be baptized and promised that they would bring up the child in the Christian religion. I had four marriages and some of these poor creatures were many years leading wretched lives. During my stay I had the good pleasure of making Mr. Conway, Commissioner at Kurnool's acquaintance, and more worthy, liberal, good man I have rarely seen. He is exceedingly kind to the poor, and gives them every possible encouragement, and the consequence is, that cultivation in the Kurnool district is on a very extensive scale, and consequently the revenue much increased. Officers of the 25th N. I. at Kurnool are of a very kind, they are all *Irish*, and I had the pleasure of dining with them and the good Commissioner during my stay.

I heard from Rev. Mr. Doyle a few days since, he is well and carrying all before him at Secunderabad, I do not expect him sooner than the tenth of next month.

On my being to Secunderabad I visited the Jah of Onpurtey which is almost 15 miles from the Kistna and 30 from Kurnool. The Jah is about 40 years old, can speak ten languages, and though last not least can read, write, and fluently speaks the English language. I kept me five days *volens volens*—in a very splendid bungalow near his own house. He kept a grand carriage and horses and drove me in the evenings to see his men drilled. His room and manners are entirely European, and very much admires the Christian Religion, and is very kind to the Christians in his service. He celebrated Mass three days in his bungalow, which he, his Nephew, Doctor, Band-Master and Christians attend. There are Catholics in his service, of whom five approached the Holy Sacraments. I baptised one protestant man, there conditionally, and left another under instruction. His Highness promised me to build a nice chapel for the Christians. The morning I left, he and a host of his followers accompanied me three or four miles, and he frequently requested that I should visit him next Christmas. The chapel at Gooty is in a very dilapidated state, and consequently I had to celebrate Mass and administer Sacraments in Barrack Sergt. O'Neil's house. This good man had an excellent wife and their two daughters and I approached the holy Sacraments, I married his elder daughter to a very sensible man, Sergeant Kenrick from Secunderabad. I granted dispensation in the Banns in this marriage, and return, for which the good Sergeant gave a liberal donation towards the Military Orphanage, married also another couple, baptised three children, and administered the holy communion.

18. There is one Company of the 25th from Kurnool at Gooty and Officers in charge kindly invited me to be their guest during my stay. I remain my dear Lord your Lordship's obedient child in Christ.

Madras, 25th Nov., 1853.

C. MURPHY

[Madras Examiner.]

## DR. NEWMAN ON THE ESTABLISHMENT.

"We must not indulge our imagination," says Dr. Newman, in one of his lectures at the London Oratory, 'in the view we take of the National Establishment. If we dress it up in an independent and a continuous existence, and a proper history, as if it were indeed, and not only in name, a Church; then, indeed, we may feel interest in it, and reverence towards it, and affection for it as men have fallen in love with pictures, or knights in romance do battle for high dames whom they have never seen. Thus it is that students of the fathers, antiquarians, and poets, begin by assuming that the body to which they belong is that of which they read in time past, and then proceed to decorate it with that majesty and beauty of which history tells, or which their genius creates. Nor is it an easy process or a light effort by which their minds are disabused of this error. It is an error for many reasons too dear to them to be readily relinquished. But at length either the force of circumstances or some unexpected accident dissipates it; and, as in fairy tales, the magic castle, vanishes when the spell is broken, and nothing is seen but the wild heath, the barren rock, and the forlorn sheepwalk, so is it with us as regards the Church of England, when we look in amazement on that we thought so unearthly, and find so common-place or worthless. Then we perceive that aforesaid we have not been guided by reason, but biased by education, and swayed by affection. We see in the English Church, I will not merely say no descent from the first ages, no relationship to the Church in other lands, but we see no body politic of any kind; we see nothing more or less than an *establishment*, a department of Government, or function or operation of the state without a substance, a mere collection of officials, depending on and living in the supreme civil power. Its unity and personality are gone, and with them its power of exciting feelings of any kind. It is easier to love or hate an abstraction than so tangible a framework or machinery. We regard it neither with anger nor with aversion, nor with contempt, any more than with respect or interest. It is but one aspect of the state, or mode of civil government; it is responsible for nothing; it can appropriate neither praise nor blame; but whatever feeling it raises is, by the nature of the case, to be referred to the power whom it represents, and whose will is its breath. And hence it has no identity of existence in distinct periods, unless the present Legislature or Court can affect to be the offspring and disciple of its

predecessor. Nor can it in consequence be said to have antecedents or any future; or to live, except in the passing moment. As a thing without a soul, it does not contemplate itself, define its intrinsic constitution or ascertain its position. It has no traditions; it cannot be said to think; it does not know what he holds, and what it does not; it is not even conscious of its own existence. It has no love for its members, or what are sometimes called its children, nor any instinct whatever, unless attachment to its master, or love of its place, may be so called. Its fruits, as far as they are good, are to be made much of while they are present; for they are transient, and without succession; its former champions of orthodoxy are not earnest of orthodoxy now: they died, and there was no reason why they should be reproduced. Bishop is not like bishop, more than king is like king, or ministry like ministry; its prayer book is an act of parliament of two centuries ago, and its cathedrals and its chapter houses are the spoils of Catholicism\*\*\* It is as little bound by what it said or did formerly as this morning's newspaper by its former numbers except as it is bound by the law; and while it is upheld by the law it will not be weakened by the subtraction of individuals, nor fortified by their continuance. Its life is an act of Parliament. It will not be able to resist the Arian, Sabellian, or Unitarian heresies now, because Bull of Waterford resisted them a century or two before; nor will it be unable to resist them though its more orthodox theologians were presently to leave it. It will be able to resist them while the state gives the word, it would be unable when the state forbids it. Elizabeth boasted that 'she tuned its pulpits;' Charles forbade discussion on predestination; George on the Holy Trinity; Victoria allows differences on Holy Baptism. While the nation wishes an Establishment it will remain, whatever individuals are for it or against it; and that which determines its existence will determine its Voice. Of course the presence or departure of individuals will be one out of various disturbing causes, which may delay or accelerate by a certain number of years a change in its teaching; but after all the change depends on events broader and deeper than these; it depends on changes in the nation. As the nation changes its political, so may it change its religious views; the causes which carried the Reform Bill and Free trade may make short work with orthodoxy.

The most simple proof of the truth of this assertion will be found in considering what and how much has been hitherto done

by the ecclesiastical movement of 1833 towards heightening the tone of the Established Church—by a movement extending over seventeen years and more, and carried on with great energy, and (so far as concerns the conversion of individuals) with surprising success. Opinions, which, twenty years ago, were not held by any but Catholics, or at most, only in isolated portions by isolated persons, are now the profession of thousands. Such success ought to have acted on the Establishment itself; has it done so or rather, is not that success simply an entirely in expectation and in hope, as the conversion of heathen nations by the various evangelical societies? The Fathers have Catholicised the Protestant Church at home pretty much as the Bible has evangelised the Mahometans or Hindoo religions abroad. There have been recurring vaticinations at promises of good, but little or no actual fulfilment. Look back, year after year, compare the exploits of the movement party, and consider whether it has had any effect at all on the religious judgment of the nation, represented by the establishment. The clearer and striking is the growth of its adherents and well-wishers, the more pregnant fact is it, that the establishment has steadily gone on its own way, eating, drinking, sleeping, and working fulfilling its nature and destiny, as if that movement had not been or at least, with no greater consciousness of its presence, than any internal disarrangement or disorder inflicts on a man who has work to do, and is busy at it. The movement has formed but a party within its party, and the Church of the nation has pursued the nation's objects, and executed the nation's will in spite of it. The movement cannot prevent the ecclesiastical commission, the episcopal mismanagement of it. Its principle, and clearness of view backed by a union of parties, did not prevent the appointment of a theological professor whose sentiments were the expression of national idea of religion. Nor did its test even succeed in preventing his subsequent elevation to the Episcopal bench. Nor did it succeed in preventing the establishment of a sort of Anglo-Prussian, half-episcopal half-Lutheran see at Jerusalem; the selection of two individuals of heterogeneous opinions to fill it in succession. Nor did it prevent the intrusion of the establishment on the Maltese territory; nor has it prevented the systematic promotion at of men heterodox or fiercely latitudinarian in their religious views or professedly ignorant of theology and glorying in their ignorance. Nor did the movement prevent

promotion of bishops and others who deny explain away the grace of baptism. Nor is it hindered the two archbishops of England concurring in the royal decision that when the national communion baptismal regeneration is an *open question*. It has not enlightened the theology of the Universities of the Christian Knowledge Society; nor ordered any deference in its hour of need to the National Society for Education. What is it done for the cause it undertook? It is preserved the universities to the established Church for fifteen years; perhaps it prevented certain alterations in the Prayer book: it has secured at Oxford the continuance of the Oath of Supremacy against Catholics for a like period; it has hindered the promotion of high minded liberals, like the late Dr. Arnold, at the price of advancement of second-rate men who have shared his opinions. It has built churches and colleges, and endowed sees, of which its enemies in the establishment have gladly taken or are king possession; it has founded sisterhoods, elicited confessions, the fruits of which are yet to be seen. On the other hand it has given a hundred [several hundred] educated men to the Catholic Church, yet the huge creature, from which they went forth, owed no consciousness of its loss, but shook itself, and went about its work as of old time.

all parties, even the associates they had left, united and glorified, in witnessing. And surely the present momentous event [*i. e.*, the orphan case] to which I have already alluded, which is creating such disturbance in a country, has happened altogether independent of the movement and is unaffected by it. Those persons who went forward to Catholicism have not caused it; those who have strayed could neither prevent it, nor remedy it. It relates to a question previous to any of those doctrines which it has been the main object of the movement to untarn. It is caused, or rather it is willed,

the national mind, and till the grace of God touches and converts that mind, it will remain *a fact done and over*, a precedent and principle in the Establishment."—*Catholic Standard*.

## NOTES ON LONDON.

(From our own Correspondent.)

To comprehend the real state of things in this Babylon of commerce, the enquirer should not be content with a superficial view; he must examine carefully the habits and manners of the people, if he would understand the causes which produce such an anomalous

state of society. A stranger attending the May meetings at Exeter Hall, might, if he were of a credulous nature, be astonishingly imposed upon, and led to imagine that England was the only place on earth where Christian love and zeal existed, and that its people were, in every respect, spiritually blessed, and that the only great object worthy the Christian philanthropists' attention was, providing funds for foreign missions to convert the Jews—the New Zealand savages—and the poor benighted Irish. By this mammoth humming, thousands of well meaning but shallow people, are daily duped by the knavish schemers who infest the country, and who reap a rich harvest from the gullibility of poor John Bull. Ireland knows a little of the farce that is played, but only a little, and it is truly incomprehensible that a people who boast of their common sense and business habits should be so blinded by infatuation as not to know that it is their duty to provide against the heathenism and bestiality of those amongst whom and by whom they live, before projecting missions in the Sahara, and sowing the new North-West Passage broadcast with Bibles. But no; the morbid zeal for the Gospel in foreign parts, from Pole to Pole, from China to Peru, which huge Achilles to its heart of hearts, and gets up indignation meetings at "the infamous outrage on Miss Cunningham perpetrated by the Duke of Tuscany"—(I quote the placard)—has no care or sympathy with the hundreds of thousands of working men and artisans that throng the back lanes and courts of our cities and large manufacturing towns, and who are living in a state of almost inconceivable depravity and vice.

Aye, but whence arises this state of things? Is it the want of religion? Yes; the masses of the people are wholly without religion. The church as established by law is almost as great a sham as the gentleman who walks backwards before the Queen. The labouring and mechanical classes are never seen to enter the churches. As an illustration, there stands the great St. Paul's, surrounded by the largest population to be found in the world; yet there are not one hundred of the inhabitants of the city ever enter it to worship their God, and were it not for country visitors, led thither by curiosity, the service would be performed, nine times out of ten, to the mere staff attached by their situations to the Cathedral. And as for the hundred other City Churches, they might quite as well be closed; no person thinks of entering them unless on some parish business, save the parson (for the day), the beadle, and the *Churchwardens*—the latter, generally, are men that make ex-

cellent treasurers, but very poor accountants. The charitable endowments to those old City Churches are very large, granted to them by our pious Catholic forefathers for the spiritual teaching of the poor; but, alas! their holy intentions have long since been frustrated. You will ask, perhaps, who are the Parsons discharging these sinecures? are they the properly appointed Rectors? Certainly not! The poor men could not be supposed to live near smoky London. They are in the summer season to be found with their families enjoying the beautiful scenery of the Rhine, or inhaling the sea breezes at some fashionable watering-place; Brighton, Hastings, and Dover, are favourite retreats for those laborious working teachers of the Gospel, but then it must be allowed that they leave their substitutes, in the persons of a set of journey-men parsons, who have no regular employment—men, in most instances, of very doubtful characters, some of them connected with the press, but their chief vocation would seem to be the frequenting of debating societies at low public houses, and drinking gin. It is true that some of the churches in the fashionable suburban districts are, at certain seasons, numerously attended; but where are the poor of God, are they to be seen amongst the proud old Dowagers and fanatical Lords—the prim old maidens who love a pet preacher with a little more devotion than that lavished on their parrot and their poodle and valetudinarian pensioners, who divide their mind between their souls, their lungs, and their livers? No; they are not the game the shovel-hat hunts after. The souls of the poor are unworthy his attention; but I will tell you where the poor are to be found on the Sabbath—the women at the gin palaces; the men at the public houses and the low beer shops, playing at cards and skittles.

How long will such a state of things be allowed to exist? How long will God allow it to exist? Why, Sir, to talk of the Establishment as an active Church is a pure delusion. Its cold formless service may be well suited to minds unwarmed by belief. It allows men to dream on. Its teachers are too polite to hurt the fine features of individuals, and for aught they care any doctrines may be believed in, so long as popery is hated. Therefore the people of this country have no fixed ideas of religion, and were it so happen that any invader was to take possession of this country, say NAPOLEON for instance, Protestantism would be very scarce in twelve months. The people would not require penal laws to drive them from the Church of England as they at present hate it, and only long for an opportunity of crushing it. At

the same time I must not be understood as stating that they would at once, or from their hearts, return to the Church of their forefathers. The contrary is the fact; for their minds are so thoroughly impregnated with the calumnies which are systematically circulated against the Church, that it would take a very long time to disabuse them of the idea that Catholicity is the great enemy of Civil and Religious Liberty, but that idea once got rid of a hopeful and speedy return might be expected.

And now for the moral of my tale: would it not be well for the heads of the Catholic Church to adopt suitable means, by which the people of England should see that the Church was not against the institutions of human civilization, but against infidelity and untruthfulness to God,—*Nation* Oct. 29.

#### CLERGY AID FUND.

Cathedral Church Collection, ...	Rs. 141 1
St. Thomas' Church, ditto, ...	243
Church of the Sacred Heart, Durrum-tollah, ...	22
Dum-Dum Chapel, ...	27 1
Serampore Chapel, ...	13
Circular-Road Chapel, ...	11 1
Anonymous, ...	1

#### B. C. ORPHANAGE, FREE SCHOOL AND WIDOWS' ASYLUM.

Mr. J. J. Corcoran, Sen. for the Male Orphanage, through Mr. P. S. D'Rotario, ...	Rs. 50
Ditto ditto, for the Female Orphanage, thro' ditto, ...	50
Ditto ditto, for the Widows' Asylum, thro' ditto, ...	50
Donation from Mrs. Cornelius, for the Male and Female Orphanage, ...	25
Mr. E. O'Brien, from August to December, being 5 months at Rs. 5, ...	25
Miss Gregory, for October, ...	1
Mr. Ryan, Bow-Bazar, ...	12
Mr. Bentley, ...	50
Mrs Bentley, ...	50
Rev. Mr. McCabe, ...	25
Mr. Lieut. O'Donovan, ...	4
T. R. S., thro' Rev. Mr. Tracy, ...	25

For St. Xavier's Retreat.

Rev. Mr. McCabe, ...	Rs. 25
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#### PROPAGATION OF THE FAITH.

Mr. Ryan, Bow-Bazar, ...	Rs. 6
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# SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JULY 2, 1853.

[Vol. XXV.

The last Mail has brought to this Island two Capuchin Missionaries the very Reverend Father Jeremia da Paqueta and Reverend Father Theophile de Chateaufort, who are destined to open a Mission in the Islands of Seychelles. For many years the Christian Inhabitants of those Islands have been deprived of the Spiritual consolations and comfort of our Religion. The Rev. Father Leo des Avanchers has visited that place three years ago renewed in them the spirit of Religion, they did not lose time in supplying to a Universal Pastor of the Church, and Pius IX most promptly and willingly acceded to their entreaties, created new Prefecture of these Islands entirely independent on the Bishop of Mauritius and the two above-named Missionaries with the Reverend Leo des Avanchers will soon amongst them to impart unto them all those spiritual consolations they are so anxious for. This vineyard ample and fertile and may the Lord of mercies crown the labors of the new Apostles with an abundant harvest.—*Indo-Bay Examiner*.

## THE MONTH OF MAY IN FRANCE.

The Month of May is especially devoted in the Catholic Church to the Virgin Mary, and the altar of the Virgin in the different Churches have been splendidly decked with flowers, and lighted up. The services are celebrated with a certain degree of pomp, and numerous of the young girls are executed. At the Church of Notre Dame on Sunday evening these services were celebrated, such a vast crowd enabled, that it not only filled the Church to excess, but tended to the middle of the place.—*Galignani's Messenger*.

## CANADA.

DIED.—On the 1st instant, at the Hospital General of the City Nursery, Montreal, Sister Mary Elizabeth Caroline Mayer, aged twenty-two years. She had been born a Protestant, but touched by the ardent devotion instilled by the Catholic Clergy and the Sisters of the City Nursery in attending the victims of typhus fever, 1847, she in the winter of the same year, sought for and gained admission into that pious community. Her mind at first essayed to dissuade her from this noble act of self-devotion; but finally left her to "choose the better." Her father, absent at the time from Montreal, wrote her demanding her reasons for changing her religion and mode of life. She immediately replied that conformable to his desire, she had carefully studied the Scriptures, particularly the 25th chapter of St. Matthew, which speaks of the last judgment. That the perusal of this chapter inspired her with an earnest desire to be found amongst the elect on the right hand of her Sovereign Judge on that day; and having observed that the Grey Nuns passed lives in the practice of works of charity, which the Church solemnly promised to reward, she sought admission among them in the hopes that, by practising their virtues she might, through the merits of Christ, be also a co-worker in their recompense. She passed five years in a life of charity, beloved and esteemed by the entire community. Her premature demise was a striking illustration of the death of the just. Of her it may be truly said "Having lived but for a short time, she fulfilled the duties of a long life, and has received the reward of consummate virtue." *Consummatus in brevi, temperata in parva vita.*—*Sap. iv., 13. Montreal True Witness*.

## MONDAY, JUNE 20.

The *Englishman* reports that 330 chests of the Indigo from the City of Poonah have been brought up to Cal-

cutta, and the Captain expresses strong hopes of being able to bring her off.

## TUESDAY, JUNE 21.

The *Englishman* publishes a number of letters from different correspondents, who are exceedingly angry at the recent offer to pay off the five per cent loan. One proposes a meeting of all the minded men in Calcutta, for the purpose of going in state to the Treasury, and demanding cash for their five per cent paper. The second makes precisely the same proposal, adding his opinion that the natives have been "trapped" by an apparent show of payment without the reality. What proportion of the entire sum is held in England, where it is now nearly impossible to obtain three per cent?

The same journal says that the *Ericsen* the Calcutta Ship, is clearly a failure. It appears that although a saving of fuel to the extent of 60 per cent, may be effected, the amount of space required for the new machinery is 90 per cent, more than that necessary for steam engines. It is therefore considered that in voyages across the Atlantic, vessels constructed upon the new principle, will not be able to compete with ordinary steamers. That is not the point. The peculiar merit of the *Ericsen* is, that she is able to perform voyages of a length impossible to ordinary steamers. She may not be able to carry so large a quantity of goods at so cheap a rate as her rivals and yet be able to convey passengers from New York to Japan round Cape Horn without coaling, and that is the real desideratum. The enormous expense, of maintaining coaling stations, two thousand miles apart from each other, would appear to be overlooked.

## WEDNESDAY, JUNE 22.

The *Englishman* has been informed, that during the first fortnight of the voyage of the *Prince of Wales*, the deaths on board from cholera amounted to between twenty and thirty.

## THURSDAY, JUNE 23.

The following is the result of the last opium sale:—Behar, Chests, 2,205 Average, 1016 Proceeds, 22,10,750 Bonares, „ 1,085 „ 1,015 „ 11,51,000 This shows an increase of Rs. 57 in the Behar, and Rs. 71 in the Bonares drug. The fact proves how utterly useless it is to predict the changes in the opium market according to the ordinary laws of commerce.

The *Huckary* announces on the authority of private letters, that Sir Walter Gilbert, who quitted Alexandria in a most precarious state of health had rallied gradually between Egypt and England, and his friends were in hopes, that a summer spent at home would produce the best effects upon his constitution. His health, however, prevented the public reception which would, it is said, have been accorded him under other circumstances.

The same journal says, that the Himalaya Tea Company has not been able to secure sufficient support to commence active operations, and is likely to fail altogether to the ground. Like most of these English Companies, it has misused extravagant dividends to the shareholders, and has wasted sensible money by prospectuses colored which excited a doubt, whether there was any tea in them whatever. The Court of Directors of the project should die out altogether, and it is time to China to select seeds, and observe which he subsequently introduce into the contemporary calls this an effort to throw the people of England. Had it been otherwise, the omission would have been quoted as an example of the utter inattention of the same body, to the interests of the country.



The London correspondent of the *Bombay Times* says: "The electric telegraph has been brought into immediate connection with the House of Commons. A station has been opened adjacent to the lobby, by means of which parties engaged in parliamentary proceedings can obtain direct telegraphic communications with all parts of the country and thus the divisions of the house and other proceedings are instantaneously conveyed to the provinces. Wires are also laid down from the House to the Carlton, Brooke's, and the Reform Club-Houses, so that an instant communication can be made to absentees, if their presence is necessary in the House; and about 30 bells are placed in connexion with the electric wires, so that immediate notice can be given of divisions in all parts of the house." According to another account, the operators did not know how to manage the batteries, so that when the bells were once set going, they kept on till they had run out, and the speaker was nearly deafened by the ringing of Thirty bells at once.

FRIDAY, JUNE 24.

We notice from the Calcutta journals, that the *Fire Queen* has been obliged to put back in a leaky state. On the 18th June, one day from the sandheads, a leak was discovered in the engine room, and as a gale was blowing at the time it was resolved to return to Calcutta. The crew and the European passengers exerted themselves to the utmost at the pumps, but the water gained upon them, and the cargo was thrown overboard to lighten the vessel. For the two following days the labour was unremitting, and it was not till Thursday morning the 23d, that the work at the pump ceased. The safety of the vessel was apparently owing entirely to her European passengers, the native portion of the crew being almost useless. The demand upon these vessels seems to be greater than the department can keep up with, and the *Fire Queen* is said to have gone to sea in a condition which nothing short of the most urgent necessity could justify. There were nearly 250 souls on board.

The *Hulkaru* reports that the *City of Poonah* is now a hopeless wreck. About 40 chests of Indigo, besides a quantity of other valuable cargo are on board, but "her back is broken, her decks have given way and bulged up; she is full of water and sand, and of that portion of the cargo which could not be saved." It appears that she drifted when anchored in Saugor roads, until she ran upon the island close to the lighthouse. No apprehension whatever seems to have been entertained by any one on board and the passengers were entirely unaware of their danger until she struck.—*Friend of India*.

## ST. XAVIER'S CHAPEL.

BOW-BAZAR.

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI., may be gained on to-morrow Sunday, July 3rd by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

## NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, July 3rd at 10 o'clock A. M.

## Catholic Cathedral Circulating Library.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

This excellent Institution affords a most long for an opportunity even to the humblest of our Community to provide in terms

within the reach of all, a constant supply of good Books in each family. The terms fixed for each subscriber are the payment of one Rupee an admission, and of two annas per month from the date of his admission. Proper security of course will be required for the restoration of each Book, uninjured within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber a quarter in arrears to cease being deemed such. A printed Catalogue of the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brothers in charge of the Cathedral School and Library, will be in attendance there on every day (Sunday excepted) from 9. A. M. to 3 P. M. to receive Subscribers' names and to supply such Books as may be called for.

Donations and Bequests of approved usefully Literary, Historical, or Religious Books for the above named Institution, will be thankfully received.

## NOTICE TO THE CLERGY AND FAITHFUL OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

In order to supplicate the Divine Mercy to put an end to the evils occasioned to Religion throughout India, but more especially in Bombay, by Schismatical disobedience to the Holy See, the Archbishop V. A. W. B. directs that the Litany of the Ever Blessed Virgin Mother of God be sung or recited with all the solemnity, which circumstances may permit, before or after the Parochial or Public Mass, on each Friday after the present date.

J. MACABE, Secy.

Cathedral House, April 23d, 1853.

## TO OUR SUBSCRIBERS.

Subscribers are respectfully requested to give immediate intimation of lateness or irregularity in the delivery of their papers to the Printer. Timely notice of a change of residence is also useful.

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

Lieut. Flamstead, Rangoon, from May to Oct. 1853, ... ..	Rs. 6
W. G. F., Cuttack, from June 1853 to May 1854, ... ..	10
Sergt. M. Cunningham, Bood-Bodd, from June 1853 to May 1854, ... ..	10

Printed at the CATHOLIC ORPHAN PRESS, No. 5, MOON HUTTA, under the superintendence of C. A. SERREAO, on Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

# SUMMARY OF INTELLIGENCE.

[No. 2.]

CALCUTTA: SATURDAY, JULY 9, 1853.

[Vol. XXV.]

IT IS PEACE.—The second Burmese war has terminated the notification which we republish in another column announces that although the King of Ava has refused to sign any formal treaty of Peace, he has found himself under the necessity of making, in formally, all the concessions demanded by the Governor General. He has pledged himself, as we stated six weeks ago, not to offer any obstructions whatever to the British troops, or to invade the dominions now annexed to the British Empire. He is set at liberty all British subject held in captivity at Ava and "has expressed his wish that the merchants and people of both countries should be allowed in accordance with former friendship to pass up and down the river on the purpose of trading." In other words he has conceded the free navigation of the Irrawaddy, and we presume the right of trade in every portion of his dominions.

It appears from a memorandum published in the *Singapore Free Press*, that 28,000 letters were received in, and dispatched from the Post Office of that settlement during the month of May. Of the 12,600 received:—

353	were	from	Batavia
1918	"	"	Hong-Kong
1925	"	"	India and Perang.
7951	"	"	Europe.
477	"	"	Sydney.

We should imagine this list supplied a fair estimate of the comparative trade between Singapore and the places named.

SATURDAY, JUNE 25.

A correspondent of the *Evening News* affirms, that according to the Kotwallie report, five hundred persons died of cholera in Bombay on the 6th instant.

The *Hulkara* publishes a long and interesting account of the accident to the *Fire Queen*, which however adds little to our knowledge of the subject, except that the private as well as the public stores on board were thrown into the sea to lighten her, and that the division of the vessel into compartments was found to be an injury instead of an advantage. The water could not escape from the entire compartment, and it was at least found necessary to cut the bulkheads in order to prevent the fires from being extinguished.

The same journal quotes an article from the *Wellington Independent* of New Zealand, deprecating the sale of Government lands to English speculators, on the ground, that the Colony needs sober, honest, hardworking men, and not the class likely to be sent out by the large capitalists. At present it would seem that working men in Wellington are compelled to form a "Land Association," in order to obtain land for themselves. The first necessity of a colony is population. Even convicts are better than nothing, and almost every act of the authorities in New Zealand appears to us calculated to diminish the influx of Englishmen. If Government and the associations would save the moral qualities of their emigrants alone, and sell the land in moderate lots at the lowest possible price, the island would speedily be populated. The Western States of America add thousands a year to their population upon the same principle.

The Railway at Madras was opened on the 9th with a degree of ceremony which has not been witnessed in either Bengal or Bombay. It was attended by the Governor, who removed the first sod, by the Judges of the Supreme Court and all the European Society of Madras, while the crowd of Natives was so great, that the Police and the troops with difficulty kept the throng from breaking down the enclosure. The Agent of the Company, Mr. Smalley, addressed the Governor in a speech, full of hopefulness and flattery, and Sir H. Pottinger replied in a few words chiefly ex-

pressive of his heartfelt interest in the undertaking. The wheelbarrow full of earth was moved away, and the ceremony terminated with a feu de joie from the troops and a royal salute.

TUESDAY, JUNE 28.

The *Bombay Gazette* notices, that the local Government has it in contemplation to construct a great road through Guzerat between Surat and Ahmedabad. It is to be twenty feet wide, all through, and three feet high, and it is said the order to furnish estimates for the work arrived from England some months since.

WEDNESDAY, JUNE 29.

The *Englishman* reports that a Committee has been ordered to enquire into, and report upon the condition of the *Fire Queen*.

The *Hulkara* says that even raising the blockade of the Irrawaddy will be scarcely sufficient to save the people of Upper Burmah from starvation. The disturbed state of Pegu, consequent upon the war, and the ravages of the darcots have prevented the people from sowing their crops, and in Pegu itself there is no rice to be procured. In the Tenasserim Provinces, the Commissioner, it is said, contemplates forbidding all further exportation, and in Arracan the demand is in excess of the supply by many lakhs of mauts. In fact, for the present year, it appears probable that three of the richest rice-growing countries in the world, must be supplied with food from Bengal.

The *Englishman* publishes a letter from California, in which the writer states, that few out of the thousands engaged at the diggings in that State, are able to earn more than five dollars per diem. The average in Victoria is, we mistake not, an ounce a day, or more than three times the Californian rate. Great prizes, however, still fall to the lot of a few fortunate diggers, although we do not hear of any one making a fortune in an hour, as has once or twice been the case in Australia. It is the opinion of the writer, that after the present year, San Francisco will be independent of imported grain, many persons having preferred the slow, but certain returns of agriculture, to the gambling of the gold fields.

The *Madras Athenæum* mentions, that a proposal has been laid before the Justices in Session for lighting that Presidency with gas. The Justices, however, it is said are either unable or unwilling to expend more than £600 a year upon their present oil lamps, and this sum would scarcely be sufficient to attract the most ardent of speculators.

A correspondent of the *Lahore Chronicle* informs us that Murree, the new sanatorium of the Punjab, is rapidly attracting a considerable population. Houses are rising in various directions, and the construction of the Barracks for Europeans has been already commenced. Strawberries, raspberries, currants, apples, pears, apricots, and cherries are abundant, and although they are all wild, and small, every kind of European and tropical fruit may be successfully cultivated. A part of the snowy range is said to be visible from the station, and tigers, leopards, hyenas, and bears are occasionally to be met with.

The *Bombay Times* informs his readers, that he has completed arrangements for securing intelligence from England, two or three days later than the ordinary Mail. The Electric Telegraph between Marseilles and London is now complete, and it is intended to secure a condensed narrative of all that occurs in England between the departure of the Mail, and its arrival in the Mediterranean. By these means, during the monsoon, intelligence scarcely three weeks old will be received in Bombay, and the instant the Telegraph between the Presidencies is complete,

we also shall be in possession of English news not twenty-one days old. It would appear probable that even this extraordinary speed will shortly be exceeded. Within three years Paris and London will probably be in instantaneous communication with Suez, and perhaps even farther and men yet living may see the day when the Calcutta papers of Monday morning will report the debate of Saturday in the House of Commons.

The *Hurkaru* notices on the authority of Australian journals, that the entire white population of the Southern continent, now numbers 600,000 souls, and 12,000 emigrants had landed in the fortnight preceding the departure of the Mail. The arrivals up to that time had been at the rate of only 2,000 per week, but a great increase was expected. The emigration in Australia is still very much below that to the United States, which are believed to add 1000 souls to their population every day from this source alone. The colonization of the South would be much accelerated, could means be adopted to direct thitherward a portion of the great stream of German emigration.

MONDAY, JULY 4.

The *Bombay Telegraph* and *Courier* mentions one of those singular attempts at imposture which are more frequent in India than is generally supposed. A native recently arrived in Bombay, who represented himself as the true Rajah of Nagpore, and submitted certain papers to Local Government, with a request that it would forward them to the Supreme Authority. The young man says that the present Rajah is his uncle, and was formerly Regent over the kingdom, he himself being heir to the throne. When, however, he was about twelve years old, the Regent ordered two horsemen to murder him while on pilgrimage, and they pretended to have fulfilled his behest, but in reality allowed their victim to escape. The young lad appears to have wandered over the greater part of Southern India, but at length found himself at Bombay. The papers produced offer no clue to his identity, though they have evidently belonged to some member of the Nagpore Family.

The crew, twelve in number, with ten passengers, were with one exception, all saved.

A correspondent of the *Englishman* writing from Benhampton says, that a millionaire of that city recently offered to metal the road from the Cantonments to Khirsinghat, and bridge the entire distance, if the Government would confer on him the title of Rajah. The estimate for the work exceeded three lakhs of rupees, but he was informed that Government did not sell titles, but that if he would metal the road, &c., and contract to keep it in repair he would be allowed to put up a turnpike! The millionaire should offer a third of the amount as a "nuz-zuana" to the King of Delhi. We have little doubt, so faithful a subject would be immediately invested with all the dignities his Majesty's power could bestow.

No less than twenty applications for discharge were heard in the insolvent Court of Calcutta on the 2nd instant but with one exception they were of little interest. Mr. J. Adames was opposed, on the ground that he had pledged goods to the value of Rs. 18,000 received by him as Agent from Messrs. Gladstone, Wylie and Co. The Commissioner said that though the case might appear to be a suspicious one, yet he could not say so to a positive fact, and he would therefore order that the Insolvent be sworn and discharged.—*Friend of India.*

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of course will be required for the restoration of each Book, uninjured within a reasonable time. Subscriptions to be paid quarterly in advance and a subscriber acquarterm in arrears to cease being deemed such. A printed Catalogue of the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscription should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brothers in charge of the Cathedral School and Library, will be in attendance there on every day (Sunday excepted) from 9. A. M. to 3 P. M. to receive Subscribers' names and to supply such Books as may be called for.

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## NOTICE TO THE CLERGY AND FAITHFUL OF THE VICARIATI APOSTOLIC OF WESTERN BENGAL

In order to supplicate the Divine Mercy to put an end to the evils occasioned to Religion throughout India, but more especially in Bombay, by Schismatical disobedience to the Holy See, the Archbishop V. A. W. B. direct that the Litany of the Ever Blessed Virgin Mother of God be sung or recited with all the solemnity, which circumstances may permit, before or after the Parochial or Public Mass, on each Friday after the present date.

J. MACCABE, Secy

Cathedral House, April 23d, 1853.

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# SUMMARY OF INTELLIGENCE.

3. 3.]

CALCUTTA: SATURDAY, JULY 16, 1853.

[VOL. XXV.]

## SCHISMATICAL PROCEEDING AT BOMBAY.

A Papal Rescript is said to have been received by Bishop Hartmann pronouncing suspension *a divinis* upon the Revd. Mr. Soares, the head of the Goa party in Bombay, and the Revd. Joseph de Mello with two other native priests who lately openly revolted against the Roman Apostolic. It has been intimated to us by the Pope that, should they not retract and proceed to acknowledge Bishop Hartmann as their sole and legitimate Bishop, *within months*, their suspension will be followed by Excommunication. We shall see how this is upon the spirit of Schism which so violently manifested itself in Bombay. The Bishop of Macao, in the meantime, finding himself in water, has, it is said, made himself of late at Goa, and private accounts mention his having left Goa for Rutnagherry, perhaps on his way to Bombay and Macao.—*Bombay Telegraph and Courier*, July 2.

The public will be pleased, but need not be surprised, if Dr. O'Shaughnessy should arrive from England by the next from Suez, now daily expected. By the accounts received per last mail we hear that Dr. O'Shaughnessy is perfectly ready to leave for India, and was only delaying his final consultations with the Hon'ble Court of Directors, and seeing to the careful packing and despatch of some scientific instruments of peculiar delicacy and value. We hope that some demonstration of public opinion and encouragement will be made on the return of this talented and gifted officer, who has done so much, and is, under the blessing of Providence, about to do so much more, for the improvement of this country, and advancement of its prosperity and civilisation.—*Hurkaru*, 13th July.

The same journal mentions that the Naval Committee, called to report upon the condition of the *Five Querns*, declared that vessel perfectly seaworthy. It is contended that the cause of the leak which recently placed it in such jeopardy, is to be sought in the centre compartment, and probably among the valves connected with the machinery. We should have imagined this was one of the points which the Committee was intended to decide, but we see that the locality of the leak has anything to do with the question at issue, viz., whether the *Five Querns* met with an accident at sea, or whether she was in an unseaworthy condition when despatched from Calcutta.

To say that the vessel sprung a leak, and was nearly lost, and yet was perfectly sound appears absurd. Yet would soon be very generally asserted. She is undoubtedly somewhere, and the Committee is expected to decide, instead of which we are told by the *Hurkaru*, that the leak was not in the first compartment or in the third, therefore "the probability—we may almost say, the certainties—are" that it was in the second!

TUESDAY, JULY 5.

*Hurkaru* understands that the Government has sanctioned the continuance of the office of Commissioner for

the suppression of dacoity, which was originally allowed as an experiment for one year.

The same journal announces that it is in contemplation to erect a lighthouse at Cape Negrais, the south west extremity of Pegu. From that point a dangerous reef runs out some four or five miles into the ocean, and upon the furthest point of this reef, the lighthouse will be erected. Another lighthouse is also it is said, to be erected at Elephant point, near the mouth of the Rangoon river, where the land is so low as to be scarcely visible from a distance of five miles. It is said that all through the war, the principal guide to vessels entering the river, was a couple of very tall cocoanut trees, near a small village on the point. The Burmese, indignant that so few accidents should occur to the vessels of their enemies, bethought them of this mark upon the point, and accordingly burnt down the village,—but left the trees.

The *Hongkong Overland Register* informs us, that H. M. Steamer *Rattler* has recently been engaged in a severe encounter with a pirate fleet. The latter consisted of a Macao lorch, and seven junks who were at anchor at Namquan, a place not far from Anoy. The pirates fought with desperate courage, but after a severe struggle, one junk was blown up, a second sunk, and the others driven on shore, where the inhabitants put their crews to death. The *Rattler* had two officers, and one seaman killed, and seven men severely wounded.

The *Englishman* gives the following as the dimensions of the *Himalaya*, the giant steamer, recently launched by the P. and O. Company:—

Length between perpendiculars	...	310 feet.
Length over all,	...	372 "
Breadth,	...	46 "
Depth,	...	35 "
Tonnage,	...	510
Horse Power,	...	700

Seven hundred tons, if we mistake not, was once considered the maximum for steamers. We regret, however, to perceive that the power of the *Himalaya* is so greatly disproportioned to her tonnage.

The *Penang Gazette* says, that the King of Siam, influenced by the reported determination of the Indian Government not to interfere with the states of the Malay Peninsula, is determined to annex the little state of Pera to his dominions. With this state he is bound by treaty not to interfere, and His Majesty will, we imagine, find that it will be more expedient to maintain his engagements, than to incur the hostility of the Indian Government for a small addition to his territories. The *Gazette* evidently conceives that in protecting the State from its powerful neighbour, we are maintaining a perpetual anarchy which conquest would at once terminate.

WEDNESDAY, JULY 6.

The *Madras Athenæum* notices, that the Court of Directors have recently despatched one hundred and eight miles of wire for an Electric Telegraph, and two men to superintend its construction. Lieut. Chauncey has been appointed Acting Superintendent of the line, to which the *Athenæum* objects upon the ground that that officer knows nothing of Electric Telegraphs.

THURSDAY, JULY 7.

The Lucknow correspondent of the *Englishman* states that the King of Oude recently attempted to bring down rain from Heaven by ploughing the ground. The season in Oude, as in all eastern India had been most oppressive, and the drought had lasted so long, that a famine appeared imminent. The King was accordingly advised by his courtiers to guide the plough with his own hand, and

he obeyed. On the following day, the rain fell, and of course both King and people are firmly convinced that his act of humility produced the shower. Such an act is utterly at variance with the precepts of the Mahomedan creed, but it does not of itself establish the King's leaning towards Hindooism, animadverted upon by the writer. It is not many centuries since our own Kings "touched" for the scrofula, and the belief in the efficacy of the act is current in the East of England at this day.

The *Englishman* places under his local heading a horrible story, which if published in England, would excite a terrible sensation. A gang of dacoits on the 8th June attacked the house of an oilman in Gopeenathpore, and threatened to kill him, unless he revealed to them the place where his money was kept. He accordingly dug out from the floor of his manufactory, a thatched hut, a considerable sum in silver, and threw it down in the centre of the room. While the dacoits were collecting the coin he slipped out, fastened the door, and setting fire to the hut, consumed it, and the dacoits together. The story appears apocryphal, as the dacoits must have been able to break through the walls of such a hut before they were suffocated.

The *Calcutta Morning Chronicle* states, that a project has been mooted among the tradesmen of Calcutta of establishing a Boat Company for the purpose of conveying their goods to the Upper Provinces. This design is said to have been originated in the preference shewn by the Steam Companies to other and more remunerated descriptions of cargo. The carriage of beer, in particular is said to be declined, to the great annoyance not only of the trade but of the beer drinkers of the North West.

FRIDAY, JULY 8.

We perceive from an advertisement in the *Calcutta journals*, that a native theatre is to be open towards the end of the present month in the Chitpore Road, Calcutta. The actors, it is said, will be natives only, and they have selected *Othello* for their first performance. The attempt was made, we believe, about four years ago, which failed, chiefly because the native who represented *Othello* could not succeed in pronouncing any word beginning with a double consonant.

The *Lahore Chronicle* informs us, that the Yusoofzai country so devastated by the typhus fever, has been again visited by a calamity of a different description. A terrific hailstorm burst over a considerable portion of the district on the 11th June, and in a few hours eighty men and four children, upwards of three thousand heads of cattle, and whole flocks of sheep, and herds of goats had been destroyed by hailstones. These figures are said to be drawn from official returns, but they must be based upon native accounts, and we can scarcely believe that they are not exaggerated. One of the hailstones which was brought into Akora three days after it had fallen, still weighed a tola and a half, and this in June. It must have been much harder than nice. All the crops remaining on the lands have been entirely destroyed.

The *Bombay Times* publishes the particulars of a fearful case of shipwreck in which three hundred lives were lost. The Arab ship *Nasree* was bound from Keddah to Bombay with pilgrims, when on the night of the 21st June she lost her rudder. She was then within sight of Bombay, but the weather was exceedingly boisterous, the ship became unmanageable, and drifted on shore about thirty-five miles to the southward. Out of 400 pilgrims on board, only 100 escaped, the remainder, including the *Nakoda*, having been all drowned. This is the second catastrophe of the kind which has occurred within the last twelve months, and in each case, the loss of human lives has been such, as in Europe would create an universal outcry.—*Friend of India*.

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## NOTICE.

### CATHOLIC CATHEDRAL.

On next Sunday the 17th Inst. The Novena of the Confraternity of the V. M. of Mount Carmel will terminate with a Solemn High Mass, with Ministers, and the Benediction of the Most Holy Sacrament.

The Sermon will take place immediately after the first Mass, and the High Mass will begin at 7½ o'Clock.

## NOTICE TO CORRESPONDENTS.

A. B. C., will find by referring to the *Bengal Catholic Herald*, of the 24th ult. p. 327, that the article he has kindly forwarded to us for insertion, has already appeared.

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# SUMMARY OF INTELLIGENCE.

10. 4.] CALCUTTA: SATURDAY, JULY 23, 1853. [Vol. XXV.

The Cairo correspondent of the *Bombay Times* apparently attaches no credit whatever to the rumours of Russian designs against Turkey, but he pens at the same time a long argument to prove that the demand of a protectorate of the Greek Christians in Turkey on the side of the Czar is perfectly legitimate. It was reported

Cairo that the Sultan had demanded 20,000 men from the Pacha of Egypt, as his contingent to the Army for the defence of Constantinople, and the writer gives the following statistics of the Egyptian Army:—

10 Regiments of foot, 3,200 men each, but perhaps not perfected, ... ..	32,000
8 Regiments of Cavalry, 800 each, ... ..	6,400
4 do, of Artillery, 600 each, ... ..	2,400

Effective men, 40,800

The writer disbelieves this report also, but acknowledges that it is universal.

It would appear that sub-contracts for Railway work are nearly as popular in Bombay as in Bengal. Wuttul Sacaram, and his partner undertook some earthwork upon the Bombay Railway, and agreed to excavate the earth, and remove all large loose stones. They now contend that the contractor, Mr. Faviell, entered into a verbal agreement with them to excavate certain rockwork at the rate of twelve annas a yard, for which that gentleman now refuses to pay. It was proved in evidence that no rockwork had been done, that no agreement ever was made, that the earthwork had been paid for, and that it was very badly executed. Wuttul Sacaram is a printer and his partner a draughtsman and the Court observed that the intention of the plaintiffs was obviously to make Mr. Faviell pay for their own inexperience.

THURSDAY, JULY 14.

—The *Hurkaru* notices one of those extraordinary rumours which every now and then spring up in the Calcutta bazar, and the foundation of which is generally some official mistake. It appears that some officer of the Commissariat department sent the treasury order, placed every month to the credit of the office, to be realized at the Bank of Bengal, but instead of waiting until the order had been cashed, drew two or three cheques against it. These were of course returned, with the remark "no assets" and the story found its way into the Bazar with all kinds of amplifications. It was imagined, we fancy, that either the Bank or the Government had exhausted its resources, and the natives trembled for their Company's paper.

The *Englishman* publishes upon the authority of M. Anatole de Demidoff, a list of the Russian fleet in the Black Sea which is especially valuable at the present moment. That fleet now comprises eleven ships of the line, ten of which carry ninety guns, and one hundred and twenty-five frigates of 60 guns, and two of 40, besides six corvettes. The greatest exertions have been made for years to maintain this fleet in a state of the highest efficiency, as it is upon this force that the Government of St. Petersburg must depend to convey its army from Odessa.

FRIDAY, JULY 15.

A correspondent of the *Delhi Gazette* brings forward the old charge, that the Army of the Punjab were tricked out of the Koh-i-noor, the value of which, according to the official catalogue of the Great Exhibition, was about two millions sterling. It is strange how long the belief in the value of large diamonds appears to linger. The

Koh-i-noor in comparison with other diamonds may be worth the sum stated, but its real value can only be its market price, and there is probably not a crowned head in the world who would now waste upon it one-twentieth of that sum.

The *Agra Messenger* notices that a considerable portion of the wire intended for the Electric Telegraph has left Calcutta for the Upper Provinces. We believe, it is intended to commence making the line upwards and downwards at once, the materials being deposited at six or seven stations between Lahore and Benares.

The *Bombay Telegraph* and *Courier* quotes from the *Poona Observer* a statement that Lord F. Fitzclarence has received orders from Home to hold ten thousand men in readiness for an expedition to Egypt, should war actually break out between Turkey and Russia. It is not improbable that the Government of India may have been warned to be prepared to take a share in that great conflict, should it ever be commenced, and it is obvious that in the event of hostilities, Egypt must be occupied by British troops.

The Bank of Bombay has declared a dividend for the half year ending 30th June, at the rate of six per cent. per annum on its paid up capital.

A correspondent of the *Englishman* notices that a fearful accident occurred at Pooree on the day of the Car festival. The rush to enter the gate of the building was so tremendous, that twenty-one persons were crushed to death, and it is hinted, we hope without sufficient reason, that the doorkeepers committed blunders in the hope of an accident which would bring discredit on the priests. The ravages of cholera among the pilgrims this year are said to have been fearful, and in Batagore alone 2000 are said to have been carried off. The Act which is to terminate the connection of Government with this charnel house has not yet made its appearance.

The *Hurkaru* mentions that certain residents of Chittagong have made a representation to Government regarding two briggs belonging to that port, which sailed for the Nicobar Isles in January and May 1852. Neither of them have since been heard of, and the presumption is, that both have been cut off by the savages who inhabit those islands. We sincerely hope that when the final termination of the Burmese war has placed the steamers once more at the disposal of Government, this disgrace to the Bay, will be finally removed. Even if the Danish Government really possess any right to these islets, they would surely not be unwilling to dispose of their claims, and the islands would answer admirably for a convict settlement.

The *Mosussilite* publishes an article upon the recent spread of the Yousufzai fever on this side of the Indus, in which he advises that the infected districts should be placed under a rigid quarantine. He considers also that besides supplying the inhabitants with medicines and medical aid, the Authorities should compel them to white-wash and fumigate their houses, and enforce a few other sanitary regulations. It may be questioned whether a quarantine, however strict, ever effects anything beyond intensifying the disease, but the sanitary regulations if enforced in the next village to the one infected, might stay the progress of the plague. If it is really, as our contemporary fears, on its march to Hindostan, the result may be most fearful.

SATURDAY, JULY 16.

The *Bombay Times* has a long article severely animadverting upon the conduct of the Judges of the Small Cause Court of that Presidency, in refusing to a successful suitor the costs of his attorney, unless the debt claimed

amounts to more than Rs. 100. In Calcutta, we believe, the judges certify that the case was a fit one for the employment of an attorney, not according to the magnitude of the claim, but according to the intricacy of the points involved.

The *Bombay Telegraph and Courier* alluding to the decision of the Judges of the Sudder Adawlat of that Presidency in the recent oath question, remarks that the House of Commons has very recently accepted the oath of a man who declared that he was not even a Christian. He objected before an Election Committee to be sworn upon the New Testament, in which he did not believe. According to a number of precedents it is only necessary in swearing a witness to ascertain that he believes in a future state; without such belief his oath cannot be considered binding on his conscience.

We perceive from the *Bombay journals* that the Government of that Presidency has finally refused to allow the erection of the new Sailor's Home upon the Esplanade Sir H. Locke, therefore has advised the Committee to apply for a site in another and less suitable locality, and the request has already been submitted to the Authorities. It is not considered probable that it will be refused. — *Friend of India*.

#### THE MISSION OF ANTICHRIST.

Though Gavazzi has already found many congenial spirits to sustain him among the fanatics of New York the cultivated Protestants of the city seem to understand his true character tolerably well. One journal criticises the apostle in this significant style:—

"He inveighs against the Pope and his Cardinals by name and in apparent intent, but in heart and at the bottom against all belief, against Christianity itself. He is a fearful apostle of infidelity, clothed with just that sort of ability which makes him especially dangerous. He is popular, plausible, plain speaking, sharp to take the advantage of the weak side of his hearers, fully self-possessed, conscious of his own power, and of his own knowledge, as well as his audience's gullibility and shallow ignorance, and withheld by no fears of injuring the truth from pouring into the greedy ears he sees before him, any imaginary or decorated statement which he feels will tell on his side."

This is an extremely flattering portrait, indeed. Horace Greeley, in the *Tribune* thus hails the arrival of another pious Missionary beyond the Atlantic:—

"Achilli is quite right in quitting England; and none will dispute his right to turn his face towards our hospitable shores. He has a farther right to appear among us as a teacher of religion or a censor of other men's religion; but, should he be so unwise as to assume that character, we trust he will be most severely let alone. His right to speak is undoubted, but it does not impose on any one an obligation to listen. We presume Roman Catholics do not want to hear him, and we protest against any step being taken here that will saddle Protestantism with his tainted reputation. We do not say his innocence is impossible, though we cannot reconcile it with the testimony adduced on Dr. Newman's trial; but it is manifest that until his character shall be cleared up, his advocacy of any form of religion can do it no good but much evil. Let him respect the public sense of decency which commends him to silence and obscurity." — *Nation*.

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of course will be required for the restoration of each Book, uninjured within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber at quarter in arrears to cease being deemed such. A printed Catalogue of the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brothers in charge of the Cathedral School and Library, will be in attendance there on every day (Sunday excepted) from 9. A. M. to 3 P. M. to receive Subscribers' names and to supply such Books as may be called for.

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C. R. LACKERSTEEN,  
Treasurer and Secretary.

#### NOTICE TO THE CLERGY AND FAITHFUL OF THE VICARIATE APOSTOLIC OF WESTERN BENGAL.

IN order to supplicate the Divine Mercy to put an end to the evils occasioned to Religion throughout India, but more especially in Bombay, by Schismatical disobedience to the Holy See, the Archbishop V. A. W. B. directs that the Litany of the Ever Blessed Virgin Mother of God be sung or recited with all the solemnity, which circumstances may permit, before or after the Parochial or Public Mass, on each Friday after the present date.

J. McCABE, Secy.  
Cathedral House, April 23d, 1853.

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

J. F. Pingault, Esq., Nowgong Assam,  
from July 1853 to June 1854, ... Rs. 10 0

Printed at the CATHOLIC ORPHAN PRESS, No 5, Moorgi-hutta, under the superintendence of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

# SUMMARY OF INTELLIGENCE.

No. 5.] CALCUTTA: SATURDAY, JULY 30, 1853. [Vol. XXV.

## BURMAH.—THE PURCHASE MONEY OF PEGU.

The *Tenasserim* which arrived in Calcutta from Rangoon, on the 22nd instant, brings us little intelligence from Burmah, beyond rumours, which we hope are a little exaggerated, of an approaching famine. Rice has risen in the Northern Provinces to eight rupees a maund, more than seven times the ordinary Calcutta price, and even in our own dominions, fears are entertained of a general dearth of provisions. The resources of the Tenasserim Provinces in the shape of food, are said to be almost exhausted, and the crops of Arracan have been purchased for the continental markets almost before they have been grown. With some of the richest rice fields in the world on every side, itself richer than them all, it would appear almost possible, that Pegu may be visited with one of those terrible calamities, the recurrence of which in India has been almost prevented by British rule. It is true the surplus resources of Bengal might be sufficient to feed all Asia, but private enterprise appears to avoid the speculation, and the whole charge may yet be thrown upon the Indian Government. The authorities are, we presume, in possession of the fullest information on the subject, and if these rumours are correct, and the distress is more than local, we cannot believe, that efforts will be wanting commensurate with the imminence of the danger. We cannot afford to commence our rule in Pegu with a calamity such as that from which the peasants of the North West still reckon time, nor must we allow it to be said in Parliament, that "the policy of the Indian Government has been successful, for it has starved the King of Ava into submission, and his people out of existence." For ourselves we are inclined to believe, that as soon as the effort of raising the blockade begins to be felt, the extreme distress will disappear, but the present crisis not the less demands the earnest attention of Government.

The *Englishman* notices the receipt of a letter in Calcutta from Baltimore, dated the 27th of May. It had been posted in that town on the date mentioned, and reached New York on the 28th, whence it was instantly despatched to England by the *Baltic*. It was again posted in London on the 6th. of June, and delivered in Calcutta on the 14th of July, having traversed more than eleven thousand miles in forty-eight days. The *Baltic* was not more than nine days on her voyage, and must have attained an average speed of nearly fifteen miles an hour. The Naval Committee of the House of Representatives were not, therefore, making unwarrantable demands, when they insisted on fifteen miles an hour for the steamers, which are to run between Oregon and Shanghai. We observe also, in the same journal, a statement that the *City of Benares*, a Clyde built merchant vessel, arrived at the Sandheads on the 13th April, having been 85 days out of Greenock.

It has been noticed that Americans are taking upon the continent, the place long occupied exclusively by English "Millords" and Russian nobles. We now perceive from a quotation in the *Hurkaru* that an American is not unwilling to rival the wealthiest nobles in Europe, in costly luxury. Commodore Vanderbilt, it appears, has recently visited Southampton in a Steamer of 2,000 tons, built to his own order a private yacht. She is 270 feet long by 38 beam, and her expenses are not less than £350 a week, or £19,300 a year. She is fitted up entirely for the accommodation of the Commodore, and his family, yet made the voyage from New York to England in ten days and eight hours. Her original cost was 500,000 dollars.

MONDAY, JULY 18.

The *Madras United Service Gazette* supplies us with some further information as to the identity of the young

native who recently appeared at Bombay, and asserted his right to the sovereignty of Nagpore. Some years since he made his appearance in the office of our Madras contemporary, but at that time he said he had been compelled to leave Nagpore, in consequence of an insult he had received from the present ruler, but made no allusion to the attempt to murder him, and produced no papers. A copy of this statement was transmitted to the Resident, but the young pretender did not wait to ascertain the result of the application, which was unfavourable to his claims.

The same journal says, that the project of establishing a direct line of steam communication between Bourbon, the Mauritius, and Suez will probably be realized within a short period. M. Menon of the Isle of France has placed himself in communication with the French Ministry, and his suggestions have been most warmly received. It is proposed to place steamers of 900 tons and 250 horse power upon the line, the average speed is to be ten miles an hour, and the charge for a passage which will occupy 30 days will be 1600 francs.

The *Madras Crescent* says:—"Sattara, from the time of its absorption to the present, has been 'a drain, on the general revenues of India.' Is Coorg a gain? Is Seinde? Is the Punjab? No; they are all losing speculations; and, as regards Pegu, the discovery of the same fact, despite its forests of teak, is a pleasure to come." The *Crescent* ought to be perfectly well aware that the Punjab already affords a very large surplus revenue, and will, in a few years, be almost as great an assistance to the Empire as the entire Presidency of Madras.

TUESDAY, JULY 19.

The same journal quotes an account of a new invention, said to have been recently perfected by Mr. Ithie S. Richardson of Boston. It is called the Atmospheric Telegraph, and consists of an iron tube about two feet in diameter, from which the air is exhausted. Letters or parcels are then attached to an iron stopper, called the plunger, and the external air is admitted. The "plunger" shoots forward at a speed of fifteen miles a minute, and it is calculated that an ounce letter may thus be sent almost as quickly as a message by Telegraph. A Company has already been formed, and a tube of the kind proposed is to be laid down between New York and Boston. The difficulty of friction has, it is said, been overcome.

The second Committee appointed to report upon the condition of the *Fire Queen*, has declared that Steamer to be perfectly sound, and equal to the perils of a voyage to any part of the world. The report, absurd as it may appear, is, we believe, the only one which could possibly have been returned, as there is nothing whatever to indicate that the vessel is in any respect unsound. It is nevertheless certain that the water did get into her engine room somehow, and we cannot but consider it possible for the Committee to discover the manner in which it effected its entrance. It is generally supposed that it entered through one of the pipes connected with the machinery, the valve of which had been accidentally opened, but the duty of the Committee was to place that fact beyond a doubt.

A correspondent of the *Englishman* mentions that Mr. Scott Russell is now laying down the largest Steamer in the world. Her dimensions are to be 680 feet between perpendiculars 84 feet beam—one in eight—and 60 feet deep:—"23,000 Tons builder's measurement, 3 cylinders, 84 inches diameter applied to screw, 3 do. 84 do. do. to a pair of Paddle wheels.—Messrs. Bolton and Watt to make the first and Mr. J. S. Russell the second. For 400 feet amidships to be built in a tubular form like the Britannia Bridge, distance between inside and outside of tube 2 feet, 9 inches, plate  $\frac{1}{4}$  inch thick, to be strengthened



with plates forming cells both perpendicular and longitudinal." She may possibly enter the Mutiah, but it is, we imagine, certain that she will never make her appearance in Calcutta.

WEDNESDAY, JULY 20.

The *Hurkaru* informs us that the Governor General has resolved to despatch the *Porose*, Captain Lynch, to the Nicobars, to ascertain, if possible, the fate of the two brigs which sailed thither from Chitagon; The *Cutisen* suggests in a spirit of considerate kindness, that the coconut trees of the islanders should be cut down, as the loss would be most severely felt for years. We fear such a revenge would only instigate the inhabitants to fresh acts of piracy, by giving them at once the incitement of revenge and poverty. These savages need to be governed, not exterminated, and they would long since have been so, but for some forgotten piece of parchment.

THURSDAY, JULY 21,

The following is the result of the Opium sale of yesterday:—

Behar, Chests,	2105	Average,	985-11	Proceeds,	20,74,925
Benares, "	1085	"	994-7	"	10,79,000

This shows a decrease on the last sale of Rs. 30-8 for Behar and 50-11 for Benares.

The Bombay journals furnish us with an account of a singular scene in the Small Cause Court of that Presidency. A suit was brought by a Mahomedan against Lieut. R. K. McDermott of H. M.'s 8th, and as the defendant did not appear, a verdict was given for the plaintiff. Mr. McDermott applied for a rehearing, and after it had been granted, handed to the second Judge, Mr. West, a letter addressed to the First Judge, and containing the most severe reflection upon Mr. West's conduct. In this letter, Mr. McDermott complained of overbearing conduct, informed the chief Judge that his colleague had been handed up to Government, and said "It is needless to observe to you that such language, as was addressed to me, dared only to have been used under the protection afforded by the place in which it was uttered." Mr. West sentenced the offender to seven days' imprisonment, but on a representation of the excessive harshness which such a sentence would entail upon him, promised to remit the punishment altogether, "on condition that he should forward to the Clerk of the Court for him (Mr. West) a letter of apology as abject as it was possible to be, which letter should be made as public through the means of the Press, as any business transacted in this Court." Both parties appear to have been decidedly in the wrong. Mr. McDermott had insulted the Court, but the Judge should either have carried out the law, irrespective of the peculiar circumstances of the offender, or have been satisfied with the fine and apology. To require that the apology should be "abject," indicates a degree of temper which should be foreign to the judicial Bench.

—The *Benares Recorder* announces the decease of Maharaja Benaik Row, late of Poona, whereby a pension of £70,000 a year lapses to Government. The father of this chief Omrit Rao, was sent to Benares in 1818, and the family have therefore received about two and a half millions sterling of public money. The amount would have covered Bengal with roads, but had the pension not been assigned to Omrit Rao, we should have heard of nothing, save the oppression of the British Government, the despoiling of ancient families, and the ruin of the great Hindoo Houses, of India. It is said that a serious dispute is likely to arise, as to the succession to the property of the deceased Maharajah. He has during his life time adopted two sons, the elder of whom he formally disinherited, but the disinherited son has seized the property by force. As the pension will not be allowed to the adopted son, neither should the right of being beyond the laws be conceded to him. The Brothers should be permitted to fight their claim in the ordinary law Courts. —*Friend of India.*

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C. R. LACKERSTEEN,  
Treasurer and Secretary.

## NOTICE TO CORRESPONDENTS.

By all means let copies of the Pastoral of his Holiness be circulated as far as the circumstances of the *Bengal Catholic Orphan Press* may allow. But as a Letter of Unity's letter contains not one other idea, not already familiar to our community, on the Schism, its publication may be omitted.

Printed at the CATHOLIC ORPHAN PRESS, No 5, MOOREHUTTA, under the superintendence of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

# SUMMARY OF INTELLIGENCE.

Nq. 6.]

CALCUTTA: SATURDAY, AUG. 6, 1853.

[VOL. XXV.

## MADRAS VICARIATE EXTINCTION OF SCHISM.

TO THE RIGHT REV. DR. FENNELLY.

MY DEAR LORD,—It will, I am sure, be a source of great consolation to your Lordship to be informed of, I might say, the total annihilation of Schism in the Mission of Peringhiporam.

The heretofore proud and obstinate christians of Thalooroo, the far famed supporters of Schism, have by an extraordinary grace of God renounced their evil ways and returned to the Church, acknowledging that they were conquered. Our triumph, my Lord, is chiefly to be attributed to a devotion got up in honour of the Blessed Virgin, imploring Almighty God through her intercession for the destruction of Schism as well as for the averting of Cholera, which surrounded us on every side. God has been propitious to the prayers of his people—though heathens died in great numbers, not a single christian was visited by that awful scourge. During the eighteen days the devotion continued, it was consoling to see the great crowd of Christians of different villages, who flocked to the church. Schismatics, the few that still bear the inglorious epithet, were in regular attendance. Heathens, my Lord, were almost innumerable—so that not only was the church crowded, but the whole space in front of it as far as the entrance to the compound was rendered entirely impassable.—Your Lordship may be anxious to learn how the devotion was conducted. The christians assembled precisely at half-past six, P. M., and continued in prayer till half-past eight, after which the Rev. Mr. O'Dougherty and myself vested in "Surplice and stole" proceeded to the church, and after singing the "Litany of the Blessed Virgin" and the Hymn "Omni Die," a sermon of an hour's duration was preached by one of us every alternative night. The opening sermon was preached by the Rev. Mr. O'Dougherty on that beautiful and appropriate text "*Yet forty days and Nineveh shall be destroyed.*" In our other sermons we kept as much as possible to the general form of a retreat, death, judgment,

hell, and heaven, the baneful effects of mortal sin, the commandments, sacraments and the horrible crime of schism, together with the awful punishment that awaits its adherents on the day of final retribution, were laid before them in as clear and plain terms as possible, so that we could expect the hearts of the most hardened sinner to be softened, and in this, my Lord, I am happy to say, our hopes were not in vain.

The good work commenced from the altar ended in the confessional: persons who have not been known to approach the sacraments for years, came confessing their sins with true sorrow. This glorious devotion was ended by a procession: the beautiful statue of the Blessed Virgin was carried in triumph round the Church and through some of the christian bazaars to the great joy of christians, schismatics, and heathens. Such my Lord, is a faint description of the happy change in the christians of Peringhipooram.

I remain, my dear Lord,

Your's very sincerely,

PERINGHIPOORAM. }  
July 10th, 1853. }

And obediently,

T. GLESON

A curious experiment in the instantaneous blossoming of flowers was exhibited recently at Brompton. A rose tree and a geranium entirely destitute of blossoms, were covered with a circular glass, and some liquids, apparently chemical substances, were applied at the side to the interior. In two or three minutes the glass became dim with vapour, and in a quarter of an hour the geranium was uncovered, and several full-sized blossoms of the ordinary appearance and scent were cut from it and distributed. The exhibitor did not explain how he produced this singular result, but the general opinion was that it was effected by the application of artificial heat to the root, combined with a careful preparation of the soil.

A clerk in an office at Leeds had occasion recently to place some twelve dozen stamps on letters. He wetted them in the usual manner, that is, with the saliva. In two or three hours afterwards the roof of his mouth, became exceedingly painful, being much inflamed, and on the following morning an abscess had formed as large as a nutmeg. He was compelled to have surgical assistance, and the abscess was lanced. He has been under medical treatment ever since, but the mouth is far from being healed yet, and there is an appearance of a fresh gathering on the outer side of the gums, opposite the original abscess.

Considerable excitement has been caused in evangelical circles by the open renunciation of their distinguishing principles by one of their popular ministers, the Rev. Mr. Forster, the pastor of a numerous congregation in Kentish-town. It is said that Mr. Forster intends estab-

lishing a Free Christian Church, the basis of which will be the Holy Scripture, not human creeds, the only standard of Christian belief; the duty of all men to inquire for themselves; their individual irresponsibility to each other for the conclusions which they may reach; and diversity of opinions no bar to religious fellowship. In this project he has received ample promise of support.

A monster hog, weighing 1109lb was lately shipped for the New York Exhibition, his measurement was: girth behind the shoulders 6 feet 7 inches; extreme length 9 feet 11 inches; height to the top of the back 3 feet 10 inches. He was perfectly white, and only 20 months old. The owners are confident of making him weigh 1800lb. when fatted, live weight.

The rare and single phenomenon, the lunar rainbow was witnessed at Bedminster, near Bristol, on Sunday night last, at a quarter before 11. The moon being full on Tuesday morning, the rainbow was not circular. It occupied a space on the horizon from W.N.W. terminating N.E. by E., about 140 degrees, and at its highest part about 38 degrees above the horizon. It lasted nearly half-an-hour, and was of no direct colour, but very distinct in the arc.—*Home News*.

THURSDAY, JULY 28.

The Bombay papers inform us, that the P. and O. Company's steamer *Formosa* was recently placed in the greatest jeopardy, while entering the harbour of that Port. The weather was exceedingly thick, the Captain was a stranger, and the light vessel had broken loose, and was drifting about in the harbour. The Captain accordingly put the head of his Steamer to seaward, when a tremendous sea broke all over, which caused the death of three of the crew, carried away the deckhouse, and otherwise injured the vessel. The sailors killed were lascars, and the 2nd officer, Mr. Williamson, had his leg broken.

A correspondent of the *Mofussile* writing from Hazara states that some short time since an Armenian Merchant named Agabeg, was seized by some of the hill tribes and taken to Sitana, the headquarters of the Mussulman fanatics. The head of the clan, a Syud, ordered him into confinement for five days, and at the end of that time informed the British authorities that he would exchange the Armenian for certain of his tribe recently arrested, and the proposal was forwarded to Lahore for orders. Meanwhile, it is reported that the unfortunate merchant has died of ill treatment.

The *Hurkaru* announces that the Court of Directors have granted a donation of Rs. 10,000 towards the Building Fund for a new Sailor's Home, and have made their subscriptions of Rs. 100 a month permanent.

The *Hurkaru* corrects his statement as to the probable destination of some of the Queen's Regiments and Company's Europeans who will be moved by the relief H. M.'s 29th Foot, it is said, is to remain at Dinapore, and the 1st Fusiliers in Pegu. The 2nd Fusiliers will also proceed to Burmah, and either H. M.'s 96th or 98th will garrison Fort William. The 87th and the 75th proceeds to Peshawar.

The same journal states that a new Post Office is really to be erected in Calcutta, and the Civil Engineer has been ordered to survey the sites considered most favourable for the new building. The old site, with some additions, appears at present to be considered the most eligible spot. It is to be hoped that if the work is to be commenced in earnest, we shall at least have one decent public office in Calcutta. The majority of those at present in use are great native houses rendered more comfortable than such houses usually are, by a crowd of clerks infinitely too great for the building to accommodate properly.—*Friend of India*.

## NOTICE.

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MANOR HOUSE.

For particulars apply to the Rev.  
N. Barry, Principal, Mussoorie.

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C. R. LACKERSTEEN,  
Treasurer and Secretary.

## NOTICE TO CORRESPONDENCE.

Our Poetic Friend of *Ratna*, is under consideration.

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# SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA: SATURDAY, AUG. 13, 1853. [Vol. XXV.

SATURDAY, JULY 30.

We notice among the items of intelligence brought out by the present Mail, a statement that the Mexican President Santa Anna, has determined to expel the Americans from a disputed territory which they have recently occupied. His absence from power appears not to have diminished his bitter hostility to "the North," but it is scarcely possible to believe that he will venture upon so suicidal an act. The rumour at present is simply a rumour. If correct, Mexico within the next two years will cease to exist as an independent State.

The *Englishman* states, that the Screw Company's Steamer *Calcutta*, made the voyage from Plymouth to the Sandheads in 1537½ hours, or 64 days. The distance is 13,342 miles or 8½ miles an hour, more than half the highest speed yet attained by the American steamers.

The *Lahore Chronicle* reports that the Indus has risen, and the station of Lora has been under water for two days. The Commissioner's office has been injured, and as the occurrence is almost unprecedented, the natives attribute it to the presence of Europeans. It is said, that a permanent embankment is required.

MONDAY, AUGUST 1

The *Englishman* reports upon the authority of letters from London, that the new Furlough Regulations have been determined upon. Staff officers will, it is said, have leave for one year without sacrificing their appointments.

The same journal quotes from a letter from Nowgong, a statement that 9060 persons have perished of cholera in that district, during the recent prevalence of the epidemic. Upwards of fifteen thousand heads of cattle are also said to have died of a murrain, and the people are reduced to the greatest distress.

We perceive from an official correspondence, published in the Calcutta journals, that the Authorities have promised to put the Custom House Ghaut and its cranes in repair. The Chamber of Commerce had complained in strong terms of the neglect of this ghaut, and in one case where the coolies had struck work, made a formal application to the Chief Magistrate to "increase his authority." Mr. Elliott in reply says, that he visited the ghaut in person, and told the Sircars to set to work. They immediately complied. He then induced the coolies to return to their labour. In fine, he quietly hints that to "increase his authority" over the coolies, and punish them for striking work, might possibly be illegal, as the English laws against such combinations do not extend to Calcutta.

The Bombay papers have received important intelligence from the Persian Gulf. The report that Shiraz had been destroyed by an earthquake, was not unfounded. It was destroyed about an hour and a half before sunrise on the 4th of Mar, and ten thousand lives are said to have been lost. So frightful a catastrophe would almost appear worthy of a more detailed narrative, than the six lines in which it has been recorded by our contemporaries. The great Wahabee chief, who, it was reported, was about to invade the dominions of the Imam of Muscat, has been brought off.

The Calcutta journals notice that the *Clymene* from Liverpool has made the voyage to Calcutta in less than eighty days. The *Clymene* is a Cumberland vessel.

The *Hurkaru* supplies us with a detailed account of the wreck of the H. E. I. C. Steamer *Mosuffer*. She ran aground on the forenoon of the 11th July, in very hazy weather, near the mouth of the Rangoon River, but floated off during the night. On the following morning she again started, but shortly before noon, grounded a second time on the island of Sheeing. On the 15th, the vessel had taken up a position on the quicksands, eleven miles

to the Eastward of the river, and on the following morning, one of her boilers was forced up, the engines began to give way, and there were ten feet of water in the ship. A boat was despatched to Rangoon, and on Sunday, the 17th, the *Pluto* and *Zenobia* came to her assistance. Fortunately, all the lives on board were saved, but the vessel itself has disappeared in the quicksand, and cannot be recovered. The loss to Government, it is said, will not be less than fifteen lakhs of Rupees.

TUESDAY, AUGUST 2.

The *Hurkaru* has an article, advocating the erection of a jetty opposite the Calcutta Custom House in the place of any attempt to repair the ghauts. These ghauts are constantly injured by the accumulation of mud below them, an inconvenience which in the case of the jetty could be obviated by increasing its length. It is also suggested that a trestle line of rails might be constructed from the jetty into the Import Warehouse.

A correspondent of the *Bombay Gazette* informs us, that the city of Surat, and the surrounding country have been visited by a fearful inundation. The water began to rise on the 13th instant, and by the evening of the 14th, the water was twenty-four feet above high water mark. Boats and rafts are plying in the streets, one bazaar is entirely under water, and the grain therein stored has been entirely destroyed. Grain and provisions had risen 25 per cent. in two days, and it was feared, that fever would accompany the subsidence of the waters. On the 15th ultimo, the flood was still 20 feet above high water mark.

THURSDAY, AUGUST 4.

A correspondent of the *Englishman*, writing from Cawnpore, notices the terrible prevalence of cholera at that station. Sixty deaths have, it is said, occurred in two months in H. M's 70th, exclusive of the casualties among women and children. A similar account is given of the progress of the epidemic in Malabar, and from all parts of the country. It is, we imagine, unquestionable, that stern and summary measures of sanitary reform would check the march of the epidemic in the great towns, but the steps necessary for the purpose would almost excite an insurrection. The local Boards of Health in England are occasionally paralysed by the blind adherence of the people to ancient customs. What must the difficulty be in this country?

The *Englishman* supplies us with an account of the accidental death of Captain Bean, of the 4th Sikhs in the Irrawaddy. Captain Bean had hired a native boat to proceed to Meeaday, but only obtained leave at a late hour at night. He started immediately, but had scarcely reached the middle of the stream, when "leaning over the gunwale, he lost his balance" and fell into the water. A Sikh Orderly who had accompanied him, instantly plunged into the river, but the gallant effort proved fruitless, and the body has not yet been found. The Orderly reached the boat again in safety.

The following bit of evidence before the Senior Magistrate of Calcutta is exquisitely characteristic in this country. Mr. W. V. Goldard said "I am a Musician and Boat Agent and live in Gercé Baboo's Lane. Fifteen days ago I went away from Calcutta. I returned this morning between six and seven. I found my door open the padlock is all right, but the rope hinges were cut. The padlock is all right, the doors are most carefully secured, but the hinges are of rope. It has, we believe occurred, that the treasure chest of a Mofussil office was found secured with strong fastenings, closed by triple locks and with the engines taken off.

The *Poonah Observer* records a rumour, that Lord Albe-  
marle will be the next Governor of Bombay. Lord Falk-  
land, it is said, has sent in his resignation.

The *Bombay Telegraph* states on the authority of private letters, that the Chinese Government has purchased six vessels of some size, to employ against the insurgents. It has placed them under the command of a European, and allowed him a salary of Rs. 1000 a month. Even in the kingdom of the Exclusives, the Asiatic, when in real jeopardy, is compelled to rely on the European. When the danger is over, the latter will again be an "outside barbarian."

Our readers may remember that some months since, the Court of Directors forwarded to Madras a composition called *Zeifsthold*, which when dissolved in water, was said to produce excellent beer. The experiment was fairly tried in that Presidency, but the leverage produced was found to be so nauseous, that the officers on the Committee appointed to report on its merits, could not be prevailed upon to taste it a second time.

—FRIDAY, AUGUST 5.

The Calcutta papers publish a correspondence between the Calcutta Trade Association, and the Government of Bengal, and the Superintendent of the Grand Trunk Road, upon the condition of that great highway. The Association complain, with justice, that bridges on the only great line of communication existing in Bengal, are left unbuilt, and that a project has been entertained for bridging the Soane at an immense expense, whilst creeks in the immediate neighbourhood of Calcutta are left bridgeless. The Government in reply inform the Association, that measures are already in progress for effecting the object they have in view.

A correspondent of the *Englishman* says, that the deaths in Patna from cholera average 21 daily.

The *Hurkaru* states on the authority of a letter from Junnpore, that cholera is raging in that town.

The old Indian trick of producing a mango tree from the seed before the eyes of the spectator, has never yet, we believe been explained. That the growth of the fruit appears to be real, has been vouched for by Dr. Wilson, and we perceive a Mons. Herbert has been performing an experiment of a similar kind at Brompton. A geranium entirely destitute of blossoms was exhibited, and the flower was covered with a circular glass, and some chemical substance applied to the interior. In two or three minutes the bowl became dim with vapour, and in a quarter of an hour full sized blossoms were cut from the geranium. No explanation was offered of the phenomenon.

The *Citizen* informs us, that the prisoners confined in the Calcutta Jail under Civil process, have sent in a petition to the Supreme Court, in which they represent the hardship of their condition as compared with that of prisoners under the writ of the Small Cause Court. The latter are supported by suitors, the former support themselves. They desire that the suitor should be compelled to grant an allowance to the debtors he incarcerates. The petition is in itself an evidence of the gross injustice of our law of arrest for debt. What is the prisoner confined for,—as a punishment or as a means of compelling him to pay the debt? In the former case he ought to be tried for his crime, not incarcerated or left at liberty at the choice of his creditor. In the latter, he is placed exactly in the situation in which payment becomes impossible.—*Friend of India*.

*Subscription to provide an outfit and passage to the Seychelles for Rev. Father Leo, Copuchin Missionary.*

His Grace the Most Rev. Dr. Carew,	50	0
The Loretto Community,	...	10 0
P. S. D'Rozario, Esq.,	...	25 0
J. Corcoran, Esq.,	...	10 0
Mrs. Carbery,...	...	25 0
Mrs. P. Rond,	...	10 0
A Friend,	...	15 0
A Friend,	...	30 0
M. D. O'Sullivan, Esq., <i>Manbhoo</i> ,	...	15 0
Mr. Cornelius,	...	10 0
Mr. E. O'Brien,	...	10 0
Mr. P. Fitzpatrick; thro' Sergt. Cunningham,	...	15 0
Major Tylee,	...	50 0
W. R. Lackersteen, Esq.,	...	10 0
Conductor Crohan,	...	5 0

## CHURCH OF THE SACRED HEART, DHURRUMTOLLAH.

To-morrow morning, the 14th instant, High Mass will be sung at the usual hour, half past seven o'clock. The choir will be conducted by M. Valadares, who has composed the music for the occasion, and several amateurs of the highest respectability and talent have kindly promised their assistance both with their voices and instruments.

*Saturday, 13th Aug. 1853.*

## NOTICE.

*To the Donors and Subscribers for the purchase of the Intally Premises for the B. C. Female Orphanage and Asylum for Poor Widows, &c. &c.*

THE Subscribers and Donors for the above-named most useful CHARITY, are respectfully reminded, that the payment of the 12th and last Quarter's Subscription for the purchase of the Intally Premises was due on the 1st of August 1853.

C. R. LACKERSTEEN,  
*Treasurer and Secretary.*

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# SUMMARY OF INTELLIGENCE.

o. 8.]

CALCUTTA: SATURDAY, AUG. 20, 1853.

[Vol. XXV.]

## ARRIVAL OF THE OVERLAND MAIL

The *Bombay*, with the Mails of the 8th July, arrived Calcutta on the 12th instant, after a passage of thirty-five days, and the express a few hours later. The India question and the prospect of a war between Russia and Turkey are still the most prominent topics of discussion, but the coming Parliamentary business of the fortnight is not without its importance.

The chances of war between Russia and Turkey, appear to have been but slightly diminished. The unconditional refusal of the Sultan to accept the last ultimatum presented to him on the part of the Czar, had reached St. Petersburg, and orders were instantly issued for an armed occupation of the Principalities. The number of troops in action is still uncertain, but it can scarcely be less than the force employed in the Hungarian campaign. At that time Russia had 123 battalions of Infantry, 120 Squadrons of Cavalry, and 490 guns, or 114,000 men beyond her frontier, besides 50,000 more as an active Reserve. The advance is made by Russia, not as a declaration of war, but as a pretext that Turkey will ultimately concede her just pretensions. On the other hand, such occupation is considered by Turkey and the Four Powers, a direct violation of foreign territory, and for practical purposes equivalent to the formal commencement of hostilities. Reschid Paşa, the greatest foe of Russian supremacy has been degraded Grand Vizier, and the fleets of France and England sent at the Sultan's disposal. Moreover, the Emperor issued one of those singular proclamations, by which the Czar, from time immemorial, have been accustomed on emergencies to stir up the religious fanaticism of their subjects, and which have never yet been known to fulfil his object he most distinctly affirms, that the occupation of the Principalities is a prelude to something ulterior, it is, to an attempt to coerce the Sultan into the concessions he has hitherto so steadily refused.

The Roman Catholics have sent in a Memorial to the Board of Directors, corresponding with that which Mr. Fitzgerald presented to the House of Commons the other day. It enumerates the various grievances and discouragements to which the Roman Catholics have been subject, and asks for measures which would practically be an enlargement of the Roman Catholic religion in India. Considering that the largest body of Christians in India belongs to that communion, they have unquestionably a very strong claim to consideration, that is, in case Government should be disposed to relinquish the safe and time-honored principle, of strictly limiting the payment of ecclesiastical functions to those who minister to its own servants. This memorial has been drawn up by two Commissioners, appointed by the Roman Catholic body, and who have collected together and arranged with great ability the reports which have been sent home by the various Vicars Apostolic in India. One of the Commissioners, an ecclesiastic, is seated with us under the gallery, while Mr. Fitzgerald expatiated the heads of the petition.

Dr. O'Shaughnessy returns by the steamer of the 20th, although he has been longer in this country than was finally contemplated, I am sure it will be found that his prolonged residence has been eminently beneficial to the cause of the Telegraph. Had he gone out three months earlier, he must have been comparatively idle during the rains; the time has been well spent in England in completing all preparations for the Line. If he had left nothing to be done in this country after his departure, he would have been subject to grievous disappointment, the progress of the enterprise would have been seriously impeded by the dilatoriness of those in whose hands he left the affair.—*Home News*.

We have the pleasure to inform our readers that the Rev. R. F. N. L. Barretto, who was ordained by Archbishop Torres at Goa in 1844, and was employed during the last four years in the district of Moodghul, has renounced the Goa Schism with upwards of 600 Christians in those parts, including Kaladghie in the vicariate apostolic of Bombay. On the 4th ultimo the Catechist of Moodghul read a paper in the church of Moodghul in the Canarese language in the presence of the priest and congregation declaratory of their belief, that the vicar capitular of Goa has no jurisdiction whatever in those parts, and that the people would no longer recognise him as their ecclesiastical superior, it now being undeniable, that all jurisdiction over those parts has been long since transferred by the Holy See to the Vicar Apostolic of Madras.

Whereupon the Rev. Mr. Barretto, who had explained to the people some time before his conviction of the nullity of the Goa jurisdiction in Moodghul and Kaladghie, affixed his signature on his own behalf and that of the people to the declaration read by the Catechist in the presence of the Rev. Mr. Doyle of Bellary, who was deputed by the Vicar Apostolic of Madras to receive the submission of Mr. Barretto and the Christians of Moodghul. Next day, that is, the 5th ultimo, two East Indians, who were not present the day before, hearing what was done came to offer their submission to Mr. Doyle and gave a written declaration signed "F. Duarte" and "Joseph Denis" to the effect, that they renounced the jurisdiction of the Archbishop of Goa inasmuch as it has been annulled by His Holiness in all and every part of British India, and that they would henceforward submit themselves to the Vicar Apostolic appointed by His Holiness.

We have the pleasure further to inform our readers that the Rev Mr. Doyle on his return from Moodghul to Bellary visited Rundroog, and there received the submission of five Schismatic families of the weaver caste comprising twenty-six persons.

When these occurrences took place, nothing was yet known at Moodghul of Bellary, of the Pontifical brief, *Prohe notis*.—*Madras Examiner*.

## TOTAL LOSS OF THE MAIL OF 24th JUNE AND FRIGHTFUL SHIPWRECK.

The Barque *Fathell Kurrim*, leak-built, copper fastened four years old was taken up at Aden after being surveyed, it is said, to convey the mid monthly Mail of 21st June from Aden to Bombay.

This vessel left Aden with it on the 13th July but foundered. Mr. Hankin, Acting Master Indian Navy, in charge of the Mail, the Mate of an American Ship, a passenger, and 175 natives, crew and passengers, perished in her, only ten individuals, natives, having drifted on shore in the long boat.

The *Fathell Kurrim*, did not clear the harbour until the evening of the 13th. The vessel ran all night under her top-sails and Foresail; and at early morning the pumps showed no leak. Nevertheless by 7 o'clock (i.e. 2 hours subsequently) in the words of one of the survivors, the water in the hold was above a man's head.

On the natives becoming frightened, Mr. Hankin appears to have acted with much energy. He first went and examined the leak and evidently concluding that the vessel could not be kept afloat, directed her head to the Arabian coast, the steering being undertaken by the second mate of an American ship who was on board as a passenger; he next employed both passengers and the crew in bailing and at the pumps, working at the latter himself. But their

exertions were unavailing; the water in the hold continued to increase: by two o'clock in the afternoon it was up to the hatchway and shortly after the ship foundered.

Mr. Hankin is stated to have previously cut away, with his sword, the lashing of the boats, and the longboat having floated, appears to have been clinging to by several of the crew; but of these only 8 men and 2 women survived to reach the Arabian coast, on which they were cast, 105 miles to the eastward of Aden, near the village of Howe, in the Ourlyhi territory, after drifting in the swamped boat for three days and a half without food or water.

The Arabs at first plundered them of their rings &c., but subsequently fed them, and forwarded them towards Aden.

On the 26th July four of them (three men and one woman) reached that place in the last state of exhaustion, the remainder having stopped at the town of Shagra.

Captain Haines, the Political Agent, immediately sent expresses to the various chiefs along the coast to treat with kindness these and any other survivors.

Besides Mr. Hankin and the American 176 Natives—crew and passengers—perished with the vessel.

The Cargo consisted of salt from Juddah, and Coffee and Tobacco from Aden, of the value of 65,000 rupees.

The survivors speak gratefully of the exertions of and examples set by the Mail Officer Mr. Hankin, in working till he fell exhausted on the deck as the vessel sank; and it was through his forethought in cutting away the ropes, which otherwise would have held down the long-boat, that any survived to tell the tale.—*Bombay Gazette Extraordinary, Aug. 4.*

#### SATURDAY, AUGUST 6.

The *Englishman* says, that the Governor General has addressed a letter to the Home Authorities, requesting to be relieved from his high post as soon as such a step can be taken, without detriment to the interests committed to his charge.

We perceive from the *Lahore Chronicle*, that the recent efforts of the Assistant Commissioners of Kumaon and Gurhwal, and Drs. Pearson and Francis, have nearly expelled the fearful disease called the Mahamurree from those districts. Almost every house has been whitewashed inside and out, windows have been cut in the walls, the cattle removed to a distance, and all filth cleared away from the villages. In any village in which it is found impossible to limit the ravages of the pestilence, the houses are pulled down, and the inhabitants removed. It is sanitary measures, and sanitary measures alone which really check the progress of Indian disease. A few pails of whitewash will sometimes do as much to a village as an European Surgeon. Any attempt, however, to carry out such schemes in the neighbourhood of Calcutta, would be followed by an instant action in the Supreme Court against the Magistrate.

#### MONDAY, AUGUST 8.

The *Hurkaru* states that the Asiatic Society have received two mummies from Egypt by the last steamer, one of which is a high state of preservation, and the other a little decayed. Another has been also received from Burmah.

The *Calcutta Christian Advocate* reports, on the authority of a letter from Persia, that the cholera was raging in Teheran, and carrying off from 100 to 130 persons daily. The capital had suffered also from inundations, while locusts had destroyed the crops, and fruit trees around Isfahan. The number of lives lost in the earthquake at Shiraz is still stated at upwards of ten thousand.

The same journal notices a statement, published by the Monthly Journal of Medical Science, that an old woman residing at Caraccas, has discovered a specific for the Yellow Fever. It is the juice of the pounded leaves of the Verbena administered two or three times a day, and Dr. Gavin, a Surgeon in the West Indies, declares that under this treatment, few or none die from the effects of this fearful disease.—*Friend of India.*

The *Madras United Service Gazette* of the 29th ultimo, says:—A terrible foundation in the Guntoor district, which has laid the whole country under water and caused great destruction of, we fear, both life and property, has delayed the arrival of the Calcutta Dawks for eleven days beyond their usual time.—*Englishman*

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# SUMMARY OF INTELLIGENCE.

Q. 9.]

CALCUTTA: SATURDAY, AUG. 27, 1853.

[Vol. XXV.]

**BURMAH.**—We are in possession of letters from Rangoon the 15th instant, and we are happy to perceive that the scarcity of provisions has been greatly alleviated. The importation of rice from Bengal has been very much greater than was originally supposed, and large quantities have been conveyed into the interior. In Ava itself, and throughout the whole of the country, the price has fallen to its ordinary rate, and at Rangoon, the basket of 56 lbs. is worth only Rs 3-6. A distress has, however, been most severe, and particularly in our own Provinces. In some districts, the entire population have been living for weeks upon the roots found in the Jungles, and the loss of life, though it may have been exaggerated by native rumour, has still been considerable. Even at the last moment, it is said, the Mogul and Mussulman importers endeavoured to monopolize the supply, and amid the famine price, but English enterprise was too powerful, the English merchants everywhere undersold them, and the project was abandoned. The early harvest promises about the beginning of October, and the suffering of the lowest class will then be at an end. The termination of the campaign, and the certainty that the British will not again surrender them to the Burmese, has encouraged the Peaguers, and it is said that the breadth of land under cultivation next year, will show a very decided increase over the Burmese average.

One great source of distress remains almost unabated. From Hemzada to Meaday, the country swarms with robbers. The whole predatory population of Burmah Proper appears to have emptied itself into our territories, and as asserted, that the leaders are working upon a regular system dictated from Ava. Their plan is to lay waste the country, and harass the population until they cross the boundary, and leave Northern Pegu an uninhabited, and desolate jungle. It is said, in proof of this statement, that there are no gangs above Meaday, and that the inhabitants of Northern Burmah enjoy perfect security from their depredations. The fact, even if correct, is of little importance. Whether the dacoits are favoured by the Court, are acting on their own responsibility, they are actually the enemies of society. They must be exterminated, and the fact furnishes the best excuse for the severity with which they are at present hunted down.—*Friend of India.*

Lord Dalhousie's great dispatch regarding Railways has been received, and given general satisfaction. His large and comprehensive views will, I am sure, be carried out without delay. That communication could not have arrived more opportunely, than at a time when the shortcomings of the Government of India, as regards public works, is violently assailed by its opponents, feebly extenuated by its friends, and generally reprobated by the public. It is highly probable that arrangements will be made for appropriating ten millions sterling a year to this great object. The money must of course be raised in England, though at the present moment, owing to the uncertain state of affairs in the East of Europe, and the occupation of the Rumanian provinces by Russia, the value of money in the market exceeds four per cent. Lord Dalhousie is understood to be favourable to the construction of the Rail by a public Company, and the North of India Railway Company again in the field. They have got Lord Jocelyn for their chairman, and are making every effort to secure the line from Allahabad to Delhi. It was reported last night, that a gentleman who held high office in Calcutta, some two, three, or four years ago, and is now in Parliament, is likely to go out on the part of this Company, to make all the preliminary arrangements with the Government.

THURSDAY, AUGUST 11.

The *Englishman* mentions, that the *Agua Bucker* transport, for the safety of which great apprehensions were entertained, has arrived in safety at Moullmain. She was for eighteen days knocking about in the Gulf of Martaban with 80 invalids on board.

A correspondent of the *Englishman*, who dates his letter from Brisbane, the capital of the Moreton's Bay settlement, (North Australia) says:—"Brisbane is a small town of about 3,000 inhabitants, on a fine navigable river about 20 miles from the Bay. The country in the interior is magnificent, and the vegetation far more varied and luxuriant than is usual in Australia. The 'Darling Downs,' which are about 100 miles from here, is the finest sheep district in the colony. These are elevated about 1,500 feet above the sea, and consist of vast rolling plains, somewhat like the American prairies, but more diversified by trees."

The *Englishman* says, the latest intelligence from China has caused a fall in the price of Opium.

The *Hurkaru* publishes an able and singularly interesting letter signed M., on the prophecies of Ezekiel, believed to relate to the Russians. The writer holds that the prophecies in chap. 39 v. 1, and chap. 38 v. 2, refer to the Russian Empire, basing his argument upon the use of the word 'Roosh', which may mean 'chisel' or may be taken as a noun substantive. Gesenius adopts the latter interpretation. In this view, it would appear to be predicted, that Russia shall attain the dominion of the earth, and be subsequently destroyed on the plains of Palestine.

The *Hurkaru* is assured, that the report mentioned by the *Englishman* of the Governor General's resignation, is incorrect. His Lordship has agreed at request of the Board of Control and the Court of Directors to retain office, certainly till the end of 1854. It would have been obviously most imprudent to leave the inauguration of the new system in feeble, or less experienced hands.

The *Hurkaru* notices that arrangements are already in progress for the creation of a complete Commissariat system for our new possessions in Burmah. A Deputy Commissary General will probably be appointed from Bengal, and the entire country divided into circles, each with a commissioned officer at its head.

The *Hurkaru* notices, that the Calcutta Chamber of Commerce intend to announce the arrival of the steamers by flags displayed on a signal post above the Bonded Warehouse. All important information received by Electric Telegraph, moreover, will be posted up over the gate of the same building.

The *Bombay Gazette* informs us of the total loss of the *Fuller Kurcum*, an Arab vessel. She left Aden on the 18th July, having the Mail of the 24th June on board, with Mr. Hankin of the Indian Navy in charge, and a Mate of an American vessel, as a passenger. In the evening she cleared the harbour, and at 7 o'clock, two hours after her departure, the water in the hold was too deep for a man to stand upright in. Mr. Hankin exerted himself to the utmost. The American steered, and the pumps were kept incessantly at work, but by two o'clock on the 14th, the water was level with the hatchway, and the ship foundered, carrying down with it Mr. Hankin, the American, and 175 Natives. Eight men and two women contrived to escape in the longboat, the lashings of which had been cut by Mr. Hankin with his sword, and they told the tale to Capt. Haines, the Political Agent at Aden. It is said, this vessel was surveyed. If so, a most grave responsibility must rest with the officer who passed her, and we hope the matter will not be allowed to rest. The occurrence appears to have revived the bitter feeling which exists at Bombay, against the wretched mismanagement of the line between that Port and Aden.



TUESDAY, AUGUST 16.

The *Englishman* mentions a rumour, that the Governor General is about to revisit Pegu.

THURSDAY, AUGUST 18.

The *Hurkaru* republishes from the *Scotman*, an account of a new American invention, recently introduced into Scotland. It is a sewing machine, occupying not more than two cubic feet of space, and capable of being worked by the foot. When fairly in motion, it can work at the rate of nearly a thousand stitches per minute, and sew in a straight line, a circle, or a zigzag. The work is said to be equal to that of a skilled tailor, and it will answer equally well for linen, broad cloth, and leather. The Scotch journalist, who has seen it at work, is of opinion that it will ultimately supersede this form of manual labour, and "sewing as an occupation for either men, or women will be gone for ever." A few more steps forward, including the discovery of a cheap motive power, and the dream of some philosophers, the abolition of manual labour, will be in a fair way of accomplishment.

SATURDAY, AUGUST 20.

A correspondent of the *Englishman* reports, that cholera is still raging at Patna, Shahabad, and Bettiah. At the latter places, its ravages are said to have been frightful.

The Bombay papers report a case of mutiny among a Malay crew, in which the Captain and the Serang behaved with unusual courage, and firmness. Mr. Cook, the Mate of the *Shah Jehan*, bound from Singapore to Bombay, was struck by one of the crew, and instantly knocked the man down with a belaying pin. The crew, all of whom were Malays, instantly rose, and the Mate, after an ineffectual attempt to defend himself with a cutlass, ran into his cabin. Thither the men, all armed, followed him, and the would instantly have been murdered, but for the interposition of the Serang, who firmly maintained his place in the door way. The Captain went immediately to the men, and well aware that a Malay never forgives a blow, promised that the Mate should be tried as soon as he arrived at Bombay. The Serang aided him in his efforts, and the men desisted, keeping however a strict watch upon the Mate's cabin. On the arrival of the ship at Bombay, charge of assault was preferred against Mr. Cook, and he was sentenced to pay a fine of 50 Rupees. The sentence has probably saved his life.

MONDAY, AUGUST 22.

A correspondent of the *Hurkaru* states, within the last fortnight he has relieved more than fifty persons attacked with cholera by administering the pills, recommended by Dr. Maxwell four years ago. These pills are composed of carbonate of soda and opium. Almost every resident in India has a separate specific for the cure of this epidemic. We still adhere to the Anti-spasmodic cholera mixture, which we recommended to the public two years ago. Since that period we have administered it in upwards of one hundred cases, and we can recall but three, in which it has been unsuccessful. At the same time, others who have also employed it, report for less favourably of its results.

A correspondent of the *Englishman* writing from Mooltan, says that only 1½ inches of rain have fallen in that station for the past twelve months.

TUESDAY, AUGUST 23.

The following is the result of the last Opium sale:—  
Behar, Chests 2135 Average 1004 Proceeds 21,43,625  
Benares, .. 1085 .. 940 .. 10 75,225  
This shows an increase of Rs. 18 on the Behar, and a decrease of Rs. 3½ a chest on the Benares drug.

The *Hurkaru* announces that the accounts of the India General Steam Navigation Company have been made up, and shew a profit which will be sufficient, after declaring a dividend at the rate of six per cent. per annum, to bring the value of the property to par. The India General is one of the few Joint Stock Companies in this country, which has recovered the first great shock. The removal of the Government steamers to the Irrawaddy, has given it almost a monopoly of the traffic, and the Managers for some time past appear to have acted with greater union among themselves.

The *Hurkaru* publishes the following valuable account of the gradual increase in the exports of rice from

Season from.


Total in 2

Sept. 1848 to June 1849, ... ..	65.1
Sept. 1849 to July 1850, ... ..	72.2
Sept. 1850 to August 1851, ... ..	87.9
Oct. 1851 to August 1852, ... ..	93.4
Dec. 1852 to July 1853, ... ..	103.0
Of this immense quantity, 20,83,000 baskets were exported to the Straits and China, 3,94,700 to France, 25,64,300 Great Britain, and 18,46,000 for Antwerp. Hamburgh other ports. The port is gradually obtaining a monopoly of the supply required for Germany and France.— <i>Ibi</i>	

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Printed at the CATHOLIC ORPHAN PRESS, No. 5, Moorghyhat, under the superintendence of C. A. Serra, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

# SUMMARY OF INTELLIGENCE.

[No. 10.] CALCUTTA: SATURDAY, SEPT. 3, 1853. [Vol. XXV.]

**A CATHOLIC CHURCH AT MALACCA.**—We have great pleasure in announcing the return of the Rev. P. Favre a French Missionary, to the Settlement after an absence of more than three and a half years, during which he circumnavigated the world. Mr. Favre is well known in the Straits as the Missionary who in 1845 established the French mission in Malacca; and also on account of his various voyages into the interior of the Malayan Peninsula, undertaken with the aim to establish the principles of Christianity in that hitherto heathen country. A description of these voyages was published some years ago in the *Journal of the Indian Archipelago*, to which we refer those who may be desirous of hearing something on the subject.

The Catholic Chapel at Malacca becoming daily more inconvenient to the numerous congregation which flocked there, and that place and the Straits in general not affording sufficient means to raise funds for the building of a Church, which in lapse of time might become the Cathedral of the Straits Settlement, the Rev. P. Favre on the 25th December 1849, departed from Singapore on a voyage to solicit the support of Catholic communities elsewhere for the furtherance of his project. He went to the Mauritius, the Cape of Good Hope, Brazil and the Argentine or La Plata republic. After visiting the towns of Cordova St. Louis and Mendoza, he crossed the Cordilleras, entered Chili and Peru, where he saw the towns of Santiago, Valparaiso, Coquimbo, and Copiapo, and reached finally Lima, from whence he shipped for the Mauritius, and after giving a call to Bourbon returned to Singapore which he reached on Monday last. All Christians, of whatever denomination or sect, but chiefly the Catholics, we have no doubt, will rejoice with us by learning that the Rev. Mr. Favre has been successful in his undertaking and that sufficient means have been raised for the building of an elegant Church in the Gothic Style, a desideratum in our sister station, the cradle of Christianity and European influence in the East.—*Singapore Reporter*.

THURSDAY, AUGUST 25.

The *Delhi advertiser* states, that Government, is about to erect a chain of fortresses throughout the Kohat pass. We shall be happy to perceive this statement confirmed. It will prove that the policy of conciliation has been abandoned, that the Government will no longer subsidize its foes, and that a chain is to be placed upon the wild tribes, whose hostility is as annoying as it is innocuous.

The *Englishman* states that Meah Toon, the redoubted Burmese dacoit, is again in the field, and is organizing a force intended to attack those who have sent in their allegiance to the British Government. This confirms in a great measure the statement we have previously published, that the scattered bands of dacoits between Hamza and Meulay are acting upon a system dictated from Ava, and intended in the first place to harass the people who have just submitted to our rule.

FRIDAY, AUGUST 26.

We have omitted to notice a census of Scinde recently published by the *Scindian*. The total population of that Province amounts to 1,214,527 souls. Of these 911,614 are Mussalmans, and 273,663 Hindoos. Of the Mussalmans 512,606 are males, and 399,008 females, while among the Hindoos the sterner sex predominates to the extent of more than thirty per cent. The statement does not appear worthy of much confidence. The area of Scinde is above fifty-two thousand square miles. According to the census it has a population of only 23 to the square mile, while the disparity between the sexes is unintelligible.

The *Singapore Free Press* publishes a comparative list of the arrivals and departures of vessels at that port during the last three years. The total number of European or American vessels in 1852-53 was 1058, of which 733 were British, 135 Dutch, and 61 American. The total tonnage was 273,953 tons. The total number of native vessels was 2107 with a tonnage of 70,194, and both accounts exhibit a considerable increase. There has, however, been a considerable falling off from particular places.

The *Englishman* reports, that the Superintendent General of Vaccination has been authorized to entertain an establishment of one Superintendent, and fifteen Vaccinators, for the purpose of encouraging the use of the lymph among the population of Calcutta. The real obstacle to its use, we believe, is not the want of vaccinators, but the distrust of the natives in its efficacy.

SATURDAY, AUGUST 27.

The *Singapore Free Press* published an account of another of those frightful tragedies, which occur so frequently in the China seas. On the morning of the 5th August, the brig *Arratoon* Apear left Hongkong, with the Master Capt. Lovatt, two mates, Messrs. Curwin and Woodburn, Dr. Thompson and Mr. Smith, passengers, and a nephew of the Captain on board. The crew was composed of lascars and ten Chinese. These latter, twenty-four hours after they had left the harbour, rose, murdered the Europeans, seized all the valuables they could find, and made off in the quarters boats. There is a possibility, it appears, that some of the Europeans may have swum ashore as the bodies were not to be found. The vessel was brought into Hong-Kong by the Gunner and the lascars. The ruffians, it is suspected, are in the neighbourhood, and as they appear to have been severely lacerated by a bulldog belonging to Captain Lovatt, it is possible that the wounds may afford a clue to their identity.

The *Englishman* corrects his first report of the additions contemplated to the Vaccine Establishment. It is intended to appoint a Sub-Assistant Surgeon in the cold weather to each of the three Police Divisions, each accompanied by several native vaccinators. It will, it is said, be the duty of the Sub-Assistant Surgeon to visit patients at their own houses, and to report every case to the Superintendent General.

MONDAY, AUGUST 29.

The *Madras Examiner* states, that a little girl, the daughter of Mr. Coombes, Madras, "a most beautiful child," was recently walking on the sands with a native servant. She was attacked by a large dog, worried, and mangled in the most frightful manner and even if she escapes a terrible death, she has been disfigured for ever. Many natives stood by, but after their usual fashion, made no attempt to disturb the animal. This is precisely one of those crimes of omission, which occur constantly in India, and which ought to be punished almost as severely as actual offences.

The *Hurkaru* states, that the export of Ice from Boston now amounts, in round numbers to 10,000 tons a month. Of this amount 2,696 tons were in the month of May despatched to the East Indies, 3,710 to New Orleans, and the remainder to the West India Islands and different parts of the Union.

The *Bombay Telegraph and Curior* reports, that five African lads have recently been seized on board a Portuguese Brig, named *Quatre de Abrilho*. The Senior Magistrate is instituting an investigation into the affair, but the master of the brig stoutly affirms, that they are apprentices not slaves.

The *Scindian* publishes a table of the number of crafts,

horses, camels, &c. which passed the Bunder Gate of Kurra-  
chee in 1852-53.

Carts,	..	..	1,48,824
Camels,	..	..	56,795
Horses,	..	..	28,185
Asses or Mules,	..	..	6,724
Horned Cattle,	..	..	39,445

This of course includes the same carts, horses, and camels  
over and over again but the figures represent an exceedingly  
large traffic.

The same journal states that the King of Ava presented  
to each of the prisoners, lately released from that capital,  
a valuable ruby ring, and a small gold box. One of the for-  
mer, it is said, is worth about six hundred rupees. The dis-  
position of the King, is said to be highly favourable to the  
British. As it is quite impossible that even an Asiatic  
Prince should entertain friendly sentiments towards a Power  
which has stripped him of half his dominions, we can  
but ascribe his professions to design.

The *Citizen*, in an article upon the destruction of the  
*Arcticon* *Apar*, suggests that the officers and passengers  
on board a ship, manned by Chinese, Malays, or Manilla-  
men should always go well armed. It would be well also  
if the owners could be compelled to abstain from running  
their vessels without a certain proportion of Europeans on  
board. Why is it that these outrages so seldom occur on  
board ships with American Captains?

TUESDAY, AUGUST 30.

The Bombay Government, it is said, have declared that  
emigrants to the Mauritius will not for the future receive  
a return passage gratis. The notification, we fear, will  
prove a serious check to emigrations in that direction. It  
is true that the emigrant is usually well able to pay for  
his return passage, but the Government pledge gave him  
a security the want of which will be severely felt.

The *Singapore Local Reporter* states, that on the even-  
ing of Sunday the 24th July, no less than 284 new  
Members were admitted into the Ghee-Gin-Hoey, the most  
dangerous of the secret Chinese societies in Singapore.  
Above one hundred and fifty palanquins were counted  
proceeding to the scene, a curious indication of the in-  
fluence of the Society among the wealthier Chinese  
of that settlement.

The *Delhi Gazette* announces that on the 24th August  
a comet was plainly visible at Delhi:—"A line drawn  
from the pole star through the Pointers in the Great Bear  
passes close by the Comet, which is well defined, and  
clearly visible to the naked eye."

The *Examiner* (of Ceylon) announces that the charge  
for a letter from England to that Colony is about to be re-  
duced to 6d. including the inland rate. The Post Office  
of the island also is to "be placed upon the same footing as  
the English Post Office, money orders excepted." Why  
should not the first improvement be extended to India?

The *Madras Athenaeum* says that on the day before the  
departure of the Mail of the 8th July, the Directors of  
Oriental Bank paid £300,000 into the India House. at  
2s for the Rupee. The Rupee in Madras is now worth 2s.  
1½d., and the Bank clears 7 per cent, upon the transaction.

WEDNESDAY, AUGUST 31.

The same journal quotes from the *Rangoon Chronicle*  
a statement that Meshtoon is again in the field, loaded with  
honors from Ava, at the head of eight thousand men.  
The entire district of Sarawah up to Prome is said to be  
disturbed. It is said also by a correspondent of the *Hur-  
kuru* that boatloads of rice are coming down from Ava.  
What then becomes of the starvation theory?—*Friend of  
India*.

## ST. XAVIER'S CHAPEL.

Bow-Bazar.

Native Convert Association.

The Members of this Association are remind-  
ed that the Plenary Indulgence granted by his  
late Holiness Gregory XVI., may be gained on  
to-morrow Sunday, Sept. 4th by those of the  
Society who besides Confessing and Communi-  
cating shall have complied with the other con-  
ditions prescribed by the Sovereign Pontiff.

## NOTICE.

To the Members of the General Committee,  
for the Orphanages and free Schools, the Na-  
tional Convert Association, &c. &c.

The Members of the above-named Committee  
are requested to meet at the Cathedral House,  
on to-morrow Sunday, Sept. 4th at 10 o'clock  
A. M.

## HANDSOMELY BOUND

### Bibles and Prayer Books.

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received a consignment of the above from  
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A small supply of Religious Prints.

P. S. D'ROZARIO & Co.

## Cathedral Library.

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Also a Case of Books &c., from Duffy  
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20th August, 1853.

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minded, that their subscriptions are now  
due and we shall feel thankful by their  
remitting the same to Charles A. Senrao,  
Superintendent of the Bengal Catholic  
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# SUMMARY OF INTELLIGENCE.

No. 11.]

CALCUTTA: SATURDAY, SEPT. 10, 1853.

[VOL. XXV.]

THURSDAY, SEPTEMBER 1.

The *Lahore Chronicle* understands, that the Government of the North West has availed itself of the machinery recently employed to check the spread of the Mahamurree, to diffuse the practice of vaccination. The people, it is said, have no prejudice against its introduction, and the Bhootees are eager to secure the promised advantages.

A "Medical friend" of the *Mofussile* states, that the cholera which has recently decimated the 70th Regiment, never attacked the residents of Cawnpore. It was confined exclusively to the Barracks. It is said to have been greatly accelerated by the quality of the meat allowed to the Europeans, which was little better than "carion." So grave an accusation ought not to have been made, except upon grounds which hardly admitted of misconception, and we hope to see the matter fully investigated.

A correspondent of the *Hurkaru* writing from Kyook Phoo, says, that about 200 men of the 68th N. I. are in hospital. The price of rice throughout Arracan has it is said risen greatly, the demand having enormously increased.

FRIDAY, SEPTEMBER 2.

The same journal says, that the Gas Company, the association whose prospectuses recently created so much amusement in Calcutta, have applied to Government for permission to build a bridge over the Hooghly. They demanded, first a charter, secondly, the abolition of all the ferries, and thirdly, a guarantee of five per cent. upon the capital in Calcutta, every business mixer itself up with every other, till it is difficult to assert that there may not be some mysterious connection between bridge building, and gas making. The offer, however, upon the terms proposed is simply ridiculous.

The *Citizen* suggests, that although Calcutta cannot raise a sum, sufficiently to provide a system of drainage for itself, the money might be raised on the credit of the city. The sum required, £300,000, would at 4½ per cent. cost Rs. 135,000 a year, and this amount might easily be raised. The first step to improvement is to abolish the legal fallacy that Calcutta is bounded by the Marhatta Ditch. For Municipal purposes the suburbs ought to be included, and then the taxation, spread over a wider surface, while positively heavier, might be more easily borne. Calcutta, with its suburbs, ought to raise ten lakhs a year, with ease.

SATURDAY, SEPTEMBER 3.

The *Hurkaru* notices that a proposition has been made in Van Dieman's Land, to connect that island with Australia by a submarine Electric Telegraph. It is to extend from Hobarton to Luncheon, and to be carried from the latter place to Sydney and Adelaide. The Electric Telegraph is the best bond of Federal States, and the Australian Colonies must one day be a Federal Commonwealth. At present the hostility between the Colonies appears to be little less than that which existed between some of the American Colonies before the War of Independence.

The *Hurkaru* says, that the proposition of the Gas Company to turn themselves into an association for bridging the Hooghly was not authorized from home. It was the idea of the Secretary to the Company, Mr. Stevens, whose project, however, the *Hurkaru* believes would have met with the approval of the shareholders. That is probable. The guarantee alone would have doubled the value of their shares in about two hours. It is said, that Mr. Stevens found on his arrival that the profits of the Gas would not be so large as had been expected. Some of the Directors at least ought to have known that Calcutta

could not be lighted for £50,000, or for three times that sum.

MONDAY, SEPTEMBER 5.

Twenty-four applications for discharge were heard before the Commissioner of the Calcutta Insolvent Court on Saturday, the 3rd instant. Bootenath Sett received his discharge. He had been in gaol for fourteen months on the suit of a man, whose name he had never heard. This story was confirmed by Mr. King, Governor of the Gaol, who added that this was not a solitary instance of imprisonment under a fictitious claim. Had this occurred in the Mofussil, we should never have heard the last of the "grinding oppression of Company's law." In another case Kizee Sahasoddeen made a similar statement which also was proved. The Commissioner animadverted in severe language upon this "terrible abuse," and hoped that the delinquents would be prosecuted. We fear the victims are too poor for anything of the kind. In another case, a Lieutenant was cleared of liabilities amounting to Rs. 46,000, with the loss of one-third of his pay, about Rs. 100 a month. He contracted debts on the strength of money he expected to obtain from his father, but which he ultimately did not receive.

The Collector of Customs has issued a notice, quoted by the *Citizen*, which seems to indicate that smuggling is not in Calcutta quite so dangerous a profession as in England.—"Large consignments of merchandise, and in one instance at least, an entire cargo having been removed from ships and taken direct to the merchant's ware-house without payment of duty or entry made at the Customs House,—from and after Monday, the 19th instant, all boats landing cargo will be required by the Inspectors and other Officers of the Customs House to produce their boat-notes."

The *Hurkaru* confirms the report that Lord Dalhousie has been ordered to nominate a Commission to enquire into the conduct of Sir James Brooke, and that his Lordship's nomination will probably be sent home by the next Mail. We sincerely hope that at least one of the Commissioners will be appointed from Calcutta. A trip to Singapore would be neither unpleasant or expensive, and to select all from that settlement, would be like selecting all the members of the Liverpool Election Committee from the Tory side.

TUESDAY, SEPTEMBER 6.

We perceive that a subscription has been opened for the family of Captain Lovatt, recently shrouded by the Chinese, on board his vessel the *Arratoon Appar*. He has left a widow and five children unprotected.

The Calcutta *Morning Chronicle* mentions that the H. C. Steamer *Zenobia* is now being fitted up for the reception of the Governor General and his suite. His Lordship is about to revisit Pegu, chiefly, it is said, for the benefit of his health.

The *Bombay Telegraph and Courier* notices that Balam Gangput, the convert who recently claimed his wife in the Supreme Court of that Presidency, has become a Mahomedan.—He has since committed suicide.

WEDNESDAY, SEPTEMBER 7.

The *Sesostis* bring us the latest intelligence from Rangoon. It is strongly confirmatory of the statement we made a fortnight ago, that the entire country from Mem-sada to Mead was ravaged by dacoits, who act upon some fixed plan and under orders from the Court of Ava.

The *Bombay Telegraph and Courier* quotes from a Californian journal, an account of an expedition which is now preparing in San Francisco to invade Mexico. Its Commandant is Colonel Baousset, the French adventurer, whose recent proceedings in Sonora excited so much in-

dignation at Washington. He has evidently, however, determined to ally himself with the States, and conquer under their banner, and we shall hear little more of his "buccaneering." The expedition is premature. The articles re-published in our outside sheet display the feeling of the Cabinet at Washington. The Americans are eager for the war, and the Mexican President, Santa Anna, is said to be a madman in his hostility to, 'The North.'

The *Hurkaru* says that the Court of Directors have suggested, that if a long pipe is carried from the mouths of the drains of Calcutta to the upper air, the noxious gases will be cleared off, like smoke through a chimney. The plan has succeeded in London.—*Friend of India*.

#### MONDAY, 29TH AUGUST.

A letter from Gwalior dated the 19th, says, "The weather is fearfully warm, and we have not had a drop of rain for nearly a month. The country looks as dry as during May and June, and many have again put up their tatties."

#### WEDNESDAY, 31ST AUGUST.

The following circular is issued by the Peninsular and Oriental Steam Navigation Company, dated Malta, 31st July, 1853:—"Indus broke a crank pin about 400 miles west of Malta, which distance she ran with one engine, arriving at Malta on 30th at 3.30 P. M. and repairs being effected will leave Malta this day at 8. P. M. *Faltein* ran across from Malta to Marseilles 46½ hours, or 14½ miles per hour."—A correspondent writing in our paper of yesterday's date mentioned the appearance of a new unannounced comet. We were at first inclined to imagine he might have been mistaken, but a writer in *Delhi Gazette* of the 24th confirms his statement:—"The following communication reached us this morning. The Comet is plainly visible at Delhi:

To the Editor of the *Delhi Gazette*.

DEAR SIR,—I beg to announce to you the appearance of a Comet this evening, in the North-west. A hue drawn from the polar star through the Pointers in the Great Bear passes close by the Comet, which is well defined, and clearly visible to the naked eye.

Yours faithful,

J. T. B.

Castlemount, Simla, 20 Aug. 1853."

Since the above was written, a further letter in our own columns authenticates the appearance of the Comet.—By the *Tenasserim* we have Baugoon papers to the 20th instant. The following looks rather warlike:—"Our readers will not be much surprised we suppose, after all we have predicted on the matter, to hear that intelligence has been received by the *Damoodah* that the country from one end of the Sarawah district to the other, even up to Prome, is in a state of the utmost disorder, bordering on open rebellion. It is further stated that our old friend Meeah Toon is in the field again. The story is, that he went to Ava, was well received there, loaded with honours, and that he is now in the field at the head of eight thousand men, and well provided with treasure. He is of course on a marauding expedition on his own account. We shall see. We expect that General Steel will yet have to add to his laurels."—*Englishman*.

#### UNITED STATES.

New York advices of the 11th state that dreadful riots had occurred at Quebec and Montreal on the occasion of Father Gavazzi's lectures. He lectured on the 6th at Quebec, and many persons were injured by the mob. Father Gavazzi was himself thrown out of the pulpit, and received a severe cut on the head, and another on the face. On the 9th he gave a lecture at Montreal. The Catholic portion of the community became greatly excited, the military were called out, and were ordered to fire on the mob, when seven persons were killed six mortally injured, and ten severely wounded.

A SPECIMEN OF THE BIBLE AND TRACT DISTRIBUTORS.—

At the Tenth Quarter Sessions last week, Ephraim Morrow and his wife (the Protestants as they styled themselves), were committed for an assault and robbery of St. Catherine M. Morrow, the prosecutrix, proved that she was lodging

in the house, and was assaulted and robbed by prisoner and his wife. Sergeant Halloran proved that he discovered the money, which the prosecutrix identified as her property, concealed in a bellows, the prisoner being a nailer. On his entering the house to search, the prisoner showed some confusion, and told his wife to blow the bellows, which, before his entrance, was idle; whereupon the sergeant proceeded to search and found the money concealed in the bellows. Verdict guilty. Morrow sentenced to six months' imprisonment with hard labour, and his wife to one month.—*Herald*.

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A small supply of Religious Prints.

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# SUMMARY OF INTELLIGENCE.

No. 12.]

CALCUTTA: SATURDAY, SEPT. 17, 1853.

[Vol. XXV.]

**OVERLAND SUMMARY.**—The Steamer *Bentlack*, with the Mail of the 8th August arrived in Calcutta on the morning of the 12th instant, after a passage of less than thirty-five days. The intelligence it brings is of little importance. Parliament was to be prorogued on or about the 20th August, and the members of the House of Commons are meanwhile being almost worked to death.

The news brought by the *Scoutis* is not of much consequence. Some extracts from the *Rangoon Chronicle* will be found below. A correspondent writing from the latter place on the 31st ultimo, says—"We have not heard from Prome for some time, that there is a rumour in Rangoon, that the town some way below Prome which 250 of the 67th under Major Minchin, with Lieuts. Massey and Jackson were sent to protect, has been fired by dacoits, and Massey wounded in the arm, no particulars have reached us. Prome and Meayay are to be garrisoned by Bengal Troops, and Sir J. Cheape wishes the 1st Fusiliers and 10th N. I. to relieve H. M. 51st and the 35th M. N. I. at the latter post. We are told to expect the Governor-General here on board the *Zenobia* in all this month, I should think he will be rather surprised to see the state of the Fort inside the stockade, full of jungle, and to find that the only passable roads are the old Burmese ones."

THURSDAY, 8TH SEPTEMBER.

A private letter from Rangoon has the following:—"We are just going to begin Burmese War No. 3. About 14,000 of the enemy are in the heart of our provinces, destroying our towns and villages, and attacking our outposts and steamers. All trade on the river is again closed, and Rice in consequence not saleable at Co's Rs. 6 a bag."—It is positively stated that Mr. Bruce, the Commissioner of the Jessore Division, will retire from the service in December next, and that Mr. B. J. Colvin, now Acting Commissioner of the Patna Division, will succeed him.

FRIDAY, 9TH SEPTEMBER.

The *Delhi Advertiser* of the 2d, announces the fall of the long wished for rain in the Upper Provinces. In consequence of the continued drought a famine was feared, and the prices of all descriptions of grain had risen enormously; but the tardily yielded rain promises to be plentiful, which will destroy the hopes of the grasping bunniahs.—A letter from Berhampore says, that the murder case was expected to terminate on the 7th, there being only the judgment to deliver, which was to be given on that morning.

SATURDAY, 10TH SEPTEMBER.

Sometime ago it was mentioned that the splendid water plant, the *Victoria Regia*, in the Botanic Garden, was dead. Its loss has not however deprived the public of this magnificent flower, for the Agricultural and Horticultural Society has succeeded in raising several plants, the largest of which has commenced flowering, and can be viewed to perfection this evening, when the second flower will be fully expanded. The first flower appeared on Tuesday. This plant has already some sixteen leaves, the largest of which measures four feet and a half in diameter. The A. and H. Society's garden is within the Botanic Garden.—A Correspondent at Peshawar informs us, that six distinct earthquake shocks were felt at that station, on the 27th of August.—*Englishman*

THURSDAY, SEPTEMBER 21.

A correspondent of the *Englishman* says that on the river Burrell in Rajshahye there exists a gang of dacoits

who call themselves "Arutdars" or grain Agents. The business of the Arutdars is to receive grain on commission sale, but the men on this river compel the grain boats to land at their godowns, or levy a heavy tax on them for liberty of passage. It is quite possible that some gang of river dacoits may carry on their business in the mode stated.

General Orders of the 21th August announce, that for the future any European soldier undergoing imprisonment, whether by sentence of a Court Martial, or by order of his commanding officer, may be placed upon bread and water, instead of the ordinary ration. The term of such imprisonment with his diet must not, however, exceed 72 hours.

The same journal publishes some valuable returns of the trade of Scinde. The imports across the land frontier of that Province amounted in 1851-52 to Rs. 23,80,000, of which nearly twelve lakhs came from Khorassan. The import of Sheep's wool amounted to Rs. 6,67,000, of dyes and drugs to Rs. 3,62,451, of grain to Rs. 3,10,000, and of horses to Rs. 2,07,690. The exports amounted to 17,85,000, of which Rs. 7,29,000 consisted of Manchester goods, and Rs. 2,34,000 of ghee. During the same year the seaward exports amounted to Rs. 21,11,000, and the imports to 48,92,202. The total movement in the Province therefore amounted to seventy lakhs, but the balance of trade is heavily against Scinde.

The *Simla* informs us, that Mr. Ruttonjee Eduljee, one of the wealthiest Parsee Merchants in Bombay, has established a branch house at Melbourne. Another Parsee gentleman, Mr. Sent Cowasjee Eduljee, recently forwarded a ship load of "notions" to the same port. The whole has not yet been disposed of, but the speculator has already received a profit of one hundred per cent. upon his total outlay.

FRIDAY SEPTEMBER, 9

The profits of the India General Steam Navigation Company, during the past half year, according to the *Citizen*, have amounted to Rs. 54,874. This is equivalent to 10½ per cent. per annum on the capital, but the dividend is to be at the rate of only 6 per cent. The balance will be carried to Stock account.

The same journal mentions a rumour that the p. and O. Company have decided upon the adoption of measures which will greatly accelerate the Mails between England and India. A steamer is constantly to be kept at Suez. The instant, therefore, that the Mails and passengers arrive this steamer will start for Calcutta. The Merchandize will be forwarded afterwards by the incoming vessel. In fact all letters will arrive perhaps twelve hours sooner than would otherwise have been the case, while merchants will be relieved from the dread of their goods being too late for the Steamer. The *Hurkaru* adds gravely:—"The rapidity with which freight will be carried from one market to another would, we should imagine, be a great advantage to the merchant, as it will enable him to turn his money so much quicker and to reinvest it."

The same journal affirms that the Court of Directors have refused to ratify the appointment of Lieutenant Chauncey, as superintendent of the Electric Telegraph at that Presidency. We believe, every appointment of every kind throughout India connected with this Department, is to be left to Dr. O'Shaughnessy. Such an arrangement would indicate strongly the determination of the Government to adhere to the principle of complete centralized power for which we have so long contended. If Dr. O'Shaughnessy is to be responsible for his subordinates, he ought to appoint and dismiss them without interference. It is not, however, quite consistent with

the determination of the Court of Directors, to allow the Governments of Madras and Bombay to override the Director General of the Indian Post Office

We perceive from an official table published in the *Bombay Gazette*, that the Madras Government expended in 1851 Rs. 1,38,984 in Public Works. Private individuals also have expended Rs. 23,000 on two "choultrys," one "choultry," and one "Pandal." That is to say, the Government of Madras with every facility for appealing direct to England, expended in one year on public works £1000 more than the salary of the Governor. This system, we hope, if the House of Commons can be persuaded not to squander the finances of India, is nearly at an end.

SATURDAY, SEPTEMBER 10.

The *Hurkaru* notices that the new Regiments from Europe may all be expected in October. H. M.'s 98th will scarcely reach Calcutta before the beginning of January, and as the 18th R. I. now in Burmah, cannot be relieved until the arrival of H. M.'s 98th liberates the 2nd Fusiliers, they will scarcely embark for England before February, the worst season of the year.

The Lucknow correspondent of the *Englishman* states, that the total amount of revenue received in the treasury of Oude for the past year, has not exceeded sixty-five lakhs. This is scarcely more than half the amount yielded by the same districts, when the division of Oude took place. The present Minister, it is said, holds a written promise from the King that he shall never under any circumstances be dismissed from his post. The King, however, has recently applied to the High-priest, who stated that for the breach of such a promise, absolution might be obtained. There appears, however, to be at present no prospect whatever of his dismissal.

The *Bombay Telegraph and Courier* on the authority of an officer in England, states that "an entire change in the dress and equipment of the English army is about to take place. The jack-boots and cuirass of the Life Guards and Blues are to be laid aside, as are also the long-tailed coats of these corps, and the rest of the English heavy Cavalry. The high caps of the Lancers, and the bobtailed coats which they and the Light Dragoon regiments wear, are also doomed, as well as the pelisse and flappery of the Hussars. All the Cavalry in England are to wear the same garment—a long waisted, short skirted tunic, of the same pattern as that worn in the Prussian service. The Heavy Dragoons to wear scarlet, the Lights blue. In the term "Light Dragoons" I include Hussars, Lancers, &c. for all distinctions in dress between these and other Light Dragoons are to be abolished. The Infantry are to wear a plain scarlet tunic, with the facings of the regiment, and French grey trousers, the Cavalry overalls to be of dark blue, strapped with black leather as at present worn by "tough-riders," and with yellow lace down the side."—*Friend of India*.

### Divine Service.

#### CATHEDRAL HOUSE.

From Sunday next the 25th Sept. the first Mass will begin at a quarter before 7 o'clock, A. M. and the High Mass at 8 o'clock, A. M. The Sermon will be delivered as usual in the interval between the first and second Mass.

On week days the Parish Mass will be celebrated at 7 o'clock, A. M. and the confraternity Mass at 7½ o'clock.

On Sunday evenings the Vespers will commence at 6 o'clock.

### ST. THOMAS' CHURCH.

On Sundays and week days the first Mass will begin at ¼ before 7 o'clock, A. M. and on Sundays and Festivals of obligation, the second Mass at ¼ before 8 o'clock.

Vespers on Sunday evenings at 6½ o'clock.

### CHURCH OF THE SACRED HEART,

DHURRUMTOLLAH.

On Sunday the 25th instant, and until further notice, the first Mass on Sundays will begin at 7 o'clock, and the High Mass at 8 o'clock; the Mass on week days, at 7 o'clock.

16th Sept. 1853.

### ST. XAVIER'S CHAPEL,

BOW-BAZAR; AND ST. JOHN'S CHAPEL,  
BOITACANAH.

Mass will begin at ¼ before 7 o'clock, A. M. and at St. John's Chapel, Boitacamah at 8 o'clock, A. M.

### Catholic Cathedral Circulating Library.

UNDER THE CARE OF THE CHRISTIAN BROTHERS.

THIS excellent Institution affords a most desirable opportunity even to the humblest Members of our Community to provide on terms within the reach of all, a constant supply of good Books in each family. The terms fixed for each subscriber are the payment of one Rupee an admission, and of two annas per month from the date of his admission. Proper security of course will be required for the restoration of each Book, uninjured within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber a quarter in arrears to cease being deemed such. A printed Catalogue of the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscription should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brothers in charge of the Cathedral School and Library, will be in attendance there on every day (Sunday excepted) from 9 A. M. to 3 P. M. to receive Subscribers' names and to supply such Books as may be called for.

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# SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, SEPT. 24, 1853. [Vol. XXV.

MONDAY, SEPTEMBER 12.

The *Citizen* states that some of the Directors of the I. G. S. N. Company are desirous of calculating freight by measure instead of by weight, which if carried into operation would at once raise the rates of that Company thirty per cent. The native dealers are opposed to the innovation, and our contemporary believes that it will be injurious to the Company.

TUESDAY, SEPTEMBER 13.

The *Mofussile* states, that ten Toll gates are in course of erection on the Grand Trunk Road, in the Executive Divisions of Allahabad, Mynpoorie Allypore, and Delhi. One thousand Rupees is the expense allowed for each gate, and there are hundreds of applications for the post of Toll Collector. The salary is to be from 80 to 100 Rupees a month, and security will be required from the fortunate candidate. The post will not be quite so profitable in the North West as it would have been in Bengal, as an armed up-country man is not always patient under extortion.

WEDNESDAY, SEPTEMBER 14.

The *Hurkaru* understands that it is the intention of the Governor General to start for Pegu on the 20th instant.

THURSDAY, SEPTEMBER 15.

The *Calcutta Morning Chronicle* says, that the new ostage rules and rates will come in force on the 1st January, 1854.

The *Hurkaru* understands that the Government has mentioned the metalling of the old Benares Road for six miles out of Howrah. We desire to call the attention of Mr. Edward Rooke, or any other Authority whom may concern, to the state of the road between Chandernagore and Howrah. Formerly, although the road was in bad condition it was at least passable. It has now been levelled, and we can wish the persons entrusted with the task nothing worse than to be compelled to walk, ride, or drive over it. In the first case they will lame themselves, in the second their horses, and in the third they will have a hell for broken springs, instead of the metal being laid for short distances, and then rolled, it was laid for miles at once, thus putting a stop to all traffic. Even now, although an attempt has been made to level it in places, it is passable only on carts with wooden wheels, drivers to whom time is of no value, and "ekkas" which can be repaired from the nearest hedge.

The same journal states, that the Governor General has ordered another enquiry into the case of the Rajah of Pachet. The Rane, it appears, is willing to be examined by any European lady, but refuses to hold any communication with the native women sent to identify her, because they cannot speak Ooryah, the only language with which he is acquainted.

We perceive from a list of questions, published in the *Hurkaru*, that the Committee appointed to enquire into the present condition of the Hooghly are desirous of obtaining one information respecting the changes in the Bhageruttee, the Jellinghee, and the Matubangah.

Messrs. R. C. Lepage and Co. announce that they are about to publish a Selection from the writings of the late Mr. Henry Torrens. The work will be accompanied by a biographical Memoir by Mr. Hume, and a full length portrait. Mr. Torrens's taste and scholarship were so well known and fully appreciated in India, that this publication will scarcely fail to secure a wide circulation.

FRIDAY, SEPTEMBER 16.

The Peshawur correspondent of the *Delhi Gazette* con-  
he report, that a chain of small forts is to be built

throughout the Kohat Pass, and the fort at Michnee will probably be the model. An unlucky Moollah has been imprisoned for prophesying that a tremendous shock of an earthquake was to occur on the 15th September, and destroy the town. The natives believed his story, and it was found necessary to place him under restraint.

The same journal notices a case, in which a man repeatedly bitten by a venomous snake, recovered in half an hour. He had endeavoured to crush the reptile with his foot, but failed, and in a few minutes became delirious. The wounds were scarified with a lancet, and then burnt with nitric acid, while ammonia was administered in large doses. In ten minutes the delirium had disappeared, and in half an hour the man was out of danger. The Native doctor asserts that this treatment, if commenced in time, is invariably successful.

The *Mudras Athenaeum* reports upon the authority of a report from the Medical Board, that nearly 300,000 persons have been vaccinated at that presidency during 1853. This is an increase of 50,000 persons over the number in 1851, and the prejudice against the preventive is daily diminishing. The Board, however, consider that the machinery at their disposal is not yet sufficient. Even allowing only one vaccinator to every seventy thousand inhabitants, no degree of labour will enable them to perform the work. The Governor in Council has therefore been requested to sanction an addition of eighty vaccinators to the establishment, and has refused, on the ground that it is advisable to watch the effect of the recent augmentations.

SATURDAY, SEPTEMBER 17.

The following is the result of the last Opium sale.—  
Behar, Chests 2170 Average 965-9 Proceeds 20 95,275  
Benares, „ 1070 „ 980-5 „ 10,19,000 This shows a still further decline of Rs. 40 per chest for the Benares, and Rs. 40 for the Behar drug.

A correspondent of the *Bombay Gazette* asserts, that within the last few months, seventy persons have died in Bombay of hydrophobia. It appears, that the dogs are protected by native superstition.

We perceive from the Bombay papers that the number of births in the island in the month of August, was 687. In the same month, the deaths amounted to 1,252. Either these statistics are erroneous, or the mortality of Bombay is altogether anomalous. According to these figures, it is very nearly three times as great as that of England.

We regret to perceive from the Calcutta papers, that Mr. Emerson, the popular Superintendent of the P. and O. Company in Calcutta, is about to return to England.

SUNDAY, SEPTEMBER 20.

The *Hurkaru* mentions that the 2d Buffs are have been warned to hold themselves in readiness for service in Burmah. The ordinary duty in the Fort will be taken by a detachment of Artillery from Dum-Dum.

The *Delhi Gazette* says, "the Telegraph is to proceed from Calcutta, by the Grand Trunk Road to a point opposite Benares, where it will either cross the Ganges to that place and come along the Trunk Road to Allahabad, with a branch to Mirzapore; or, it will continue along the right bank of the Ganges through Mirzapore, and cross the Jumna to Allahabad with a branch to Benares. From Allahabad the line will pursue its onward course to Cawnpore, Bowgong, Agra, Allypore, Meerut, Delhi, Umballa, Ludiana, Jullunder, Umritsar, and Lahore, the whole distance being 1,250 miles, that is, from Calcutta to Allahabad 492, thence to Agra 266, Agra to Delhi via Meerut 180, and from that city to Lahore 342. From Agra there will be a branch to Bombay via Indore, for which more than 350 miles of wire have been forwarded; the rest will be supplied from



Bombay." Ten depôts have been established along the line, and ten separate working parties will commence operations the 15th October. It is expected that each party will be able to construct six miles of Telegraph a day, but we fear, that in this calculation Dr. O'Shaughnessy has overlooked the "passive resistance of circumstances" so powerful in this country.—*Friend of India.*

#### SEWING BY MACHINERY.

A machine, of American invention has been introduced into this country by Mr. Darling of Glasgow (at whose manufactory numerous examples of it are now in operation), which carries the mechanical principle into a fresh department of human labour—namely, that of common hand-sewing. The patent sewing machine promises to produce a revolution in the business of the seamstress as great as the power-loom effected in that of the weaver. This is, in truth, a moderate statement, for the capabilities of the machine have not yet been fully tested, and it is impossible to say how far its influence on the labour market may yet extend. The machine is extremely simple in construction, but it is not very easy to give such an explanation of it as would be intelligible to the general reader, or even indeed to those familiar with the ordinary technical phrases of mechanics. To be understood it must be seen, and even then, so clever is its working that it requires a sharp eye to follow its evidently simple, yet amazingly expert, movements. Its frame-work is cast metal, but it must not be imagined to be a huge clumsy affair, like a hand-loom; on the contrary, it occupies little more space than two cubic feet, and might stand on the top of a lady's work table. The right hand of the worker turns a small wheel, which puts in operation two needles, one an upright needle, the other a sort of semicircular one; and on a strong tabular surface, at the left-hand extremity of which these two needles work—the upright above and the circular under—the cloth is laid with the left hand, and propelled between the needles as the machine proceeds with its stitching. This it does with amazing rapidity, running off in something less than a minute a line of stout sewing which an ordinary seamstress would scarcely undertake in the course of half an hour! Line after line it traces with unabating celerity and ease, till the two bobbins which supply the thread to the double needle machinery be wound off. Delicate in some respects as the machinery is, it is, we are told, little liable to entanglement or derangement of any kind; and any breakage of thread that may occasionally occur is rectified with very little loss of time. Again, the machine can be readily adapted to being driven by the foot of the worker, after the fashion of a turning lathe, and in sewing other than simple straight lines—for the machine can stitch in circles, or zigzag, or any other way that may be desired; this is a great advantage, as it leaves both hands of the worker free to manage the cloth. This mode of working also secures a much higher rate of speed. By the hand, the machine may be driven at the rate of 500 stitches per minute, by the foot at nearly twice that rate. Nor must it be supposed that the work executed at this extraordinarily rapid rate is loose irregular 'slop' sort of work. On the contrary, it is strong close sewing beautifully regular, and altogether such as would require a very firm and well-practised hand to equal. Now, after all that has been said about American reaping machines, what will be said about this new American sewing machine, which seems likely to do still more towards facilitating indoor labour than the larger invention towards abridging the work of the field? We do not wish to exaggerate the probabilities of the case, but it must be remembered that the invention has so far passed the period of probation, that it is in very extensive operation in America; that such trial as it has had in this country has been extremely successful; and that already its inventors are improving on it, and adapting it still more carefully and completely to its end. Looking at it when at work, it is impossible to resist the conclusion that it is destined completely to supersede all ordinary plain hand-sewing, and that such sewing as an occupation for either men or women, tailor, or seamstresses, is gone for ever.—*Atlas.*

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Annual and Half Yearly Subscribers to the *Catholic Herald* are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao Superintendent of the *Bengal Catholic Orphan Press*, No. 5. *Moorghyhatta St., Calcutta.*

We beg to acknowledge with thanks the following sum for the *Bengal Catholic Herald*.

J. P. Dossa, Esq., *Purneah*, from May, 1853 to April 1854, ... .. Rs. 10

Printed at the CATHOLIC ORPHAN PRESS, No. 5, *Moorghyhatta*, under the superintendence of C. A. SERRAO, every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

# SUMMARY OF INTELLIGENCE.

No. 14.]

CALCUTTA: SATURDAY, OCT. 1, 1853.

[Vol. XXV.]

**RAILWAYS IN INDIA.**—The views of the Governor General upon Railway communication throughout India have been given to the world, and the despatch which embodies them has returned to this country in the form of a Blue Book. We regret that its length precludes the possibility of our republishing it entire, for a careful perusal only confirms the impression that it will remain for a long time the text book for similar undertakings. Not to speak of its intrinsic merits, or of the conviction which almost every paragraph forces upon the reader, it has all the weight of an official dictum, and all the strength which can be secured by intimate familiarity with practical details. Had it been the work simply of an Engineer, statesmen might have cast it aside. Had it been the work only of a statesman, Engineers would have been certain to assail it. Fortunately, at the most propitious moment for the execution of a vast design, we have a Governor General who can in the same minute point out the precise political results to be expected from success, and "smash" a crotchety Engineer, who hopes to descend a gradient steeper than the Lickey incline, by employing "the principle of the Atmospheric railway reversed." The President of the Railway department of the Board of Trade, has become Governor General of India, and his opinions will probably be submitted to with a deference which, under other circumstances, might be almost injurious. "That is the opinion of Lord Dalhousie" is an easy phrase, and it has been, and will be, sufficient to control the Home Authorities, inquisitive shareholders, dissentient Directors, and Lord Jocelyn.

**BRIDGING THE HOOGHLY.**—The project for completing the communication between the North West Provinces and Calcutta by a bridge over the Hooghly, is becoming practical. It has already reached the stage at which estimates and designs are required; Colonel Goodwyn has submitted to Government the result of his surveys, and, according to the *Hurkaru*, has recommended the construction of a suspension bridge. In the centre of the river between the Mint and Sulkea Ghats, Colonel Goodwyn proposes to erect a colossal arch, one hundred and fifteen feet above high water mark. Within this arch will be a swing bridge, which will permit steamers and even ships to pass beneath it. From each side of the arch a suspension bridge, a thousand feet long, will stretch to either bank, and the total expense is estimated at thirteen lakhs of rupees, or £130,000 sterling.

The practicability of the plan we leave to Engineers. The idea of an arch, supported by masonry higher than the Dehlerion monument, erected in a river, which runs frequently at the rate of eight miles an hour, suggests to ourselves difficulties which may not occur to practical Engineers. The span of the two bridges, moreover, is enormous. They will be longer than the great Hungerford bridge, longer, we believe, than the old Menai bridge, upon which no horse would set his foot. We may let that pass. We desire only to remark upon the objection which will most probably present itself in England: However carefully the undertaking is at present avoided, it is certain that a Railway bridge must ultimately be erected between Howrah and Calcutta. It will of course be urged that it is useless to expend money upon a structure which must ultimately be superseded, that the bridge for the Railway will in itself be sufficient for all purposes, and that it would be more advisable to suspend the execution of the present design. The answer to this objection is simple. If a bridge in the place indicated can be constructed for the price stated, it will always pay. It would pay if the North West Provinces were non-existent, if the Grand Trunk Road had no traffic; and if it were merely an ordinary means of communication between the two banks of a great river. The interest on the sum to be expended is Rs. 180 a day, scar-

cely a fraction of the amount which must be levied by the steam ferries, and by the little boats which provide for the daily traffic of passengers.

**BURMAH AND ARRACAN.**—We have received from sources upon which the fullest reliance may be placed, ample confirmation of the statements published in our last issue. Not only is the Northern section of the annexed territory overrun with bands whom we may still denominate dacoits, but their movements are guided by an astute policy, and controlled by orders received direct from Ava. The King's brother, the Heir Apparent, whose name it appears is Eng-shue-Meng, is rapidly collecting troops in Ava. The old Governors of the districts of Mengdoo, Kama, and Tharawaddie have informed the people that they intend to resume their authority at the close of the rains. The dacoit chief Moung-Koung-yee confines his ravages, has recently burnt three large villages, and to all intents, holds Military possession of the great district of Tharawaddie, to the South East of Prome. Moreover, as if to demonstrate in the most unmistakable manner, that it is the Court which has instigated all these movements, the blockade of the river has been turned against ourselves, and the Irrawaddy has been closed above Meaday. This measure is probably dictated by the old policy of distressing the people in the neighbourhood of Prome, who are partly dependant upon the supplies from the Northward, and also perhaps by a desire to accumulate all the grain procurable for the final struggle. Lastly, a large town about six miles below Meaday named Thaget-miew has been plundered, and all the inhabitants driven up the river into Burmese territory. This place was of some importance. It supplied Prome almost exclusively with cattle and vegetables, and the attack appears to have been dictated solely by the desire to punish the inhabitants, our own subjects, for trading with the British. These are facts, and they appear to us to be susceptible of only one explanation: viz., that the Court of Ava is still waging war with the British, though in a form which we have hitherto encountered only among the savage clans of Central India, or the still more savage mountaineers of North West.

THURSDAY, SEPTEMBER 22.

The *Hurkaru* informs us, that the *Cecilia* which was proceeding to Rangoon with commissariat stores, touched the Sands near Moyapore, heeled over, and instantly foundered. The Captain and Pilot were both drowned. The remainder of the passengers and crew escaped by swimming.

The Calcutta papers publish an account of the voyage of the *Nile*, Captain Nisbett, from the Channel to Madras. This fine vessel accomplished the distance of 13,252 miles in 7 days, averaging eight miles an hour for the entire voyage. This rate, though not to be compared with the speed attained by some of the Clippers, is extraordinary for a vessel of the size and build of the *Nile*. We believe that on former occasions, the Captain announced, that he intended to arrive at Kedgee on a fixed day, and at noon on the day the vessel was semaphored. The Eastern Steam Navigation Company should secure the services of Captain Nisbett. It might possibly teach them punctuality. The *Protondis* is now long overdue; and all that is known of her is that she is somewhere between the Mauritius and Calcutta. She was at Port Louis on the 22nd August, coming on under sail.

The Calcutta *Morning Chronicle* states, that the Superintendent of Police has been ordered off to Pachete, to institute a final enquiry on the spot into the 'Buttee' as to have taken place.

FRIDAY, SEPTEMBER 23.

The same journal supplies us with the fullest account

of the loss of the *Cecilia* which we have yet seen. She was passing Moyapore on the 20th instant, when she took the ground, and was instantly slewed beam end on to the ebb tide. The boatmen in the tow boats cut the line, and made off, and all the fishermen in the neighbourhood, after their usual fashion, refused to lend any assistance. The Master, the Pilot Mr. Fielder, an apprentice, and the lascars jumped into the river, but the first two were sucked down by an eddy and drowned. The chief officer, the apprentice and the lascars were saved by a native boat at some distance, and finally succeeded in reaching the Telegraph office.

The *Lahore Chronicle* publishes the list of prices obtained at the last sale of Government teas from Kemaon. The average prices were.

	per lb.
Souchong, ... ..	Rs. 3 12 9.
Pouchong, ... ..	1 3 7
Fine Green, ... ..	1 7 0
Second class black, ... ..	1 2 0
Second class green, ... ..	0 12 11

The same journal informs us that the suggestions of Mr. Brereton for numbering the Mozubees, a caste chiefly occupied in murder and robbery in the Punjab, have been carried into effect. The total number are:—

Jhelum Division, ... ..	154
Leia Ditto ... ..	79
Mooltan Ditto ... ..	80
Lahore Ditto ... ..	1,560
Trans-Sutlej Ditto ... ..	1,100
Cis-Sutlej Ditto ... ..	1,044

Total ... .. 4,017

These men are to be placed under a strict surveillance, and every Zemindar compelled to report their movements.

TUESDAY, SEPTEMBER 27.

The *Englishman* says that two lakhs of Rupees have been expended in refitting the P. and O. Company's Steamer *Oriental*.

The Doorgah Poojah holidays this year will last from the 11th to the 17th October.

WEDNESDAY, SEPTEMBER 28.

The *Hurkaru* understands that Col. Goodyn does not undertake to complete the bridge over the Hoogly with its colossal arch for £130,000. That estimate was intended for a simpler design formerly submitted to Government. —*Friend of India*.

## ST. XAVIER'S CHAPEL.

BOW-BAZAR.

*Native Convert Association.*

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on to-morrow Sunday, Oct. 2d by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

## NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, Oct. 2nd at 10 o'clock A. M..

## LORETTO HOUSE BRANCH FEMALE SCHOOLS AT THE CATHEDRAL AND AT BOW-BAZAR.

Day Schools for young Ladies under the direction of the Ladies who arrived from the parent house of the Loretto Institute

in Ireland have been established at the Cathedral and at St. Xavier's Chapel Bow-Bazar.

The course of instruction, besides various kinds of Needle Work, will comprise all those studies, which are usually included in a useful and liberal English education, viz., Reading, Writing, Arithmetic, History, Geography, Use of the Globes, &c. &c.

Terms to be paid in advance Rs. 6 per month.

## LORETTO CONVENT, BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

*For Young Ladies.*

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of instruction in this Institution comprise Reading, Writing, Geography, the use of the Globes. Plain and Fancy Needle Work, &c. The Intally Convent is a spacious upper roomed house, beautifully situated in a extensive enclosed Demesne.

Terms for Boarders, per month, Rs. 10

Entrance money for the use of furniture, 10

For day Pupils, ..... 0

Payment to be made quarterly in advance

Reference for further particulars, to be made to the Lady Superioress of the Loretto Convent, Intally; to the Archbishop, or any of the Clergy of the Bengal Vicariate.

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Capt. M. F. Gordon, Poonah, from Jan.

1852 to December 1853, ... .. Rs. 24 0

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# SUMMARY OF INTELLIGENCE.

No. 15.]

CALCUTTA: SATURDAY, OCT. 8, 1853.

[VOL. XXV.]

**THE PROPER CHANNEL**—We published on Wednesday last, chiefly at the request of and for a number of our Catholic Subscribers, an Extra containing a Papal Rescript, condemning the Goa-Schism, and exhorting the whole of the Catholic Communities in the East Indian Missions, Clergy and Laymen, to submit to the jurisdiction of the Vicars Apostolic. Since that time, we have heard it said, that a number of the deluded people would be willing to return to *Catholic Unity* provided the Pope's final decision, contained in the Brief "*Probe vobis*" had reached them through the *Proper Channel*.—We do not believe that this is their intention; for although we would be glad to be able to put faith in their profession, we fear, that this is only a last excuse to which they cling in their utter discomfiture.—We believe that the Vicars Apostolic being duly appointed by the Holy See to exercise jurisdiction in a place, are the only, and therefore the proper channel, to promulgate the decisions of that See. It would be absurd to expect, that the Pope, as the spiritual head of the Catholic world, should write individually to each of the thousand, ten thousand, and hundred-thousands of priests dispersed over the surface of the Globe.—If the deluded people, by the proper channel, mean the Archbishop of Goa who has appointed them, let them remember: 1stly: that this Prelate has been recalled, even by the Crown of Portugal for the disorders he has caused in India—2ndly: that no new Archbishop has been yet appointed, nor will ever be: 3rdly: That in the ordinary run of human affairs the Crown of Portugal is the proper channel to receive the Popes Decrees and Commands in matters spiritual and to transmit them to the Archbishop of Goa; and in his absence to the Chapter of Goa—but only as far as regards the territories subjected to that Crown; but that it would absurd to imagine Queen Maria has any authority spiritual or temporal to exercise in British and other foreign territories; the right of *Patronage* having been withdrawn by the power that delegated it; and such withdrawal having been acknowledged by the Queen's government itself.—And lastly, that the Vicars have now finally been entrusted with the jurisdiction.—If now, these people doubt the authenticity of the Brief received from the Pope, let them apply directly to His Holiness and to Queen Maria—whom they are appointing their *Popess*—and the answers will remove their doubts. If they do not this, and it is likely they will refuse to do it, then we shall simply tell them: you are no *Catholics*—you are *Schismatics*; for it will be of no use to argue any more with men determined to stick to their preconceived ideas and wordly aim;—and for decency's sake they ought to deface the Pope's *Tiara*, which they have painted on the frontispiece of their Church.—*Singapore Local Reporter.*

THURSDAY, SEPTEMBER 29.

The *Madras Crescent* quotes from the *Ceylon Examiner*, an account of a strange scene at the Kandy Sessions. Three persons were convicted of forgery. Two were of a good caste, and one of no caste at all. The three were condemned to five years, imprisonment with hard labour, but the fellow castemen of the first two petitioned the Judge not to put them in prison, as such an event would be discreditable to the entire body. The Judge declared that he approved and appreciated these feelings, and accordingly allowed them to redeem themselves by a fine of £50 each. The third man, who had no caste, was not even allowed the option of a fine. A more astounding decision we never remember to have heard. With the Judge, we believe that the sentiment of personal honour is a valuable safeguard, but it should have been shown in avoiding the crime, and not

its penalty. The castemen were in no degree degraded by the forgery, but they were by the imprisonment. Had the sentence, therefore, been fairly carried out, it is to be presumed that the remainder of the caste would have been deterred from the inevitable degradation, consequent on such offences, and the true end of all penal enactments would have been attained. As it is, the castemen are not punished at all, while the no-casteman, who has committed precisely the same crime, has received a penalty, almost too severe for the offence. Had this decision been pronounced by a Company's Judge, we should never have heard the last of the "contemptuous neglect of the most ordinary principles of jurisprudence."

The *Straits Times* informs us, that the new arrangement for the conveyance of the Mails from Australia to Europe has been sanctioned by the Admiralty. After the arrival of the *Shanghai*, the vessels of the P. and O. Company will come direct from Australia to Galle. Thence the Mails will be transferred to Bombay, Singapore, Suez or any other port. By this scheme, letters from Melbourne will be received in London in 57 days, and the Company it is said, is about to place a new and more powerful fleet.

The *Bombay Telegraph and Courier* publishes some statistical facts from Victoria. The increase in the general revenue of that Colony during the past quarter has been £196,000, and on the year £370,000. The territorial revenue also, which is distinct, has increased by nearly a million sterling, the gold revenue alone having been enlarged by half a million. The total increase on the two branches has been £1,736,000 upon the line.

FRIDAY, SEPTEMBER 30.

The *Oceania Commercial Gazette* of the Mauritius, informs us, that the sugar crop this year will be large. The shipments will probably exceed 90,000 tons, but there is little tonnage at Port Louis, and freights will probably rule high. There is an active demand for Australia. The export duty has been reduced from 4d. to 3d. per 100 lbs. The Islanders are for the fifth time flattering themselves with hopes, that the trade with Madagascar will shortly be opened. Had the Colony been in the possession of the United States, the planters would have opened it for themselves.

The *Hurkaru* notices, that while the *Doronshire* with sails made the voyage from the Mauritius to Calcutta in twenty-six days, the Steamer *Propontia* occupied thirty-four. This Company has certainly failed to fulfil any one of its promises. Its vessels are not speedy, and its rates are not low, and without either speed or cheapness, it cannot hope to contend with the Peninsular and Oriental Company. The Directors have been warned over and over again, that without a total change of system, their enterprise would be fruitless, but the same blunders are still committed, apparently without either cause or excuse.

The *Hurkaru* has an article, animadverting severely upon the recent order for the examination of Unconventured Servants. He considers that its result will be the exclusion of all Europeans and Eurasians from public employ. In support of this argument he proves very satisfactorily that no European can acquire a knowledge of the vernaculars equal to that of a native. He is not required to do so. He must know sufficient to satisfy competent examiners, but that is all. Again, he says, the test ought to be applied equally to the conventured and unconventured servants. That is precisely the effect of the order. Lastly, "Have we not on record that writers unable to pass their examination and who had been threatened with being sent back to England, have after a few months of diligent study attained their certificate of high proficiency?" In Fort William College

such may have been the case, but not under the "Scorpion Rules."

The same journal mentions under his local heading, that six of the new American sewing machines have recently arrived in Calcutta.

SATURDAY, OCTOBER 1.

The *Madras Inspector* informs us, that forty lakhs of treasure have been forwarded from Madras to Calcutta by four successive steamers. Ten lakhs more were to follow in the *Precursor*.

MONDAY, OCTOBER 3.

The China papers supply a very full detail of the proceedings at the Coroner's inquest upon the body of Captain Lovett, Commander of the *Arratoon Spar*. He was murdered, it will be remembered, by the Chinese portion of the crew, together with every European on board. The result of the enquiry adds little to our previous information, and no cause whatever could be discovered for the crime. Capt Lovett was singularly kind to his crew, giving them poultry and provisions. The Chinese had neither been beaten, or starved, or insulted, as is sometimes the case, and the ringleader, the carpenter, was considered a favourite. The Captain, when dying from the effects of the wound he had received, considered that he was the victim of a plot laid by this man, and complained of his ingratitude. He had been with him for three years.

The *Bombay Gazette* states, that the Calcutta dāk is now thirteen days on its way to that Presidency.

The Screw Company, for the second time, has made an attempt to put down the Press. The *Calcutta Morning Chronicle* recently commented upon its proceedings in somewhat severe terms, and was immediately punished by the withdrawal of the Company's advertisements. This system, for with this Company it appears to be a system is as useless as it is impolitic. It is useless, because in almost all Indian journals, the Editor is not the proprietor; it is impolitic, because it produces an impression that the Company fears criticism.

The *Englishman* reports that the Governor General has again determined to visit Pegu.

The *Englishman* announces on the authority of a Cape Journal, the death of Lady Sale. She had just arrived from Calcutta, intending to reside for some time in the Colony, but the voyage had diminished her strength, and after lingering for three days she expired. Her funeral was attended by the Lieutenant Governor, and all the principal officials. Her decease will be regretted in this country, where her name is probably more familiar than that of any European heroine.

THURSDAY, OCTOBER 3.

The *Madras Athenaeum* publishes a letter from Arcot, from which it appears that the natives in that district are confidently anticipating a famine. The cause of the vigation is the comet. A similar idea appears to be prevalent in Madras, and if the *Athenaeum* is not jesting has actually raised the prices of provisions.

A correspondent of the *Bombay Gazette* draws an animated picture of the present condition of Kurrachee. Buildings are springing up on all sides. The roads are "the finest in India," all metalled and bridged. The shops are numerous, and the "boxwallah," the great safeguard against Indian ennui, flourishes in Scinde. The Merchants are trying speculations in Indigo, Cotton, Linseed, and Saltpetre, and the first named article in particular, promises to be profitable. The quality of the kind produced is not, however, equal to that of Bengal.

The *Bombay Telegraph and Courier* says, that the two new steamers, building for the East India Company, will be ready to launch in about four months. They are only waiting for the machinery. We suspect they are likely to wait, as, if we are not misinformed, the machinery prepared for them, when completely ready, was summarily condemned. It was inefficient, and antiquated.

The *Englishman* states on the authority of Australian papers, that the export of gold from Australia for the first seven months of the present year has amounted to ten millions sterling. This is equivalent to an export of about seventeen millions sterling a year, or nearly double the annual quantity added to the gold of the world before the discovery of California.

Our readers may remember the rumours which were,

current last year of the march of a large Siamese Army. The rumours died away, but the Army did actually march. The *Singapore Free Press* has received an account of its proceedings "from a high quarter" at Bangkok. The object of the expedition was to chastise the Chin-Ilan and Shang-Tung tribes. They fled to a fortified place, called Shantung whither the Siamese followed them. The roads, however were bad, the season was bad, re-inforcements were necessary, and the Siamese returned. In plain English, we presume, the expedition failed.—*Friend of India*.

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J. M. Gonsalves, Esq., Cheribon Java, from July 1851 to Sept. 1854, ... Rs. 37 0  
Very Rev. J. P. Sanders, Batavia, from July 1851 to September 1854, ... 37 0  
L. T. Gonsalves, Esq., Cheribon, from April 1853 to September 1854, ... 16 0

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# SUMMARY OF INTELLIGENCE.

·No. 16.]

CALCUTTA: SATURDAY, OCT. 15, 1853.

[Vol. XXV.]

## CARDINAL WISEMAN'S ESSAYS.

THE *Athenæum*, on these Essays, says:—  
“Of the literary merits of these volumes we must, with all our dissent from much that the author esteems more essential than their literary merits, speak *very highly*. They display a mind naturally powerful, trained to a subtle and laborious use of itself, stored with very various learning, and cultured to a high degree of taste and refinement. There is much striking thought in the volumes, much rare and exact scholarship, much eloquent and beautiful writing, and much ingenious and pungent criticism. It must be allowed, too, that with all his severity as a controversialist, the author maintains the courtesy of high literary breeding. On the whole, on the evidence of these volumes we should pronounce Cardinal Wiseman to be a man of powerful, masculine mind, great learning, fine culture, and strong consistent purpose.”

## FRANCE.

### THE FESTIVAL OF THE ASSUMPTION.

The Archbishop of Paris has addressed the following circular to the Parish Priests of his diocese:—

“Paris, Aug. 3. 1853.

“Monsieur le Curé—We have received the following letter from his Excellency the Minister of Public Instruction:—

“Paris, July 29. 1853.

“Monseigneur—France will celebrate the Emperor's festival for the second time on the 15th August next. I pray you to call the recollection of the Clergy of your diocese to this national anniversary. I do not doubt but that the Church will eagerly take advantage of the great religious solemnity, which likewise returns that day, to invoke the protection of the Holy Patroness of France in favour of the Prince who has restored that elevated rank to our country which it ought to occupy in the world. The Prefect will concert measures with you, Monseigneur, to regulate the proceedings relative to the religious solemnity. Please on your part to transmit instructions to the Parish Priests in sufficient time that a complete understanding may be immediately established between the various

authorities. The ceremony will consist, as last year, in a *Te Deum* of thanksgiving, chanted, at the conclusion of Divine Service.

“Accept, Monseigneur, the new assurance of my high and respectful consideration.

“H. FORTOUL Minister of Public Instruction and Religious Worship.”

“You will, therefore, take care, Monsieur le Curé, that a *Te Deum* of thanksgiving be chanted the day of the Assumption at the conclusion of the Solemn Mass. You will recommend to the Clergy and to the Faithful of your parish particularly to invoke on that day, which is become a national festival, the protection of the powerful Patroness of France and of our diocese in favour of the Prince who re-established order and peace in our fine country, and whose preservation is so necessary for its happiness and glory. May she ever be his shield, and incessantly cause him to feel the effects of her tutelary protection! You will concert measures according to custom with the civil and military authorities. The present letter will be read on Sunday next at the *prône* of the parish.

“Receive, Monsieur le Curé the new assurance of my very affectionate devotedness.

“MARIE DOMINIQUE AUGUSTE,  
Archbishop of Paris.”

## FRIDAY, OCTOBER 7.

A correspondent of the *Englishman* writing from Darjeeling states, that on the 28th September a report was received from the frontier Thannah, that a party of Bootanese had invaded the Company's territories. They were said to be about 500 in number, armed with spears, bows, and matchlocks, and they had plundered and burnt five villages. The report was submitted by the native Darogah, and has been forwarded to Government.

We perceive from a report of the proceedings at the usual Monthly Meeting of the Agri-Horticultural Society of India, that the Government has already taken steps for the introduction of the Cinchona, the plant which yields quinine. Seeds have already been forwarded from England to Dr. Falconer, and measures will be adopted for procuring a further supply from South America.

The *Hurkaru* suggests that it would be advisable to allow to private individuals in India the privilege of sending private express, through the General Post Office. It is already allowed. A private express may be sent from Calcutta to any part of India, upon paying for the same at the rate of 4 annas per mile for each runner. We invariably receive the Mail from Calcutta by this mode of conveyance.

## SATURDAY, OCTOBER 8.

The *Englishman* publishes an extract from a letter, announcing that the disease which has almost destroyed the

vineyards of Madeira, has made its appearance in Portugal. There is reason to apprehend the entire destruction of the grapes, if not of the vines, and similar accounts have been received from the South of France. Should it spread far it will cause a fearful amount of distress, as the vineyards require almost a generation for renewal. Other localities will probably in the meantime find a market for their produce, and the Australian vintages may shortly become as popular as those of Portugal are now.

The *Bombay Telegraph and Courier* publishes a letter from Austrian Lloyd's, announcing that the Company has just concluded a Convention with the Pasha of Egypt. Under this arrangement passengers by the Austrian Lloyd's vessels will be able to cross the Isthmus in the same manner, and on the same terms as those by the P. and O. Company.

The Calcutta correspondent of the *Delhi Gazette* gives us the following story. It is almost too good to be true, "It seems that whilst travelling in the upper provinces, Lord Hardinge omitted to sign certain necessary vouchers, and the Military Board, who have just commenced auditing the accounts of 1847, have retrenched the sum of 14,000 Rs. for the hire of his camels. The Commissariat office must credit that sum to Government, unless they can produce Lord Hardinge's counter-signature. We wonder here if Lord Hardinge will be bold enough, after a lapse of six years, to affix his signature on honor to a certain number of camels having been employed by him on such and such a date, and that their service was indispensably necessary."

MONDAY, OCTOBER 10.

The *Englishman* reports that the Damoodah has burst its bounds, and that it will be necessary to break down a portion of the line to allow the waters to escape. He considers that the best means of protecting the line would be to construct bridges every two or three miles. At least twice the number actually required have already been commenced.

A Military correspondent of the *Bombay Telegraph and Courier* says, that the change of dress for the British Army has already been decided upon. The coat for the infantry is to be a "scarlet double breasted frock, reaching half way down to the knee, and with the skirt made so as to be looped back." The stock is to be abolished altogether. The infantry helmet is to be of black felt with a small brass ornament, and plume of black horse hair. The Moustache is to be worn throughout the Army, and of course by both officers and men. The latter innovation will probably be popular. We perceive that several writers in England, with Dickens at their head, are advising the lower classes to adopt the moustache as a sanitary measure.

The *Hurkaru* reports on the authority of a private letter received from Penang, that opium had fallen at Canton to 400 dollars.

The Chief Justice of Bombay in a charge to the Grand Jury expresses his regret at the rapid increase of forgery in the island. In the present sessions there are no fewer than seven cases on the calendar, and the Judge announces the intention of the Court to inflict heavier punishments for the offence. It is remarkable that while crimes against property appear to be on the increase in Bombay, the number of offences against the person is diminishing.

TUESDAY, OCTOBER 11.

The Superintendent of the affairs of the Screw Company in Calcutta still continues his crusade against the Press. The *Hurkaru* announces that the punishment inflicted upon the *Citizen* has been inflicted also upon himself. In a few weeks the Company will retain no means of advertising in Calcutta.

The *Hurkaru* informs us, that a London firm has recently offered to cleanse the drains of London, by a chemical process recently discovered. Proposals have been submitted to the Home Secretary, and Lord Palmerston has permitted them to try the experiment on certain drains. They are now anxious for information as to the state of the drains in Calcutta, and the applicability of their patent to the Presidency towns. The new process, the nature of which is not explained, is said to be economical.

We regret to perceive from the *Rangoon Chronicle*, that Dr. McClelland, Superintendent of Forests in Pegu, has been compelled, by ill-health to postpone his tour of observation.

We have omitted to notice a statement in the Cape journals, that the British Governor is about formally to relinquish the territory beyond the Orange River. This vast tract, containing nearly fifty thousand square miles of territory, is occupied by a widely scattered population, always prepared for war, and too brave and too poor to dread its effects. The Colonists are exceedingly indignant, and have begged for time to petition the Colonial office. We should have imagined the withdrawal of the British claims would have been advantageous to the emigrants. Left to themselves they can adopt any Military organization they please, and strengthened by emigrations from the Colony, reduce the scattered tribes of natives to subjection. We question exceedingly the power of the Colonial office to surrender British territory on its own mere motion, and in any case the resignation will be only nominal. The new sovereigns are the savages, and they will be dispossessed again whenever the land is required.—*Friend of India*.

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No. 17.] CALCUTTA: SATURDAY, OCT. 22, 1853. [VOL. XXV.

The Commander-in-Chief has issued a General Order, intended to deter European soldiers from emigrating to



Australia. He points out the "ruinous and fatal consequences" which have ensued to many good soldiers, and supports his arguments by the following statistics.—  
 "Eighty-six men obtained permission to proceed to Calcutta and thence to Australia, during the months of October, November, December, January, February, March and April last, out of which number but 55 proceeded to their destination,

7 having died en route to Calcutta.

8 " Died at Calcutta, awaiting embarkation,

4 " Been obliged to change their destination for want of funds, &c.

4 " Obtained permission to rejoin their Regiments.

8 " Embarked for Australia, but returned to the Presidency, the vessel having grounded."

The good feeling shown in this order is commendable. Not so its logic. The last eight men may be struck from the list at once. Vessels do not ground always, even in the Hooghly. The eight men whose funds were insufficient, or who rejoined their Regiments, may also be struck off, unless we can have a detail of the way in which their money was spent. The deaths remain as a heavy percentage, but one which will have few terrors for a soldier worn out by the ennui of an Indian barrack.

The *Melbourne Argus*, quoted in the *Englishman*, states that rents in that city are still enormous, £500 a year is paid for the most ordinary accommodation, and even a labourer cannot obtain a resting place under £2 per week. Front shops in popular localities bring in £2000 per annum, a private dwelling house was recently sold for £18,000, and building is proceeding with unprecedented rapidity. Bricks have risen to £19 per thousand, or about sixty times the Indian price, and masons obtain £9 per week. The yield of gold, however, is slightly diminished.

A correspondent of the *Hurkaru* writing from Rawul Pindia states, that the chief instigator of the disturbances in that district is a Fugueer, who gave himself out as Peshora Singh, risen from the dead. The people believed his story, he made arrangements for seizing on the guns and plundering the treasury. A warning, however, was received from a noted dacoit, who appear to have been put in prison for his pains. The details of the conspiracy must, we suspect, have been received from the dacoit, who of course would make his intelligence as interesting as possible.

The *Englishman* mentions a report prevalent at Prome, "that the King of Burmah has been put to death, and his younger son, who supported the war party, placed in durance, the elder son, the Aberdeen of the family, having for his pacific disposition been placed on the throne." The present King, we believe, is childless. It is his brother, who supports the war party, which again, as we are informed, is by far the stronger of the two.

The Lucknow correspondent of the *Englishman* states, that the total amount of revenue received in the Oude treasuries last year, was 111 lakhs of Rupers. Of this sum, nearly forty lakhs was in the shape of acknowledgments from the troops of pay received, and certificates from the Farmers General of payments made by them. It was discovered on investigation, that nearly seven lakhs of Rupers had been embezzled, the amount being carried to the account of men not on the rolls. The deficiency has, however, been made good, and the account is considered very satisfactory.

The *Lahore Chronicle* states that the Nuwab of Bhaawalpore, not content with oppressing his own subjects, and investing five of his uncles with absolute power, has presumed to disregard a request preferred by the Chief Commissioner of the Punjab. He has imprisoned Shah Nawaz-ood-deen, a British subject, and has refused to release him when required to do so. The *Chronicle* declares that the British Government cannot interfere, as the Nuwab is independent. We question that statement. It is true the seventh article of the treaty provides that "The Nuwab and his Heirs and Successors shall be absolute Rulers of their country, and the British jurisdiction shall not be introduced into that Principality." But Article III. declares "Nawab Bhaawal Khan and his Heirs and successors will act in subordinate co-operation with the British Government" and acknowledge its Supremacy." If the Nuwab cannot save the life of his own vassal, what is his supremacy worth?—*Friend of India*.

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# SUMMARY OF INTELLIGENCE.

No. 18.] CALCUTTA: SATURDAY, OCT. 29, 1853. [VOL. XXV.

## GOANESE SCHISM.

(From the Bombay Catholic Examiner, 2nd Aug.)

We subjoin the decision of the Sudder Court of Madras upon a very important question. About two years ago the Right Revd Dr. Canoz Vicar Apostolic of Madras claimed a Church in a place called *Sarogunee* then in possession of the Schismatics, showing in a legal way before the lower Court at Trichinopoly that a R. C. Church must needs be under the jurisdiction of the Roman Catholic Bishop; that he was the R. C. Bishop of that place lawfully appointed and acknowledged as such; therefore to him belonged all the Churches included within the boundaries of Madras, consequently also that of *Sarogunee*. The Court decided in favour of the Vicar Apostolic, but the Schismatics, dissatisfied of course with this decision, appealed to the Civil Judge and the decree was reversed. Again the Vicar Apostolic filed a plaint in the Zillah Court of Madras. There the question having turned upon the provisions contained in the Bull *Multa praeclare* the Court decided that, if the genuineness of that Decree was not contested, it superseded all former arrangements which may have been made for the Church Government in British India, and gave to the Vicar Apostolic right to the Church in question. Thus by this decision the *Padoado* has been blown to the winds.

The decree pronounced opens as follows:

"That in a matter of this nature the Roman Catholic subjects of the State have the same right to come into Courts of the East India Company, for the adjudication and settlement of questions of title, privilege &c. depending on their Ecclesiastical law, and its consequences, as have the Hindoos or Mahomedans, the Civil Judge feels no doubt; none indeed has been stated by the parties and he only alludes to the subject on the threshold of his decision on the important case before him in order to show that the point has not escaped his consideration."

"To all who may peruse the Record or even the abstract of it given above, it must be evident that the defendant is constrained to admit, that if plaintiff make good his case, he is entitled to the judgment of the Court, that is to say, that if the Bull *Multa Præclare* be true and genuine instrument, proceeding from the source and under the sanctions it alleges itself to do, and be intended to have the meaning and effect attributed to it by plaintiff, and be consonant with, and not opposed to the law of the Roman Catholic Church, so that it may, and does under the circumstances invalidate and make void any former laws and constitutions of like value and authority on which the defendant may rely, then the defendant is without justification, and open to the charge of contumacy in resisting any authority which can be shewn to have been, newly indeed, but regularly and lawfully constituted in lieu and supercession of that previously subsisting."

The Schismatics who are inimical to the Decrees of the Pope as much as the bigoted Atheism, were extremely dissatisfied that a Protestant Judge should have adjudged a case according to the Canons and laws of the Catholic Church consequently they appealed to the Sudder Court of Madras against the decision of the Court of Madras. But the Sudder Court (after a lengthened consultation) said: "We have dismissed this matter and do not think we can give you (Goa Schismatics) any remedy in the way you propose, it would lead to great irregularities."

Thus the Vicar Apostolic remained in possession of the Church, and the Goa-schism has received from the hands of even protestants a tremendous blow. We heartily congratulate Bishop Canoz, upon the happy result of this case between Catholicism and Schism, and sincerely

hope that our Venerable Prelate will soon have to rejoice at similar favorable decision about the Mahim Question,

## HOW GEORGE CRUICKSHANK BECAME A TEETOTALER.

"Although from early life I have been endeavouring to shut up the gin-shops, and trying to stop drunkenness—yes, in fact, a Temperance reformer—before Teetotalism, or even the Temperance reform, was talked of, as I can show by my works, yet it is only within the last six years that I have become a Teetotaler: and as I have repeatedly been asked how I became a Teetotaler, I may be excused for taking this opportunity to state how it occurred. It was, as it were, by a mere chance; for upon my publishing 'The Bottle,' in eight-plates, I was induced, by earnest solicitation of a friend, to show that work to the late William Cash, Esq., one of the Society of Friends, who was a Teetotaler, and our mutual friend thought he would be greatly obliged by my introducing that work to his notice, because he was a "Teetotaler." Upon my showing this work to that gentleman, he inquired if I were a Teetotaler? And, upon replying in the negative, he expressed his surprise that I could point the horrors arising from the use of these strong drinks, and yet go on using them myself, and he assured me that I should find myself better without these drinks altogether. His observations struck me forcibly, and I then began to reflect upon the principle,—tried the experiment,—and argued thus: 'I certainly do feel that I am better without these things—and if so, why should I take them any more? There is no reason why I should,—and therefore I will not—and I have not—and never shall again; and thus I became a Teetotaler—having seen the absurdity of attempting to stop the habits of intemperance in others without first of all entirely abstaining from the use of all strong drinks myself.'

"I used to smoke, and cling to that contemptible, stupid, and dirty habit for three years after I had left off wine and beer, and stopped my grog. I had been reasoning with myself for years against this silly and injurious bad habit of smoking; but at last I laid down my meerschaum pipe, and said, lie you there! and I will never take you up again,—and I never have—nor never will; as had been an inveterate smoker for upwards of thirty years, it shows that this habit may be broken as well as the pipe. But I return again to my subject merely expressing a hope that what I have penned may lead others to reflect upon the subject also, and to follow my example, assuring all persons that they may leave off the use of these drinks all at once with perfect safety to themselves, and that they will enjoy better health without them than with them, and enjoy altogether a higher relish of life: and let one thing never be forgotten, whatever may be said to the contrary that strength comes from the food—stimulants excite unnaturally—hasten on the system—and thereby, in general, shorten life."

THURSDAY, OCTOBER 30.

The Calcutta *Morning Chronicle* notices, that Seaman's wages in Calcutta have fallen to £3 a month.

FRIDAY, OCTOBER 31.

The *Mauritius Commercial Gazette* of the 15th September reports that the crop of sugar just completed is the largest ever yet obtained. Forty years ago, the production amounted to only half a million of pounds, (290 tons) it is now 90,000 tons, and the next crop will be still larger. The

was clear of the rail, and it struck the mate and knocked him into the hold when he fell on an Oil pipe and broke his neck, he was of course killed on the spot. Both these deaths occurred in consequence of the very rough weather prevalent at Galle since the month of June.

"The French ship *Malanie* found it impossible to get to sea in consequence of the wind blowing right into the harbour." *Times* October 7.

**GALLE HARBOUR.**—We have been informed that the P. and O. China Steamer the other day had a very narrow escape whilst entering Galle Harbour. From the Pilot not seeing those wretched abortions called Buoys we hear that Steamer was taken out of the track and but for the keen eye of the Commander seeing the position she was in, she would have soon been on the rocks. We again repeat that the apathy of Government in not providing efficient buoys will one of these days result in a most fearful catastrophe. The P. and O. Company have we hear taken the alarm and sent a few buoys from Calcutta but they are too small for their purpose being barely three feet in diameter.

£300 expended on 5 or 6 iron bunys and a flagstaff in place of the barbers poles would afford ample security for what is now probably one of the most dangerous entrances to any harbour in the world, yet although almost every day sees the fleet both of Steamers and sailing vessels increasing, nothing is done to obviate this most disgraceful state of things. Other countries within a few days voyage are passing us in the race of advancement and civilization, whilst we are being hopelessly distanced.—*Ibid.*

**FATAL ACCIDENT.**—We heard two days since that two of the Detachment of the 37th Regiment were drowned at Heneragodde on the march from Kandy. The report was contradicted and we were in hopes that the contradiction was a correct one. The *Observer* however confirms the former statement that two unfortunate men lost their lives at the steam on Friday last. One poor man who could not swim fell into a hole scooped out by the water at floods—a comrade—an excellent swimmer went to the assistance of his drowning friend, who clasped him in the fatal struggle and took him down with him to death. This is not the first time that two lives have been by the noble devotion of one striving to save the life of a drowning fellow in the same place, and we quite agree with our contemporary that a notice of the casualties should be placed on the spot, to warn future travellers of the danger of the place. It is but a few yards round but in that space no less than eight lives have been lost within a few years past.—*Ibid.*, Oct., 11.

We are sorry to hear of the death of Mrs. Williams, wife of Dr. Williams, R. A. which occurred at Aden. We learn that in stepping from the boat on her return to the Steamer she missed her footing and fell into the sea, and though rescued immediately the shock was too great for her weakened constitution and she died soon after she was lifted on the deck of the Steamer—*Examiner*, Oct. 12.

#### RANGOON.

On the 18th ultimo the body of an European passed this place (Yandooon) it was headless, the neck very much jagged, and the right hand knuckles cut through, the left thumb had been cut off as was the fore finger also I observed a piece of string attached to the right wrist, and both arms were compressed together, the legs were drawn up and the whole body plainly indicated a violent death. I observed a very large bruise on the inner part of the right leg, which I am confident the deceased obtained before death. As this was the third which has passed this station within 7 weeks, I consider that there must be foul play committed somewhere, and perhaps the publication of this may put the authorities on the alert to endeavour to detect it.—*Chronicle* Sept.

We are living up here in quite an amphibious style, the river has risen about a foot above the level of the bank in some parts, and the barracks are in a precarious state—if we are required out of doors we pleasantly wade up to the knees in mud and water.—*Ibid.*

The whole of the Convicts—Amounting to 150 in number—confined in the temporary jail in the town near the Police Office Kyong, broke from custody

yesterday evening when about being locked up for the night. They had the audacity not only to knock down the chuprassees on duty over them, but took away the muskets of the Sepoys on Guard over the jail, and with fetters on their legs, made their escape on the public road, in view of the inhabitants, Peons and Sepoys. These latter, however followed them up, and made good use of their swords and sticks, cutting down as many as came in their way. At this time of writing, about 50 of them including 28 or 30 wounded, have been brought in. We shall give further particulars in our next.—*Ibid* October 8.

A Burman named Moung Tah, who had on several occasions, been employed by the Commissioner at the recommendation of Capt. Latter on services of an important nature, and executed them with intelligence and fidelity, has incurred the suspicion of holding treacherous correspondence with the Court of Ava, and compelled to furnish securities for his appearance before the Commissioner whenever that officer chooses to require his attendance. Moung Tah is at *Prome*, and whatever may be the grounds of the suspicion against him, we are persuaded that the result will prove the charge unfounded. Moung Tah, according to all accounts, is a shrewd, cunning intelligent and faithful follower of Captain Latter, to whom our Government is indebted for much valuable information in regard to the Court and Ministers of Ava, and we should think that, if he was guilty of that which he is now suspected of, Capt. Latter would be the first to discover it and to inflict on him a punishment commensurate with his desert.—*Ibid.*

#### ST. XAVIER'S CHAPEL.

##### BOW BAZAR.

##### Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on to-morrow Sunday, Nov. 6th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

##### NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, Nov. 6th at 10 o'clock A. M.

#### Cardinal Wiseman's Essays.

A few copies, just landed from the *Barham*, are for sale on commission, price 21 Rs. per set of 3 vols.

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# SUMMARY OF INTELLIGENCE.

[No. 20.] CALCUTTA: SATURDAY, NOV. 12, 1853. [VOL. XXV.]

THURSDAY, OCTOBER 27.

The following is the result of the last Opium sale:—  
Behar, Chests 1275 Average 211-11 Proceeds 19,82,950  
Benares, " 1075 " 891,2 " 9,57,975  
This shows further decline of nearly Rs 50 on the Behar and Rs. 100 on the Benares drug. For the first time the opium appears to have obeyed the ordinary laws of commerce, and to have been affected by the state of China.

A correspondent of the *Englishman* suggests that the Greenheart tree of Demerara, from which the medicine known as "Warburghs drops" is prepared, should be introduced into this country. It can be procured in almost any quantity from Guiana, and would in all probability flourish in some one of the Indian climates. The great demand for febrifuges in this country renders such suggestions exceedingly valuable, more especially as quinine is beyond the means of the native population.

FRIDAY, OCTOBER 28.

The same journal republishes an account of the system, by which messages can be sent by Electric Telegraph to London through the Austrian Lloyds. It is only necessary to place the message under a cover to the Company's Agent at Alexandria, superscribed "Telegraphic despatch." It will then be forwarded to Trieste, and sent on, special precautions being adopted to prevent delay. The charge for each message thus despatched is £1 to the Austrian Lloyds, and 32 shillings for every 20 words to the Telegraph. The money must be paid on demand to the Agents of the Company in Calcutta.

We perceive from the Calcutta journals, that the municipal Commissioners intend to prosecute all persons who refuse to keep a good and sufficient light at their gates. It appears that in some instances where house proprietors have maintained a light according to the Act it has been rendered as a cheap, and therefore as useless as possible. There is strange confusion between public and private effort in Calcutta. If the occupier of houses above Rs. 70 rental can afford to keep up a light, they can afford to pay a tax for the same purpose. With the proceeds, the Commissioners could keep up lights at their own discretion, and the residents would be exempted from extortion.

SATURDAY, OCTOBER 29.

A correspondent of the *Englishman* writing from Agra, confirms the report, that some Russians have been captured at Delhi, and placed in confinement. It is of course quite possible that they have committed some offence, but if they have been arrested simply because they are Russians, the Magistrate has incurred a most grave responsibility. The assertion that they are spies is nonsense. They have a right to spy, until England is at war with Russia. Their arrest,—if it has really taken place,—is as grave an offence against the laws of nations, as that of Mr. Gibson in Batavia and would justify a visit of the *Pallas* to Calcutta. America seems likely to go to war with Austria on far less provocation.

TUESDAY, NOVEMBER 1.

The Mail confirms the report of the appointment of Lord Elphinstone to Bombay, and Mr. Thomasson to Madras.

WEDNESDAY, NOVEMBER 2.

The *Hurkaru* announces that for the future there will be a regular semi-monthly steam communication with Rangoon. A steamer will leave Calcutta on the 5th and 20th of every month, and touch at Akyab and Kyauk Phyou.

The new pension rules for the Civil Service, according to the same authority, have at length been finally sanctioned. Every Civilian will henceforth be able to take his pen-

sion of £500 a year after 25 years' service, and as much of the annuity as his contribution will purchase.

The *Englishman* says, on the authority of letters direct from Constantinople that seven war steamers were lying in the Bosphorus, summoned by the Sultan to protect him from his subjects. We also have direct intelligence, which states that the Sheikh-ul-Islam is supporting the Sultan, and that the city was quiet. Nothing is said of the steamers.

THURSDAY, NOVEMBER 3.

We perceive from a General Order of the 28th October that any rations supplied to the Army by a contractor, which may be pronounced positively unwholesome, will be at once destroyed. The value of the rations and the Contractor's fine are immediately to be paid to the Regiment, and expended in the purchase of food. Should the rations be only of inferior quality, the Contractor may change them. If he fails to do so, the Commanding officer will supply the deficiency at the cost of the Contractor.

The *Calcutta Morning Chronicle* of yesterday informed us, that the Oriental Gas Company had offered to light Calcutta at a charge of five rupees per 1000 cubic feet. Should the private demand for gas prove to be extensive, and profitable, these rates will be still further reduced. Moreover, should the profits of the undertaking exceed a reasonable return for the capital expended, and the risk incurred, the surplus will be applied to Municipal purposes. A Birmingham house, moreover, has offered not only to supply all public and private establishments with the apparatus required, but to take off the old furniture, such as chandeliers, which the new fittings will supersede. The offer appears too moderate and sensible, and will, we hope, be accepted.

We notice that the Superintendent of the Peninsular and Oriental Company has made over charge of his office to Capt. H. P. Lovell. The character of this officer is a matter of personal interest to half the Europeans in Bengal, and we believe Capt. Lovell will be found to be as obliging as Mr. Emerson.

The *Hurkaru* quotes from the *New York Courier* a statement of the increase of trade in that city during the first seven months of 1853 as compared with the same period in 1852.

	In 1852.	In 1853.
Value of Imports, .... Dols.	74,237,000	117,915,000
Exports in goods, .... "	28,398,000	33,804,000
Do. in Specie, .... "	35,000,596	12,000,580
Custom Duties, .... "	28,910,000	38,783,000

The increase is said to denote over-trading.

SATURDAY, NOVEMBER 5.

The *Hurkaru* says that three Sub Assistant Surgeons, have been recommended as Deputy Superintendents of Vaccination in Calcutta. They are to be assisted by twelve vaccinators on seven Rupees a month each. The inoculators all applied for the post, which "is a proof of one of two things, either their own evil trade is in disfavour with the people and fails to remunerate its workmen as formerly, or they are unanimously of opinion that it must decline and expire under the vigorous and systematic efforts now about to be made to substitute the safe and equally effectually alternative of vaccine protection." We fear our contemporary is too sanguine. The profits of an inoculator are far too great to allow of his abandoning them for Rs. 10 a month. The majority, we fear, will take the pay, and apply the vaccine when required, and at other times carry on the old trade. Heavy bribes have been offered to vaccinators ere this, to induce them to employ the native method.

General Orders of the 25th October contain the result of

the Court Martials upon Assistant Surgeon Umphelby. He was accused of drunkenness, and of gross disrespect to his superior officer, the Superintending Surgeon. On the first charge he was found guilty, but acquitted on the second, and the Court sentenced him to a reprimand. On a revision of the sentence, they added degradation to the bottom of the Service. The Sentence appears to us unusually just. Mr. Umphelby was undoubtedly guilty, and he is punished by a loss of sixteen steps. At the same time, it is understood that he has made a successful effort to abandon the habit which has nearly cost him his commission, and the Court has allowed him one more chance.

MONDAY, NOVEMBER 7.

Seventeen applications for discharge were heard in the Insolvent Court of Calcutta on the 5th instant. None of them were of much public interest, but we notice that a Lieutenant who applied to be released from heavy debts, was already under stoppages to the extent of Rs. 125 a month, by order of the Military Courts of Request.

The *Hurkaru* notices that it has been decided to pull down the whole of the premises in Calcutta occupied by the Treasury, and points out the convenience which will ensue to the public, should the Sub-Treasurer and Accountant's offices be removed into the Fort. This, it appears, has been proposed.

A Parsee gentleman of Bombay has written a work in support of the vegetarian theory, with suggestions on the readiest means to prevent cruelty to animals. The Author, Mr. Sorabjee Jamsatjee, a younger son of Sir Jamsatjee Jeejeebhoy, has collected evidence in favour of total abstinence from flesh meat, from writers in no less than seven languages, of most of which he appears to be master.

TUESDAY, NOVEMBER 8.

The Calcutta *Morning Chronicle* states, that certain wealthy dealers in the Burra Bazar of Calcutta, have established a bullock train to the North West. Their object is to reduce the rates of freight demanded by the Steam Navigation Companies, and they start about 150 carts daily. It is said, that although the loss of time is excessive, the economy in transit is five and twenty per cent. in favour of the carts.

The *Malta Times* reports that Quarantine upon vessels arriving in that island from the East, is abolished. The intelligence will be pleasant to all who hope to return to England by the Overland route.—*Friend of India*.

CHOLERA is making havoc in some towns in England. It has also made its appearance in various parts of Ireland and Scotland.

"We are enabled to announce that the Court of Directors have intimated to the President of the Board of Control their wish that the conveyance of the Mails between Bombay and Suez may be offered to public competition: a measure that will enable them to promote the efficiency of their own steam flotilla."—*Home News*.

"In addition to the intelligence we have elsewhere announced respecting the state of affairs in Constantinople we are enabled this morning to state that the combined fleets in Besika Bay have been compelled, on the representations of the Divan, to despatch two ships each to Constantinople for the protection of the French and English residents in that capital. This movement is significant at once of the state of opinion in the Turkish capital, and of the utter inefficiency of the Government to restrain its lawless subjects. The English and French are regarded as having shown indifference to the honour and dignity of Turkey, if not of having actually betrayed her to Russia; and the Ottomans are resolved to force the Sultan into a war, if violence can do it. His Majesty's position between his subjects, his friends, and his enemies is singularly difficult."—*Ibid*.

FRANCE.—A telegraphic despatch received at Paris from Vienna announces that the conference of the Four Great Powers is virtually dissolved, in consequence of Austria not being altogether satisfied with the conduct of England and France. It appears that these Powers, especially the latter did not sufficiently urge upon the Porte the necessity of yielding to the demands of Russia. The despatch containing this information is obscurely worded, and the document is rendered otherwise mysterious by having had a part of its contents cut out at the

Foreign office in Paris. But the main fact is indisputable—that the accord hitherto existing between the Four Powers has now ceased. It may also be inferred from the despatch even in its emasculated state, that Austria shows herself more and more inclined to unite with Russia; and this leaning is the more important as the meeting of the two Sovereigns at Oknütz is on the eve of taking place.—*Ibid*

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## Cardinal Wiseman's Essays.

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# SUMMARY OF INTELLIGENCE.

No. 21.] CALCUTTA: SATURDAY, NOV. 19, 1853. [VOL. XXV.

THURSDAY, NOVEMBER 10.

The *Lahore Chronicle* again brings forward the project of employing steam carriages on the Grand Trunk Road. He says, that had his suggestion been adopted eight months since, it might long since have been carried into operation, and carriages would have been travelling at fifteen miles an hour along that line. He observes that our statement as to the formation of a Company in England for the construction of such carriages, must have been inaccurate. We remember reading the prospectus most distinctly, in the *Railway Record*, we believe. Our faith in the practicability of the project is derived from the statements in "Hebert's Engineer's Encyclopædia," where the whole scheme, the carriages employed, and the difficulties surmounted are described at length.

The *Hurkaru* reports that the Government has been requested to increase the number of medical officers employed in Birmah.

The *Hurkaru* says that the Governor General is about to proceed to Pegu. His Lordship's movements are of course dependant upon the intelligence by the next Mail. If war is imminent, it is scarcely probable that the Governor General will be absent from Calcutta.

The *Englishman* states that in a station not far from Calcutta, a Regimental Court Martial recently sentenced a sepoy of bad character to be dismissed. The sentence was approved by the commanding officer, and General of Division, and summarily assent by the Commander-in-Chief, we are not acquainted with the facts but, as the *Englishman* has remarked, the story if correct, is another instance of the practice of depriving commanding officers of all power.

The *Citizen* notices an official report of the progress of the district dawk in Bengal. It appears that throughout the Presidency 120,000 letters were transmitted at an average cost of one-fifth of an anna. The lowest rate of postage sanctioned by the forthcoming act is half an anna which ought therefore to create an immense increase in native correspondence.

FRIDAY, NOVEMBER 11.

The *Agra Messenger* speaks of the delay, which he says, has occurred in putting up the wires on the Telegraph posts, erected on the road to Calcutta. On this side the work is rapidly proceeding, the line being complete to Pandooah beyond Hooghly.

The *Englishman* notices that a line of Electric Telegraph to Culpee and Saugor, has just been sanctioned by Government.

SATURDAY, NOVEMBER 12.

The *Calcutta Morning Chronicle* states on the authority of "letters received in town," that a Russian force has reached Khiva, and encamped in the vicinity of that place.

MONDAY, NOVEMBER, 14.

The *Bombay Times* reports that the cholera has again commenced its ravages in that Presidency. The number of deaths from this source in September was only five. In October it had increased to two hundred and seventy-four, or one hundred and fifty-five males, and one hundred and nineteen females. The average appears to have risen to twenty-five per cent.

The *Madras United Service Gazette* states, that for the future the Nizam's Contingent will consist of 5000 Infantry and 2000 horse.

The *Madras Athenæum* reports, that a strange panic is now raging among the native population of Madras. It is reported that a band of men roam about the streets, to stupefy and rob the passengers. Another gang decoy, and murder children, in order to accelerate the construction of the Madras Railway! The servants are afraid to return

home except in large numbers, and all children are carefully protected against Mr. Bruce, the Chief Engineer. These absurd panics are common in all our great cities, and simply prove what we have so often asserted, that a native will believe statements palpably contrary to evidence of his senses, and even two facts at once, one of which destroys the other.

The *Lahore Chronicle* publishes an interesting account of the great meeting for the suppression of infanticide at Umritsur. It is unfortunately too long for our columns. It was attended by the representatives of almost all the great native families in Punjab, by four Commissioners, and a very large number of European officials, Mr. Raikes, the originator of the movement, was unfortunately too ill to be present. The meeting passed off most satisfactorily, the native chiefs expressed themselves willing to lend their aid to such a reform of the marriage fees as should effectually prevent infanticide, and the rules adopted in Myspore were accepted also in the Punjab.

The *Hurkaru* notices that the donations of Native Princes to the Wellington Endowment Fund exceed Rs. 65,000, while their contributions to the Great Exhibition were valued at Rs. 3,30,000.

The *Calcutta Gazette* of Saturday the 12th instant informs us that the arrangements for maintaining a communication with Arracan, Rangoon, and Moulmein, are at length complete. A steamer will leave Calcutta with passengers for Rangoon and Moulmein on the 6th and 19th of every month, or one day earlier, should those dates fall on a Sunday. The steamers will not remain at Rangoon more than twenty-four hours, or at Moulmein more than two days. Till the *Sesostria*, is ready for sea, the *Tenasserim* and *Five Queen* will perform this duty, and call on their way to Akyab. When the *Sesostria* is ready, a steamer will start for Kyauk Phyoo on the 5th of every month, touching at Chittagong, and Akyab, both ways. The steamers will convey only Mails and passengers.—*Friend of India*.

## NAPOLEON III.

The Paris correspondent of the *Baltimore Catholic Mirror* writes—

The person who seems to have been least moved by the late attempts [against the life of Napoleon III.] is the Emperor himself. On no occasion has he lost for an instant the thoughtfulness and equanimity which the public voice makes to form the leading feature of his character. For my own part, I firmly believe he is sustained in his trials by religion to an extent which no one imagines. I have had it lately from the Curé of Ham, who knows him intimately that he has the most unlimited confidence in the protection of Providence! Indeed, all who have been near him, or are near him, give you a very different account of his moral and religious principles from that which you will find stereotyped in the periodicals and other publications of England. I know intimately one of those who are constantly about him; and making all due allowance for the fascination which the Emperor exerts on all who approach him, there is still enough in my friend's account to warrant me in concluding that the present occupant of the French throne is as good as he is a great man. The ex-Curé of Ham has not language enough to express the edification given by Louis Napoleon while a prisoner in the fortress of Ham. This pious Ecclesiastic dined a few days ago in the Irish College, where he gave an account of the Prince's devotion while in prison, which astonished all who heard him. Dr. Crowe of Bath, who knew Louis Napoleon perfectly, while the Prince lived in that city

during his exile in England, affirms that he never allowed two months to pass over his head without receiving the Sacraments of Penance and the Holy Eucharist; while one of the most assiduous worshippers in the little chapel of Bath was this man whom it has been so fashionable to represent only as a sot and a sensualist. What I write is taken from hearsay, but from the lips of the ex-Curé of Ham and Dr. Crowe themselves. It is worth remarking that Gregory XVI., when pardoning Louis Napoleon for the part he took in the insurrection of the Papal States, said, May God bless you, you have an excellent heart; you will yet render signal service to religion.

**ABOLITION OF THE PLOUGH.**—Mr. Mechi, writing to the *Times*, says:—"A calm and rigid investigation and computation have convinced me that the doom of the plough, as an instrument of culture, is sealed, and that the rotatory forking, or as it is wrongly called, digging machine, is the only profitable cultivator. Even with six or eight horses, it is cheaper and infinitely more effective than the plough. Since the trial of implements at my 'gathering,' I have received from one of our North American colonies the model of a newly-invented machine, which, by a happy and most simple combination of horse and steam power, will—and I pledge my agricultural reputation for it—not only deeply, cheaply, and efficiently cultivate, and pulverise the soil, but at the same time sow the seed and leave all in a finished condition. It will also by a simple inversion, cut and gather the corn without any rake or other complication; while, both in cultivation and harvesting, its operation will be continuous and without stoppage. The inventor and his machine have, by the government of the district, been placed under my charge and guidance. I have, therefore, on public grounds, and considering the vast importance of the invention in a national point of view, advised the inventor to grant licences for it, at a very moderate royalty, to the most eminent agricultural implement-makers in various parts of the kingdom, so that our agriculturists may be secured by competition against monopoly or inferiority, while the inventor will benefit in proportion to the appreciation of his merits. I shall call together a meeting of the various implement-makers, and in due time my practical friends of the old school (who must now consider me quite insane), will have an opportunity on my farm of forming their own conclusions. I may venture to state generally that the instrument when complete will weigh about 20 to 25 cwt., will require a pair of horses, and will represent the power of about 8 to 12 or more horses. The implement for digging will require one man and one boy only, including the management of the steam engine; in reaping the same, with the addition of three men to bind as the corn falls into their arms. The men will be carried on the machine."

#### THE CITY.

The Dublin distillers held a meeting on Friday week, to discuss the proposition of their Scotch brethren, whether they would sell by proof gallon or 25 O. P. as at present. They preferred the latter—and with regard to customers and refiners, their feeling was in favour of selling at the original gauge without any allowance for deficiency, leaving the purchaser to take his chance. The privilege of sealing up in bond will be discontinued after the 11th of October.

**REVISION OF THE REGISTAR.**—Henry Kemmis, Esq., Q. C., the Chairman of the county of Dublin, has with the approbation of the Lord Lieutenant, appointed Conwy E. Dobbs, Henry Kemmis jun., and Charles Shaw, Esqrs., as Petitioning Barristers, to revise the register of voters for the city of Dublin, under the provisions of an act of the last session of parliament.

#### GRAND COTTON COMPANY.

The half-yearly meeting of this company was held on Wednesday, at their house, William Street William D. LaTouche, Esq., in the chair.

Mr. M'ullen, the secretary, read the annual report, the chief passages of which we subjoin:—

"GENTLEMEN—We have now to lay before you the account, showing the income and expenditure of the company for the half year ended 30th June last.

Comparing the present account with that for the cor-

responding six months of the previous year, it will be seen that the traffic has been maintained to its full extent and in the direction of the Main and Borrow lines between Dublin and Athy, the tonnage carried shows an increase of 3,130 tons; owing, however to the continued competition which we had to encounter, the profits arising both from tolls and freights have not been proportionably productive.—*The Nation*.

#### LORETTO CONVENT. BRANCH BOARDING AND DAY SCHOOL.

ST. JOHN'S PLACE INTALLY.

*For Young Ladies.*

The Intally Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of Instruction in this Institution comprises Reading, Writing Geography, the use of the Globes. Plain and Fancy Needle Work; &c. The Intally Convent is a spacious upper-roomed house, beautifully situated in an extensive enclosed Demesne.

Terms for Boarders, per month, Rs. 16

Entrance money for the use of furniture, 10

For day Pupils, ..... 6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superiress of the Loretto Convent, Intally; to the Archbishop, or any of the Clergy of the Bengal Vicariate.

#### Bengal Catholic Herald.

*Terms of Subscriptions.*

Annually in advance, ... .. Rs. 10


Half yearly, ... .. 6

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Broken periods will be charged as for month's Subscription.

Extra Nos. to Subscribers, each, As. 4

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 *Annual and Half Yearly Subscribers to the Catholic Herald are reminded, that their subscriptions are now due and we shall feel thankful by their remitting the same to Charles A. Serrao, Superintendent of the Bengal Catholic Orphan Press, No. 5, Moorghyutta St., Calcutta.*

#### Cardinal Wiseman's Essays.

A few copies, just landed from the Barham, are for sale on commission, price 21 Rs. per set of 3 vols.

P. S. D'ROZARIO & CO.

Printed at the CATHOLIC ORPHAN PRESS, No 5, Moorghyutta, under the superintendence of C. A. SERRAO, every Saturday morning price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

# SUMMARY OF INTELLIGENCE.

No. 22.]

CALCUTTA: SATURDAY, NOV. 26, 1853.

[Vol. XXV.]

## RECEPTION OF THE RELIGIOUS VEIL.

On Sunday, the feast of the Dolours of the Ever Blessed Virgin Mary, the Lord Bishop of Meath conferred the religious veil, at the Loretto convent, on five young ladies, three of whom were destined for the convent at Darjeeling, in the Himalaya mountains.

During this interesting ceremony the Most Rev. Dr. Antwell addressed the candidates in a manner so impressive as to deeply affect the assistants. His lordship dwelt with motion on the power of divine grace, in calling young persons to abandon home, kindred, and country, to devote themselves for life to the salvation of souls regardless of suffering, privation, and danger; and concluded a beautiful and moving discourse by observing that facts such as these gave solid and practical refutation to the slanders so constantly brought against the religious state. Next day the novices and postulants left, under the guidance of their distinguished Superiores, the Rev. Mother Mary Joseph Hogan, for the venerable convent of the Institute at York, where they were joined by a professed sister, and proceeded to London, en route for India. One object in view, and worthy the sacred cause, which induced the above-named lady to undertake a voyage to Europe, authorised by the Right Rev. Dr. Hartmann, was to procure members to found a convent at Patna, where the faith planted by S. P. Xavier, Apostle of India, still remains.

May the auspicious day selected for this event be a prelude of its happy consummation!—*Catholic Standard*.

## LEPROSY.

We are indebted to the *Moniteur Official* for some valuable information regarding a cure for Leprosy, taken from the *Cercueil* of the 9th December last, as contained in the letter of a Dr. Boileau, who considers that the same medicine may be employed with equal advantage in several cutaneous diseases. It seems that Dr. Boileau was himself attacked with Leprosy, which frightful malady had already carried off two of his brothers, and was awaiting the termination of his own sufferings, when he heard extolled the virtues of a plant known in America by the name of *Cinchinchully*, as a cure for Leprosy. The scientific name of the plant was not indicated but simply its description given. Dr. Boileau upon this began to make researches at the Mauritius, in the hope of finding a plant analogous to that mentioned in American papers, and had the good fortune to discover it in the *Hydrocotyle Asiatica*. Of this he made trial upon twelve Lepers and such has confirmed the assertions of the Americans regarding the *Cinchinchully*, as all experienced a sensible improvement and are in a fair way of recovery. These facts were no sooner known at Pondicherry, than M. Lépine, Marine Apothecary to the Government, busied himself in searching for the valuable plant, which is said to be very abundant in the colony; and from which he has prepared a powder, a Syrup, and an Ointment, according to the directions of Dr. Boileau, and such have been tried upon Lepers by several Medical men in that settlement. Our contemporary awaits the result of their experiments before recording a definitive opinion, but he strongly recommends those who are effected with the malady hitherto deemed incurable, to make trial of this medicine, which they may take with perfect safety, since the *Hydrocotyle Asiatica*, has long been employed with advantage in India, as a depurative and diuretic medicine.—*Cape Colonist*.

The *Englishman* says, that almost all the male passengers by the *Subahdar*, many of the ladies, and a large number

of the soldiers were attacked by scurvy on their way to Calcutta. The supply of fresh provisions is said to have been deficient, and a Special Court of Inquiry has been ordered to investigate the affair.

The *Citizen* publishes a circular signed by the Rev. Dr. Marriott, in which he announces his intention of establishing two new newspapers. One, to be called the *Evening Mail*, is to be a daily paper, the other, the *Ecclesiastical Intelligencer*, will be weekly journal. They are to supersede the *Morning Chronicle* and *Eastern Star*. With the extraordinary tone of this circular, we have nothing to do but we can scarcely consider it decorous in an English clergyman to mix up piety and puns in a newspaper advertisement.

TUESDAY, NOVEMBER 15.

The *Englishman* mentions that before the *Shanghai* left Melbourne, eighteen vessels had cleared from that port for Calcutta.

The *Hunkaru* quotes from a Manual recently prepared by Dr. O'Shaughnessy, an account of a new mode of joining together pieces of wood, for the post necessary for the Electric Telegraph. Short posts of hardwood are joined by a double iron socket, and so strong is the joint that the posts will break anywhere except at the socket.

The *Calcutta Morning Chronicle* announces that the Homeopathic Hospital in the Chitpore Road is to be immediately closed.

WEDNESDAY, NOVEMBER 16.

The *Citizen* informs us of the total loss of the *William Jardine*, a vessel of 600 tons. The ship was bound for London, after passing Lloyd's Channel, drifted on the Long Sand, and became a total wreck. She has been abandoned.

THURSDAY, NOVEMBER 17.

The Assam correspondent of the *Englishman* returns to his argument, that the practice of eating opium is carried to such an extent in that province, as actually to reduce the population. He quotes a mass of testimony as to the injurious effect of the excessive use of the drug, and says that in Assam particularly its use creates a predisposition to fever. The *Englishman* on the other hand holds "that the population of a country is in no known instance diminished by the stimulants consumed therein." We question if that position can be maintained. There is ample proof in existence that whole races of Indians have been swept away by rum.

The *Calcutta Morning Chronicle* mentions an expedient employed in America to ascend very steep gradients. A rail raised about eighteen inches above the road, is placed between the two ordinary rails. This supplementary rail is cogged. In the centre of the locomotive is another cog-wheel, which fits into the middle rail, and thus drags the train up the incline. The difficulty in such cases is not to get up, but to get down. In descending, the strain on such a wheel must be tremendous.

FRIDAY, NOVEMBER 18.

The *Lahore Chronicle* states, that the cultivation of tea in the Kangra district, is such as to justify the Superintendent in holding a public auction of the produce. In 1851 there were in this district only two small plantations, commenced with seeds from those of Kumaon. The Governor General, however, was convinced that the project would succeed, and Dr. Gueson was authorized to form a large plantation on a waste plain at the foot of the Chumba Range. The soil and climate are admirably adapted to the cultivation, the tea produced is superior to that of Kumaon, steps have been taken for planting 100,000 trees, and in a short time five hundred acres will be covered with the tea plant.



A correspondent of the *Bombay Times* declares, that he has discovered in a common jungle tree, a perfect substitute for gutta percha. Accurate impressions can be taken with it from coins, and it is said to be as well adapted for insulating the wires of the Electric Telegraph as the gutta percha.

The *Englishman* recommends that when a European Regiment is sent out to India, the commanding officer and his staff should be despatched overland. He would thus arrive in Calcutta at least two months before his Regiment, and in that time acquire some knowledge of the country, and of the necessities required for his men. At present he is obliged to accompany one of the detachments, and even if his vessel arrives first, he is compelled to undertake numerous duties for his regiment, in a land of which he knows positively nothing. A more helplessness being than an Englishman of any class just arrived in Calcutta, it is impossible to conceive, and no official assistance can be so valuable as the experience he would acquire in the two months, saved from ship board.

SATURDAY, NOVEMBER 19.

The *Madras United Service Gazette* reports that the Hydrocotele Asiatica, the new remedy for Leprosy, has been tried in a Hospital at Madras and with beneficial effect. The experiment has not yet been sufficiently protracted to enable the doctors to decide upon the merits of the discovery.

MONDAY, NOVEMBER 21.

The *Hurkaru* states that the Screw Steam Company held their usual half yearly meeting on the 3d October. It was resolved that such of the shareholders as had a claim only to dividend, should receive a bonus at the rate of 4 per cent, per annum out of the insurance fund. Our contemporary considers this announcement mysterious. We imagine it means that the Company has been working at a loss. The insurance fund, however, is flourishing, and a dividend is paid-out of that in the shape of a bonus. The P. and O. Company grant similar bonuses, particularly when their profits are so large that no amount of ingenuity will keep them within the Parliamentary limit.

TUESDAY, NOVEMBER 22.

The following is the result of the last Opium sale:—  
Behar. Chests, 2190 Average Rs. 863-2 Proceeds 18,96,850  
Benares, " 1080 " 873-13 " 9,43,750  
This shows a still farther fall of Rs. 45 for Behar, and Rs. 17 for Benares. The state of affairs in China is still telling upon the price.—*Friend of India*.

### THE CHOLERA.

(From our Durham Correspondent.)

In consequence of the existence of Asiatic cholera in the diocese, the Lord Bishop of Hexham has granted an indulgence to the faithful to abstain from fasting and abstinence during the continuance of this awful epidemic. True to the character of their sainted and heavenly order, Newcastle clergy have, during the last fourteen days, braved the dangers of pestilence in its most hideous aspect; by the side of many a dying member of their flock have they stood, surrounded with circumstances that well might appal the stoutest heart, nothing daunted and administered the last sacred rites of Holy Church to those whom the world had fled from and left in terror. A medical gentleman (Mr. C. Larkin) writing from amidst the scenes of pestilence and death to a friend, referring to the heroic charity of the Newcastle priests, remarks that "the Catholic clergy have conducted themselves nobly and honourably, gloriously for the faith, and in consequence are almost in as much request amongst Protestants as Catholics. We have now a working staff of ten priests, who work night and day amongst the afflicted, fear-stricken population." The local journals and placards on the walls of the town of Newcastle bear attestation to the deep impression made on the population by witnessing the heroic discharge of their duties by those dear ministers of heaven. Protestant placards contrast the conduct of their clergy with the patrons of the Catholic Church, and all on the former to follow in the footsteps of the latter (by the way, rather an unreasonable call on those who have wives and families to care and provide for.)

The good Bishop of Hexham paid a visit to his clergy in the midst of the worst period of the battle, to succour

and give words of consolation and encouragement to the gallant soldiers of Christ who every hour were called on to peril their lives for that of their neighbour.

Besides the usual Rev. Pastor connected with the Newcastle Mission, the following auxiliaries have been engaged in pastoral duties in Newcastle during the epidemic. Fathers Chadwick and St. Field, from St. Ninny's Wooler, the Rev. J. J. Rogerson from Rogerson from Loughorale, the Rev. John Kelly from Felling, the Bishop's Curate from Darlington.

The town of North Shields has so far escaped from the pestilence in the outskirts of the mission in the villages of Howdon and Wellington Quay on the Tyne, several cases occurred, nearly all Catholics; notwithstanding the increasing and almost insurmountable extent of the labour of the Tynemouth Mission, Canon Gillows has, like his confreres at Newcastle, been instantly on the spot to afford religious consolation to the afflicted members of God's Church.—*Catholic Standard*.

### Catholic Cathedral Circulating Library.

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THIS excellent Institution affords a most desirable opportunity even to the humblest Members of our Community to provide on terms within the reach of all, a constant supply of good Books in each family. The terms fixed for each subscriber are the payment of one Rupee an admission, and of two annas per month from the date of his admission. Proper security of course will be required for the restoration of each Book, uninjured within a reasonable time. Subscriptions to be paid quarterly in advance, and a subscriber a quarter in arrears to cease being deemed such. A printed Catalogue of the books contained in the Library can be had by applying to the Christian Brother in charge. It is intended, that one half of the subscriptions should be set apart for the improvement of the Library and the other half for the support of the Orphanages and Free Schools. The Christian Brothers in charge of the Cathedral School and Library, will be in attendance there on every day (Sunday excepted) from 9 A. M. to 3 P. M. to receive Subscribers' names and to supply such Books as may be called for.

Donations and Bequests of approved usefully Literary, Historical, or Religious Books for the above named Institution, will be thankfully received.

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# SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA: SATURDAY, DEC. 3, 1853. [Vol. XXV.

THE FOLLOWING is an extract of a letter from our Correspondent of Mangalore.

"His Lordship the Right Revd. Dr. Michael Anthony is truly in earnest in improving his new Mission. He has already established a catechuminate where two Hindoo families with three of their Children have been soon admitted; one of these about one year old died almost immediately after having been regenerated by water and Holy Ghost, and the others are at present instructed in the Christian doctrine. A Catholic young man who received his education in a Protestant school at the price of his faith, was reconciled with the Church by His Lordship. Next month an English Catholic school will be opened under the immediate control of the Vicar Apostolic where Catholic Children will receive a sound and pious education. In my next I will furnish you with all the particulars on this subject."

## THE PARISH MANE ARJURING SCHISM

*Mane*, a small parish in Salsette, which in 1849, submitted to Bishop Whelan, but, through the interference of Government, was deterred from carrying out its purpose, has now, under altered circumstances and in obedience to the *Encyclical Probe Nostis*, petitioned Bishop Hartmann to receive them amongst his flock. The Goa Clergy aware of this step sent a Second Priest to officiate on Sunday the 5th November, but the people would not listen to them; not a soul could be found to assist at their mass.—*Bombay Catholic Examiner*.

The Cairo correspondent of the *Bombay Times* states, that the Pasha has issued an order, forbidding the exportation of wheat. There is no scarcity, and the river has risen to a most unusual height, but His Highness dreads lest the demand in Europe should raise prices in his own dominions to an exorbitant height.

**THE ELECTRIC TELEGRAPH AT INDOR.**—While the Electric Telegraph has been steadily at work between Calcutta and Kedgee, and Dr. O'Shaughnessy has prepared everything for carrying out the great design of electric communication throughout India, the Telegraph has made its appearance in Central India. It is worthy of notice, not only as the first attempt at anything of the kind in those regions, but because it is, so to speak, wholly original. The experimenter, Dr. Impey, the Residency Surgeon, had never seen a Telegraph, had never seen Dr. O'Shaughnessy's report, had no good description of the instrument, was living at great distance from the Presidencies, had to import workmen, and had to purchase his materials in the bazaar.

Still he succeeded. A line more than a mile long has been erected between the Palace, and the Residency. Of this distance 750 feet is under ground, and several hundred fathoms of the remainder is over hard rock, which rendered it difficult to fix the posts without excessive labour. Nothing but "sundur" wood could be obtained for the posts, and this only thirteen feet long. The wire employed was not annealed, and bent excessively, thus rendering it necessary greatly to increase the number of posts required. The joints of the wire were imperfect, as the zinc procurable in the bazaar would not melt, and they were simply welded. When it was to be effected above ground, however, Dr. Impey used a little circle of sheet iron. Within this he placed a cartridge filled with brass filings and borax, and the fusion of the brass and borax, made an excellent joint. Again in the underground section of the line, it is necessary to cover the wire with dammer, or pitch. Neither could be obtained, and Dr. Impey was driven to employ resin and oil in their stead. The extract of the mudra frequently supplied the place of gutta per-

cha, the line was insulated by a covering of lac, and thus, working solely with the material afforded by the Bazaars around him, with workmen who demanded incessant personal attention, and in sort of all others the most inconvenient, Dr. Impey, supported by the active sympathy of the Resident completed his Telegraph. One obstacle remained. No machine had arrived from Europe, and he had never seen one. Undeterred by this difficulty he invented a new instrument, which through occupying a space of less than a foot square, worked to perfection. Of this invention we have seen a description, but is would be unintelligible without drawings which we cannot reproduce, nor will we venture to pass an unprofessional opinion upon its merits. Suffice it to say, it succeeded, and at the Dussarah festival, Dr. Impey had the satisfaction of working in the presence of the native Court, the first Telegraph seen in Central India. Both Young Holkar and the Chiefs, though astonished, appeared to comprehend the instrument, and its principle, and its introduction will undoubtedly induce them to co-operate heartily in the larger scheme.

This successful experiment shewed that a line could be constructed, notwithstanding numerous difficulties which increased the expense, at Rs. 437 per mile, somewhat below Dr. O'Shaughnessy's original outlay, though much above the sum for which he hopes to complete the undertaking. It proves also that Telegraphs, however imperfect, may be constructed of materials already in use, and procurable in any quantity in the markets around us. It is not on this account, however, that we have noticed the successful experiments at Indore. The British Residents frequently have it in their power to give a tone to the affairs of whole provinces, and we are happy to find from indications such as these, that the Resident in Central India is not one of those officers whose indifference or apathy we have occasionally to deplore.—*Friend of India*.

The *Bombay Times* mentions a report, that five new Steam Sloops are immediately to be laid down at Bombay for the Indian Navy. The Court of Directors, it is said have become convinced, that it is better policy to build in India than in the English dockyards. The resolution, if correctly stated, may be advantageous but some reform is required in the manner in which the contracts for the Engines are completed.

The Calcutta *Morning Chronicle* believes, that the Khelat-i-Ghulzie, Ferozepore and Ludianah Regiments will shortly be brought upon the strength of the Army. They will consequently be officered as Regular Regiments.

General Orders of the 11th November contain the result of a Court Martial upon Lieut. W. Cumming of H. M.'s 32d Regt. of Foot. He was accused of having been intoxicated on duty, of having told a brother officer that he was "no gentleman," and of having said "I will spit him." Also, when this officer requested an apology, he wrote inside the letter, the words "dirty snob" over his name. "snob" thrice outside and "hit him hard—he ain't got no friends" on the inner fold. He was acquitted of the first charge, found guilty on the others, and sentenced to be reprimanded. The Commander-in-Chief considered the sentence somewhat lenient, but approves and confirms. We presume the expressions complained of were intended to be half jocular. A man who is in earnest seldom descends to slang.

The *Englishman* has good reason to believe that the Court of Directors have sanctioned an increase both of the Artillery and Engineers.

The same journal notices, that Prince Gholam Mahomed, the grandson of Tippon, has been permitted to visit Mysore. He will be accompanied by Major Caxenagh. It is said the Madras Government were opposed to the visit as it might exercise an evil effect on the minds of the Mys-

soreans, but their scruples were overruled by the Governor General. The old generation which once profited by the limitless plunder of Hyder Ali has long since passed away. We question if any one else regrets his race.

WEDNESDAY, NOVEMBER 23.

The *Hurkaru* notices that the Strand Road is to be cleared by the 1st December. None of the occupiers of the tenements, however, have as yet moved, and it is said, that the order of Government will be resisted. The latter statement needs confirmation.—*Ibid.*

#### ITALY.

We read in the *Amonia* of Turin of the 6th of September:—

"Religious conferences have been established in four churches of Turin, attended by devout multitudes. If, during these days devoted in a great measure to *fetes*, when the merchant and the artisan go to breathe the country air, there are at these conferences prodigious assemblies, we cannot doubt that the number will be doubled when winter returns. Up to this time the ministers of the divine word strive more to excite Catholics to the practice of morality than to strengthen the foundations of faith; but now that heresy threatens the very basis of the edifice, and seeks to destroy at one blow both faith and morals, the pastors feel it their duty to defend that which is especially menaced, the faith."

#### VIENNA.

We read the following in the *Valkshalle de Cologne*, in regard to the meeting of the Catholic delegates at Vienna:—

"Had any one expressed the wish a few years ago to see a similar meeting at Vienna, he would have been taken for a madman or a fool. It is scarcely more than six or seven years since an Austrian Catholic would not be permitted to go to Rome, to enter into relations with foreign religious associations, and now delegates flock together from all sides to consult and deliberate on the interests of their holy faith: Princes of the Church, Archbishops, Bishops; Prelates, and Priests, in union with all of every rank—Princes, Counts, Barons, superior functionaries, military and civil. They have been occupied each day with what might contribute to the well-being of the Church and of the State and that too, in the Imperial Palace, under the roof of a monarch loved and honoured in all the countries of Germany and who, faithful to the faith of his illustrious ancestors, the protector of the Church, and the worthy son of Rodolph, opened his palace for the meeting of the Catholic associations. The first general meeting took place on the 20th. Sept. It was preceded by the celebration of Mass at the Cathedral by the Bishop of Sarept.

"Count O'Donnell opened the sitting by some fervent remarks, followed by a discourse from Mgr. Othmar, Archbishop of Vienna. That prelate, at the request of Comte de Stolberg, blessed the assembly, among whom we remarked a great many ecclesiastical and civil dignitaries: Cardinal Viale-Prela, Nuncio of the Pope; several Bishops of Austria; the Governor of Lower Austria; several generals and officers *d'etat major*. The *salle* was richly decorated. We remarked the bust of His Holiness Pope Pius IX., and portrait of the Emperor."

VIENNA, Sept. 23.—The delegates of the Catholic Associations of Germany, who had met in congress, have almost all left Vienna to-day, after having chanted a *Te Deum* in the Church of S. Bileune.

The *Oxford Herald*, alluding to the recent proselytising efforts in Ireland, puts the following very sensible inquiry into the mouth of an imaginary Catholic:—"which of your sects it is that 'you wish me to be converted to? To your Protestant Church, as you call it, or your Dissenting Conventicle? For you are, in much that you would teach me, almost as completely at variance among yourselves as you are opposed to Rome. You cannot all be right. Truth is one. You may combine to unsettle my faith as it now is, but which of you is to settle it as it is to be hereafter?" Such considerations as these (adds the writer) must naturally suggest themselves to the ingenious mind; and it is to such a mind that we can only look for any hope of sincere conversion.

#### ST. XAVIER'S CHAPEL.

BOW-BAZAR.

#### Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on to-morrow Sunday, Dec. 4th by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

#### NOTICE.

To the Members of the General Committee, for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House, on to-morrow Sunday, Dec. 4th at 10 o'clock A. M.

#### CALCUTTA CATHOLIC SCHOOLS.

The Annual Examinations at the Calcutta Catholic Schools will take place in the following order:

Viz. at the Cathedral Male and Female Schools on Saturday the 17th December.

At the Bow-Bazar Male and Female Schools on Monday 19th Instant.

At the Entally Convent Boarding and Day-School, and at the Female Orphans' School on Tuesday the 20th Instant.

At St. John's College and at the Loretto-House on Wednesday the 21st Instant.

The Examinations at each School will commence at 9 o'clock A. M. As the private Examinations in each Establishment will be carried on for some days immediately previous to the day fixed for the public Examination in the same, only such a Number of the Pupils of each Class will be interrogated at the public Examination as may be deemed sufficient to satisfy those present as to the care taken of the education of the Pupils.

N. B. Parties invited to be present at the Examinations at Entally, at St John's College or at the Loretto-House are requested to exhibit their Cards of Invitation to the Gate-Keeper of each Establishment in order to prevent mistakes and other inconveniencies.

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# SUMMARY OF INTELLIGENCE.

No. 24.]

CALCUTTA: SATURDAY, DEC. 10, 1853.

[Vol. XXV.]

THURSDAY, NOVEMBER 24.

The *Calcutta Gazette* of Wednesday contains the following appointments:—Dr. W. B. O'Shaughnessy, to be Superintendent of Electric Telegraphs in India. Mr C. Shepherd, Junior, to be Deputy Superintendent of Electric Telegraphs in the Bengal Presidency. Mr R. L. Branton to be Deputy Superintendent of Electric Telegraphs in the Madras Presidency. Dr H. Green, to be Deputy Superintendent of Electric Telegraphs in the Bombay Presidency.

The Peshawar correspondent of the *Delhi Gazette* informs us, that Colonel Cotton's force left that station for the mouth of the pass on the 9th instant. Three nine-pounder guns, and one 24-pounder howitzer accompany the force. The force in all, exclusive of sick and convalescents, numbered 1,200 batonets and 100 aches.

The *Delhi Gazette* states, that it is in contemplation to transport European soldiers to their destination by bullock train. The plan has been suggested by the Post Master General of the North West, and is considered feasible by our contemporary. It will offer, we fear, too many temptations to desertion. Natives travelling by this conveyance are considered to weigh three and a half maddis, or twenty stons. How much with a European soldier, plus his accoutrements, weigh?

FRIDAY, NOVEMBER 25.

The *Englishman* quotes from Dr Jamieson's report on the tea plantations of Kizuri, a statement of the actual value of the tea produced from an acre of land. It is possible to obtain 235 lbs. of tea from an acre, and taking 4 annas as the average value per lb., the net produce is Rs. 58. For many years however the tea will fetch some ten annas a pound, and the produce of an acre will be worth Rs. 147. This amount compared with the produce of an acre in Bengal is enormous, and would not be despised in many districts of England.

The *Calcutta Morning Chronicle* reports that the principal cause of the breaking out of scurvy on board the *Subahdar*, was the insufficient curing of the salt meat. We have received letters stating that everything on board this vessel was bad. The fresh provisions were insufficient, the accommodation miserable, the food wretched in the extreme. Great personal discomfort and annoyance has, we think, induced our correspondents unconsciously to exaggerate. The real evil was in the choice of such a ship at all, while the owners of vessels twice her size were willing to receive the troops.

The *Hurkaru* states, that Dr. O'Shaughnessy, Superintendent of Electric Telegraphs, will receive an allowance of Rs. 2000 a month, and ten Rupees a day for travelling expenses.

The *Hurkaru* informs us that the French Authorities at Chandernagore have published a postal notification. It announces that in consequence of a new Postal convention between France and Great Britain, letters posted at Chandernagore may be forwarded to any part of Europe, for payment varying from ten to seventeen annas per 116 grains, i.e. three quarters of a tolah. For letters to Italy, Germany, or the Levant this will be decidedly the cheapest route.

SATURDAY, NOVEMBER 26.

The *Madras United Service Gazette* notices that a Committee has been ordered in assemble at Secunderbad to report upon the healthiness of the barracks in that cantonment. A lakh of rupees, it is said, was expended in improving these barracks in 1837, and they are still among the most unhealthy in India. In the five years, during which H. M. 30th Foot remained in the station, 1000 men and women were laid in the Regimental burying ground. The

journalist records this fact on his own authority, as he was stationed at Secunderbad during the whole of that period. The cause of the unhealthiness is a drain under the Barrack windows, into which the grave yard filters. The burying ground itself is only a few yards off, and on a higher level, and it has continued thus for some twenty years. The fact is simply disgraceful.

The *Bombay Times* records another instance of an attempt at ship burning in the harbour. The *British Queen* of Liverpool, laden with cotton, left the harbour of Bombay on the 16th November. Shortly after, it was discovered that she was on fire. The flames were suppressed by the exertions of the officers, and the Captain returned to the Port. Five hours afterwards, the vessel was again on fire. The promptitude of the officers again saved the ship; three hundred bales of cotton were removed, and hot cinders found below them. The fire therefore was the work of an incendiary. We need not say the crew are lascars, or add that they will escape.

The *Hurkaru* under his local heading informs us, that three Military officers have been selected to survey Pegu.

A General Order of the 25th November, establishes Regimental Savings Banks throughout the Company's Army. The men are to be allowed four per cent, upon their money, and the interest will be added to the principal every quarter. Should the depositor desire to remit to England, the exchange will be calculated at 2s.  $\frac{1}{2}$  the rupee. The arrangement must be beneficial, but the 6th clause of the Regulation will, we fear, diminish its popularity. The officer commanding the troop may refuse to return the money, if he thinks it will be improperly employed. Such refusal must be confirmed by the commanding officer, and a report reported to the Command-in-Chief. The rule appears to us to be scarcely honest. The money belongs to the soldier, the Government holds it in trust, and has no right whatever to enquire into the manner in which it is to be expended.

SUNDAY, NOVEMBER 27.

The *Bombay Gazette* informs us, on the authority of a report from the Medical Board, that the deaths in that island during 1852 were 13,511. The proportion of mortality to inhabitants is about equal to that of London. The male deaths are to be the female as 118 to 100. The greatest cause of mortality in Bombay is fever, which destroyed 5147 persons. Then follow diarrhoea dysentery, which slew nearly 3000, then respiratory diseases (deaths 1415) and lastly cholera (deaths 1135.) This, however, refers only to natives. Among Europeans, the number of deaths from disease of the alimentary organs are three times the deaths from fever. One-fifth of deaths of European males spring from nervous disorders.

We have received copies of the *Rangoon Chronicle* up to the 19th instant. The *Chronicle* declares that the Prince, the head of the war party in Ava, has resolved to invade Pegu with a large army, and that another chief has pledged himself to retake Rangoon. He even names the officers appointed by the Court of Ava to the different districts, and reports that Pegu, the town, is closely invested. There is, we imagine some foundation for these reports, though they are probably exaggerated. The red line may surround Ava yet.

MONDAY, NOVEMBER 28.

The *Hurkaru* quotes a passage from a private letter from Promé, mentioning a report that 140,000 armed Burmese had been collected for an invasion of Pegu. The writer probably intended to say 40,000. Another letter talks of preparations for retaking the Aeng Passes.

TUESDAY, NOVEMBER 29.

THURSDAY, DECEMBER 1.

A correspondent of the *Bombay Telegraph and Courier* states, that the tree said to yield a substance resembling Gutta Percha, is the *Euphorbia Cattimandoo*. The gum is obtained by cutting off the branches, and boiling the liquid which flows from the wood. It is at first elastic, but afterwards becomes brittle, and is employed by the natives as a cement for knife handles. The tree is found in great abundance in the district around Vizagapatam.

Dr. Colin Paterson, Surgeon to the Rajah of Travancore, has published in the *Madras Spectator* a receipt for the treatment of cholera, which he has found almost invariably successful. It consists of "Calomel, Opium, Camphor, of each one Ounce and one Scruple; Sugar of Lead two Ounces and two Scruples, Aromatic powder four Ounces and four Scruples, Acetic Acid one Drachm. Distilled water sufficient quantity. The Acetic Acid to be dropped on the Acetate of Lead until dissolved, when it is to be rubbed up with the Opium and Camphor, (the latter dissolved by means of a little Spirit of Wine,) then the Calomel and Aromatic powder is to be added with a sufficient quantity of distilled water to form the whole into a mass which must be beaten up well for some time in a marble Mortar, and divided into a thousand pills." During seven years in which the Doctor has watched the operation of these pills, only 28½ per cent. of those attacked were carried off, while in England the average proportion of mortality to cures has been 43 per cent. Four or eight pills, one every quarter of an hour, are generally required before the disease is checked.

The *Hurkaru* reports the establishment of a Chamber of Commerce at Rangoon. It was established on the 10th November, and numbers eight permanent and six honorary Members. The entrance fee is to be ten Rupees, and the monthly subscription two Rupees. The Chamber has commenced operations by protesting against certain seizures of timber, and against the high price demanded for sites in Rangoon. The Superintendent of Forests is, we perceive, very unpopular. His object is to conserve the forests, and that of the merchants to obtain as much timber at as low a price as possible. Both parties may be in the right, but it is as useless to expect them to agree, as to expect an indigo planter and a Magistrate to live in cordial harmony.

The half-yearly Meeting of the Directors of the Bonded Warehouse Association was held on the 28th November. A dividend of Rs. 10 per share on the proceedings of the half year was declared, and Rs. 2000 of the balance in hand carried to the credit of the building fund.

FRIDAY, DECEMBER 2.

The London correspondent of the *Englishman* informs us, that a Telegraphic despatch has announced the arrival of the French and English fleets in the Dardanelles. The note was written at a quarter past seven on the evening of the Mail day. It is added that hostilities are to commence forthwith. A Mussulman Government seldom breaks its word, and the 20th October is the day fixed in the manifesto for the commencement of active operations.

The Calcutta journals report the murder of a Subahdar in the Fort by a sepoy. The man had recently been degraded. He fancied that the Subahdar was the author of his degradation, and shot him.—*Friend of India*.

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This Academy presents to young Ladies all the advantages of a Christian Education, combined with solid instruction.

The location of the Academy, and the adaptation of the grounds to the health, comfort and recreation of the boarders are such that they cannot fail to excite the admiration of all the parents interested.

The course of Studies comprises all the branches usually taught in the best Schools for Young Ladies, viz. Reading, Writing, Arithmetic, Grammar (English and French), Geography, Chronology, History Sacred, Ancient and Modern, Plain and Ornamental Needle-Work, &c. &c.

### BOARDERS.

TERMS:—Board and Tuition, Dollars 14 per Month Payable Quarterly and always in advance.

EXTRA CHARGES:—Drawing and Painting .. Drs. 3 per Month, Piano and Vocal Music .. .. 4 .. French .. .. .. 3 ..

Each boarder should have on entering the following Articles:

3 Pair of Sheets	2 Dozen of Chemises.
1 doz. of Napkins and 1 doz. of Towels.	1 .. Night gowns.
6 White Gowns with frills round the neck and an assortment of Petticoats, for Sundays. For week days, a sufficient number of Gowns, Petticoats &c., so as to observe great cleanliness of person.	3 .. Pocket Handkerchiefs.
4 Bathing dresses.	3 .. Stockings.
4 Dressing gowns.	1 Knife.
	1 Fork, 1 Table 1 Desert and 1 Tea spoon, all of Silver.
	Combs, Brushes &c.

An able and experienced Physician supplied by the Academy (consequently no charge for Doctor's fees,) gives professional attendance. Medicines supplied at Dispensary price.

Materials for Needle-work Drawing, &c. at the expense of the Parents.

### DAY-SCHOLARS.

The course of education is the same for Day-Scholars as for Boarders.

TERMS:—(Including Tuition), Dollars 4 per Month.

EXTRA CHARGES.—The same as for Boarders.

Visitors are admitted only on Thursdays from 12 A. M. to 2 P. M.

The Pupils are permitted to spend the Christmas and Midsummer Vacations with their Parents or Guardians.

Bulletins will be transmitted every six months informing Parents and Guardians of the health, proficiency and conduct of their children and wards.

The greatest care is taken for the moral and Physical well being of the children; a parental oversight is extended over them at all times, and in all places. Anxious care of health, strict attention to cleanliness of person, cheerful amusement, frequent and wholesome exercise, mild treatment, in fine every care is taken to promote the domestic comforts of the children.

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(Classes will begin on the 2nd January 1854.)

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# SUMMARY OF INTELLIGENCE.

[No. 25.]

CALCUTTA: SATURDAY, DEC. 17, 1853.

[Vol. XXV.]

**THE CONSPIRACY AT RANGOON.**—There has been a panic at Rangoon. For some days previous to the departure of the *Fire Queen*, rumours had been afloat in the town of some grand movement to be made against the Europeans. No one appears to have known precisely the nature or object of the conspiracy, but every one felt satisfied that an emeute has been organized, and that the King of Ava was at the bottom of it all. At length the report began to assume a definite form. The great Pagoda, now at once a Buddhist temple and a British fort, was to be seized by a swarm of devotees, who had ascended to the summit to pay their accustomed offerings. The guns were to be turned upon the town, while another division of the conspirators attacked the Treasury, and gained possession of the principal buildings. Officials who had held unimportant but lucrative posts under the ancient regime, were pointed out as the chiefs of the conspiracy, and names and details appear to have been furnished, with the usual profusion of Oriental witnesses. Whether the authorities believed the story, or though incredulous, felt it their duty to be fully prepared for any contingency whatever, we are not informed. At all events they considered themselves justified in adopting unusual measures of precaution. According to a correspondent of the *Englishman*, the guards were doubled, the streets patrolled, and a sufficient force of Europeans held in readiness within their barracks. The night of the 23rd November, however, passed quietly, and we are assured that there never existed the smallest ground for alarm. The conspirators had made no preparations whatever to carry out their threats, and had neither men, arms, or money at their disposal. The entire panic has been traced to the idle vapouring of a few discarded officials, who regret the days when their power of extortion and oppression, was limited only to the possibility of losing their heads, whenever a sudden fit of equity seized their capricious master. It is true there exists in Rangoon, as there exists in Calcutta, a class who would be delighted with the opportunity of a riot, and none the less because it would be directed against a Government too strong and too orderly for their habits and inclinations. But the mass of the population, in Rangoon at least, though they may feel the strict Police regulations to be burdensome, as they are not infrequently felt to be even in the metropolis, are aware that insurrection would be as impolitic as futile. They side with the British Government, and without their assistance the vapouring of a few Burmese employes is worthy only of contempt. We do not mean to imply that the precautions taken were excessive. A panic really existed among the native population, and the readiest method of allaying it was to display the strength at the disposal of the Commissioner. The result has been beneficial. Like all Orientalists the Burmese are frequently affected by panics of which no one can declare the reason, origin, or end, and which can be dissipated only by a show of preparation on the part of their rulers. Whether the talkers who were arrested were in communication with Ava or not signifies little. Our information is decidedly opposed to that hypothesis, but even if correct, it would only prove, that an intriguing Court had attempted one intrigue the more. It is in Rangoon that its efforts are to be viewed with apprehension.

The General tenor of the accounts received by this mail is not favourable to a renewal of the war. Along the bank of the Irrawaddy as far as Hemsada, it is said Europeans without guards and without arms can travel in perfect safety. Two gentlemen absolutely unattended recently made the attempt, penetrated some miles into the interior, and slept in native villages without precaution or alarm. They were untouched. On all sides, the villa-

gers declared themselves satisfied with the Government, and irritated by the oppression of their own countrymen, the native officials. The last evil will soon be amended, and the journey, if it proves nothing else, proves at least that as far as Hemsada, the frontier town of the worst district, the country is free from any bitter enemies to British supremacy. Whether the King, overborne by his advisers, or deceived by false reports, will attempt the disturbance which is to be followed by the "ruin and exile of himself and his race," the cold weather now ensuing will suffice to shew.—*Friend of India.*

SATURDAY, DECEMBER 3.

The *Bombay Gazette* complains that even the Railway management at that Presidency is becoming Indian. The detention at the stations is excessive, the Guard descends from the roof as he would from a bullock cart, there is a delay in opening the doors, and a train is sometimes stopped to allow employes to get off.

A correspondent of the *Bombay Times*, writing from Kurrachee, informs us that a great pier in that harbour is to be immediately commenced. It is to run out to a point where there is nine feet water at neap tides, and eighteen feet at the springs, so that steamers from Bombay will be enabled to discharge their cargoes alongside. It will be completed in eight months, at an expense of sixty thousand Rupees. Kurrachee will be the rival of Bombay yet, unless, as we fear may be the case, Mr. Frere is transferred to a sphere of greater activity, and less usefulness.

The *Hurkaru* states, that Messrs. Henderson and Greaves of St. John Street, Westminster, have submitted to Government a plan for the construction of floating Docks at Howrah. An inland dock is to be constructed north of Howrah with a basin of 2500 feet by 1000 feet. Adjoining is to be a large reservoir 700 feet by 400 feet, from which the loss of water caused by the opening of the gates may be supplied. Below this are to be four narrow slips, 2500 feet long by 150 feet wide, communicating with a large basin at the end, 1000 feet long by 400 wide. The Docks are to be directly connected with the Railway by tram roads to the station. The probable expense is not mentioned. It would be somewhat larger perhaps than Messrs. Henderson and Greaves anticipate, and we would advise them to postpone the further consideration of their project till the Mutual question is finally determined.

The *Englishman* states that the Gas Company has offered to light Calcutta, on condition of obtaining a site rent-free, exemption from duty for everything they may import, and a contract for some thirty years. The Conservancy Commissioners have, however, reduced the term of the contract to fourteen years.

Mr. Halliday was yesterday sworn in as a Member of the Supreme Council, under the usual salute,

MONDAY DECEMBER 5.

The London correspondent of the *Delhi Gazette* states, that it is in contemplation to construct a Railway from Ostend to Trieste, during the ensuing year. With this improvement and the Egyptian Railway, the journey from London to Bombay may be completed in three weeks. The latter undertaking, we believe, has been checked by the war, and the Austrian Government, we fear, will have occupation other than building Railways.

The *Delhi Gazette* notices the demise of the Rajah of Jhansoe.

The Cairo correspondent of the same journal announces that the Pacha of Egypt has appointed his son Eliamess Pacha, a lad of eighteen, Minister of War. It is said that the Pacha's sons are the only officers, whom he can trust, not to rebel. The same writer says, the Russian

have crossed the Danube," but gives no intimation as to the source of this important statement. We place no reliance upon its accuracy.

The Editor of the *Bombay Gazette* has visited the Railway works beyond Tanna, and supplies us with some curious information upon trifling matters connected with Railway management in India. In cleaning an engine and boiler, he says, forty coolies are equal to about one English workman. In Bengal we may assume the same proportion, with one point of difference. The forty natives injure the boiler in the process, while the one Saxon does not. Another authority however gave different story from actual experience. Sixteen men and eight women have been employed to do the work of two "natives." Even artisans were inferior in the proportion of three to one, though in certain trades, requiring trained men, they were nearly equal. The rate of speed generally attained, moreover, is said to be only eighteen miles an hour, including stoppages.

No less than twenty-one persons applied for their discharge in the Insolvent Court of Calcutta on the 3rd instant. In one case, a Mr. Benjamin Hunt, preventive officer, applied for his discharge. He had only Rs. 150 a month and a large family. He had, it appeared, borrowed money from a native, who charged him compound interest, or altogether about sixty per cent. This individual opposed his discharge, on the ground of an attempt made by the insolvent to compromise with a portion of his creditors. He produced three witnesses, who testified the exact contrary, and the Insolvent received his discharge.

The *Calcutta Morning Chronicle* states, that the Gas Company have already raised £50,000 in England, and can raise double that sum if required for their operations in Calcutta. They will need it.

#### THURSDAY, DECEMBER 8.

The *Delhi Gazette* quotes a Telegraphic message, published in the 2nd edition of the *London Morning Chronicle* of the 24th October. It announces that Omar Pasha was preparing on the 15th instant to cross the Danube near Wildin. Bridges had been constructed to the islands, nearly opposite the posts occupied by the Turks.

The *Englishman* publishes a letter from a correspondent on board the *Bengal*, the new screw Steamer brought out by the P. and O. Company. It was feared her extreme length would have rendered her unmanageable in the narrow channels of the Hooghly, but she passed all the dangers of the river in safety, and the Pilot pronounced her to be no more dangerous than the *Bentinck* or *Hindustan*.—*Ibid.*

#### MUNIFICENT DONATION TO THE TOWN OF LIVERPOOL.

—Mr. W. Brown, M.P., for South Lancashire, has given the splendid sum of £6,000 towards the building of a free public library and museum for the benefit of the young men of Liverpool. Mr. Brown is an Irishman who has amassed a considerable fortune in Liverpool, where he is an extensive shipowner—one of the most extensive, we believe, in the world.—*Catholic Standard.*

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	3 .. Stockings.
	1 Knife.
	1 Fork, 1 Table 1 Dessert and 1 Tea spoon, all of Silver.
	Combs, Brushes &c.

4 Bathing dresses.

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# SUMMARY OF INTELLIGENCE.

No. 26.]

CALCUTTA: SATURDAY, DEC. 24, 1853.

[Vol. XXV.]

**OVERLAND SUMMARY.**—The Express from Bombay with the Mail of the 8th November, reached Calcutta on Tuesday, the 20th instant. The Steamer has not yet arrived, and as she is many days overdue, it is probable that she has met with an accident to her machinery between Aden and Calcutta. Unfortunately the Express has brought us only the Summaries, and we must therefore content ourselves with a bare outline of the events which have transpired during the fortnight. The war in Eastern Europe has commenced in earnest. On the 22nd October, the French and English fleets entered the Bosphorus, the first overt act of support on the part of the Western Powers. The movement was explained, and defended by an official article in the *Moniteur*, attributed, apparently with justice, to the French Emperor himself. Amidst a cloud of words, the intentions and policy of the French Government are made clearly manifest. It considers that the conquest of Turkey by Russia would be fatal to that "equilibrium" in Europe, without which peace must always rest on an insecure foundation.

The *Hurkaru* understands that a plan has been submitted to Government for improving the river front between Koila Ghaut, and Clive Street. A Ghaut, it is said, 647 feet long, with a low wall at the base, may be constructed for Rs. 3,558. At each end, brick jetties will afford facilities for unloading boats. The estimate appears unusually low.

FRIDAY, DECEMBER 9.

The Commander-in-Chief is expected at Agra about the 10th January.

The Calcutta *Morning Chronicle* asserts that H. M.'s 8th Royal Irish, lost three hundred and sixty-three men in Burmah. This is more than thirty-three per cent. of the strength of the Regiment.

The same journal has an amusing article upon the harm created in the Bank of England, by the imitation of the notes by photographic process. A mercantile friend who writes on the 24th October, however, assures him that the Directors have discovered means of baffling the forgers. This, the *Chronicle* considers impossible. Certainly appears to be so, as far as the present notes are concerned, but the introduction of colour into the note, would destroy the use of the photographic machine, or the present at least.

SATURDAY, DECEMBER 10.

Mr. Kight, the Indian aeronaut, has re-appeared at Bombay, and intends to make an ascent.

A Peshawar Correspondent of the *Englishman* mentions a rumour, that Dost Mahomed is encamped with a large Army at Jellalabad.

MONDAY, DECEMBER 12.

The *Rangoon Chronicle* supplies an account of a Jail break at Prome, on the 18th November. Forty prisoners are said to have escaped. They were pursued by a portion of the Ramgurh Battalion, and thirty-five were killed and wounded. A correspondent of the *Citizen* gives a different account of the affair. It appears the prisoners, nearly two hundred in number, attempted to overpower the sentries, and escape to the river, upon which they had boats waiting for them. Eleven escaped. Forty were shot, and the rest were wounded. We hope this statement is exaggerated.

TUESDAY, DECEMBER 13.

Five hundred and fifty-nine persons died of Cholera, at Bombay, during the month of November.

The Calcutta journals published a report by Lieut. Stewart upon the preparations made for carrying on the telegraph to Benares. Nine separate parties of workmen

had been despatched by the 28th October. Of these one was to work along the Grand Trunk Road for two hundred miles, another from Benares downwards, and a third from Benares to Cawnpore. The fourth would work downwards again from Agra, the fifth between Agra and Delhi, the sixth and seventh towards Indore. The eighth and ninth have been sent to Loodianah, whence they will work towards Delhi on one side, and Lahore on the other. A separate line of Telegraph from Calcutta to Saugor has also been authorized.

The *Englishman* extracts some valuable statistics from a report on the mortality produced by cholera in England in 1848-49. It has been issued by the Registrar General, whose office is in itself a sufficient proof that centralization does not mean inefficiency. The total number of deaths in that year was 53,293. It appears that the "greatest mortality, as during former fatal epidemics, was in the month of September, being immediately after the greatest heat of the year. Some districts were entirely exempt from the disease, while in low and marshy places, the banks of rivers, and seaport towns the mortality was the greatest. The districts which escaped were high grounds, thinly peopled. It is singular that in the whole country of Hereford there was but one death by cholera, throughout the whole epidemic, and it is remarked that the population is agricultural, and their drink cider!" Moreover, it appears to be an admitted fact, that the higher the elevation of the soil, the less is the mortality.

THURSDAY, DECEMBER 15.

The *Hurkaru* notices that the Electric Telegraph has been completed to Calcutta.

FRIDAY, DECEMBER 16.

The following is the report of the last opium sale of the season:—

Behar, Chests 2194	Average 805-13	Proceeds 17,68,025
Benares, " 1059	" 810-13	" 8,58,670

The Behar drug has again fallen Rs. 60, and that of Benares Rs. 63 per chest. The total fall since September, according to the *Hurkaru*, has been Rs. 160 and Rs. 180 on Behar and Benares Opium respectively.

SATURDAY, DECEMBER 17.

The *Madras United Service Gazette* quotes from a Penang journal, some facts we have not previously seen. The persecution of the Roman Catholic Christians in Cochin China, has recommenced, and one native priest has been decapitated, maintaining his faith to the last. It is said there are eighty thousand Christians in Anam, and two hundred thousand in Tongkin converted chiefly by French Missionaries. This persecution should be looked to. We have long pointed it out as the incident which may attract French arms to Asia, and a word from the Indian Government may now prevent a most unpleasant interference. Had Rajah Brooke received the Embassy to which he was appointed, the evil might instantly have been corrected.

MONDAY, DECEMBER 19.

The *Englishman* complains of the cruelties practised by the owners of the carriages, popularly styled Dumdummers, which run between Calcutta and Barrackpore. He says the average annual profits of one of these vehicles amount to Rs. 1500. It is of course quite possible to improve them, to forbid rope harness, or the use of undersized ponies, to stop deliberate cruelty, and to ensure cleanliness, but then what becomes of the liberty of the subject, and free trade?



TUESDAY, DECEMBER 30.

The *Englishman* mentions a report, that a great Steam Company is to be formed in England for the Navigation of the Indian rivers. The capital is to be £600,000, and the rivers selected are the Ganges, Gogra, and Gomtee. The vessels are to be large, worked by high pressure engines, and to draw only two feet water. The charges are to be eight annas a cubic foot to Allahabad, or very considerably below present rates. They are expected to perform the voyage to Allahabad in twenty-seven days. The Company will be managed exclusively in England, employing only Agents in India.—*Friend of India*.

We are informed that letters received by the last mail from a well informed person, mention that it was probable a convention would sit in London to settle the dispute between Turkey and Russia by renewed negotiations. There has been already so much diplomacy that no confidence can be felt in the result of such a meeting, though the evident wish of all the great powers to avoid war makes it probable that it will be attempted to renew negotiations, by which Russia will probably obtain all she has been striving for.—It is understood that the last mail brought out orders to increase the Medical Department by the addition of ten surgeons and forty assistant surgeons to the present list. This will give the East India Company fifty nominations in addition to those in regular course. This eagerness to add to the Engineers, Artillery and Surgeons is probably to be attributed to the short time remaining to one half this august body for the enjoyment of their patronage. Under ordinary circumstances they would have hesitated and put off, and referred backward and forward a dozen times before they made up their minds to a tenth part of the proposed increase. Now they seem determined to make their hay in the short period of sunshine which remain to them.—*Englishman*.

By the *Free Queen* we have news from Rangoon of a conspiracy having been detected for the destruction of the British. It was revealed by an accomplice in time to prevent mischief. The 23rd ultimo, was fixed for the attack, but the conspirators took alarm at the preparations for their reception, and no attack was made.

Some of the ring leaders are in custody, and it is supposed the Court of Ava has instigated it. If so, another campaign will be inevitable.—*Ibid*.

### Prospectus

OF AN ACADEMY FOR THE EDUCATION OF YOUNG LADIES UNDER THE DIRECTION OF THE SISTERS OF THE "HOLY INFANT JESUS."

No. 2 Victoria Street;

SINGAPORE.

An Academy for the Education of Young Ladies, conducted by the Sisters of the HOLY INFANT JESUS, has been established in Singapore under the patronage of the Right Reverend Dr., Bouché, Bishop, Vicar Apostolic of the Malayan Peninsula.

This Academy presents to young Ladies all the advantages of a Christian Education, combined with solid instruction.

The location of the Academy, and the adaptation of the grounds to the health, comfort and recreation of the boarders are such that they cannot fail to excite the admiration of all the parents interested.

The course of Studies comprises all the branches usually taught in the best Schools for Young Ladies, viz. Reading, Writing, Arithmetic, Grammar (English and French), Geography, Chronology, History Sacred, Ancient and Modern, Plain and Ornamental Needle-Work, &c. &c.

#### BOARDERS.

TERMS:—Board and Tuition, Dollars 14 per Month Payable Quarterly and always in advance.

EXTRA CHARGES:—Drawing and Painting ... Drs. 3 per Month, Piano and Vocal Music ... 4 " French ... 3 " Each boarder should have on entering the following Articles:—

3 Pair of Sheets  
1 doz. of Napkins and 1 doz. of Towels.  
6 White Gowns with frills round the neck and an assortment of Petticoats, for Sundays. For week days, a sufficient number of Gowns, Petticoats &c., so as to observe great cleanliness of person.

4 Bathing dresses.

4 Dressing gowns.

An able and experienced Physician supplied by the Academy (consequently no charge for Doctor's fees,) gives professional attendance. Medicines supplied at Dispensary price.

Materials for Needle-work Drawing, &c. at the expense of the Parents.

#### DAY-SCHOLARS.

The course of education is the same for Day-Scholars as for Boarders.

TERMS:—(Including Tuition), Dollars 4 per Month.

EXTRA CHARGES.—The same as for Boarders.

Visitors are admitted only on Thursdays from 12 A. M. to 2 P. M.

The Pupils are permitted to spend the Christmas and Midsummer Vacations with their Parents or Guardians. Bulletins will be transmitted every six months informing Parents and Guardians of the health, proficiency and conduct of their children and wards.

The greatest care is taken for the moral and Physical well being of the children; a parental over-sight is extended over them at all times, and in all places. Anxious care of health, strict attention to cleanliness of person, cheerful amusement, frequent and wholesome exercise, mild treatment, in fine every care is taken to promote the domestic comforts of the children.

#### FEMALE ORPHANAGE, FREE SCHOOL AND WIDOWS' ASYLUM.

The Sisters have charge of a Female Orphanage, a Free School for poor children and a Widows' Asylum, in a separate building.

For further particulars apply to the Lady Superioress or to the Rev. J. M. BEURLE, M. Ap.

(Classes will begin on the 2nd January 1854.)

#### Will be published on the 1st of Jan.

THE DIRECTORY for the use of the Clergy and Laity of Western Bengal &c. &c. for A. D. 1854, with the approbation of His Grace the Most Rev. Dr. Carcw, Archbishop of Edessa, Vicar Apostolic of Western Bengal, prepared by the Rev. Mr. Stephenson, Offg. Rector of St. John's College.

To be had at Messrs. P. S. D'Rozario and Co.'s and at the Cathedral Library: Price Rupee One.

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

Rev. Mr. Tracy, from November 1852 to October 1853, ... Rs. 10 0  
Right Rev. Dr. Murphy, Secunderabad, from Jan. to December 1853, ... 10 0  
Rev. P. Doyle, Bellary, from Jan. 1853 to December 1854, ... 22 0

Printed at the CATHOLIC ORPHAN PRESS, No 5, Moorgy-hutta, under the superintendence of C. A. SERRAO every Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

# SUMMARY OF INTELLIGENCE.

No. 27.] CALCUTTA: SATURDAY, DEC. 31, 1853. [VOL. XXV.

THURSDAY, DECEMBER 15.

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FRIDAY, DECEMBER 16.

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Benares, „ 1059 „ 810-13 „ 8,58,670  
The Behar drug has again fallen Rs 60, and that of Benares is 63 per chest. The total fall since September, according to the *Hurkaru*, has been Rs 160 and Rs. 180 on Behar and Benares Opium respectively.

THURSDAY, DECEMBER 22.

The *Englishman* quotes a statement from the *London Mail*, that Lord Egin will be the next Governor General of India. There is little doubt that the choice will be between that nobleman and the Duke of Newcastle but it is far too early yet to predict a change which may not be necessary for years. Our contemporary hints at a want of personal courage, which means, we believe, that Lord Egin refused to lower the dignity of the Government of Canada by exposing himself to the insults of an infuriated mob.

The *Hurkaru* tells a story of a passenger, who was recently stopped at the "Hoseinabad bridge" on the Grand Trunk Road, and required to pay a toll of one Rupee. This Hoseinabad bridge is thirty-two miles from Calcutta, and the traveller suspected a fraud. The only bridge at that distance from Calcutta, at which a toll can be demanded, is the one over the Mugra Khali, and the toll is perfectly legal, though we suspect there was an overcharge. We suspect this the more, because one of the peculiarities of the farmer of the toll is that he never has any change. He must receive hundreds of Rupees a week in small coin, but he trusts that the traveller, rather than be delayed for an hour or two, will throw a Rupee at his head. The same assertion has been made to ourselves six separate times.

The Calcutta *Morning Chronicle* confirms the report of the success of the new method adopted to preserve vegetables. The "watery matter" they contain is extracted, and the vegetables can then be preserved for any time, and apparently in any climate. A great economy of space also is effected by the preparation.

The last number of the Journal of the Asiatic Society contains a paper by Major Hannay upon the gold fields of Assam. The writer says that the geological features of the country, resemble those of the countries in which gold is most abundant. He believes that the revenue raised in former years from the gold washings by the Government of Assam, cannot have been less than £10,000 a year. The Government should invite Mr. Hargreaves, the Australian Explorer. That gentleman is discontented with the reward offered him by the Government of New South Wales, and would perhaps be willing to exert his talents in a wider sphere.

The *Madras Athenæum* publishes a terrible account of the famine in the Northern Districts of Madras. From Ganjam to Pondicherry, and all through Hyderabad and Mysore, the crops have failed. Rajahmundry and Guntoor, it is said, have been saved, but in Bellary, the ryots are emigrating with their cattle, and in Hyderabad, even the grass has perished. It is said, that the Northern districts must be fed from Benares.

The native community of Madras have lately been excited by a fraud perpetrated by a native dealer. He purchased indigo, sugar, and handkerchiefs; shipped them for England, raised a lakh and a half of rupees upon the

shipping orders, and fled. He has been seized, and has surrendered a portion of his plunder.

FRIDAY, DECEMBER 23.

The same journal notices a project for preventing an European war, said to have been discussed in London just before the Mail left England. It is nothing less than to exchange the Principalities for Georgia. That is, the Sultan is to give up the gates of his Empire, for a Province he does not want, and which would bring him neither revenue nor strength. The Georgians are as untractable as the Afghans, whom they greatly resemble, and though they defeat Russia, they would add little to the armies upon which the Sultan must rely.

We perceive from the Bombay papers, that Mr. Kight has atoned for his manifold offences to the good citizens of that Presidency. On the 11th instant he ascended in a balloon amidst a crowd of spectators, and attained rapidly a considerable height. The balloon took a southerly direction, and in about ten minutes almost disappeared. They continued however to watch its course, and after an interval of about an hour and a half it was seen to fall rapidly into the sea. The Commodore, Sir Henry Leake, instantly put off, and with a number of gentlemen continued pulling about the harbour till past midnight. Nothing however, was seen of the aeronaut, and it is believed that, he must have perished when he struck the water. While still afloat, a native boat approached, but the men, after the invariable practice of natives, refused to lend him the slightest assistance. The natives of India are probably the sore race of human beings, who will coolly enjoy the sight of a fellow creature drowning, without an offer to assist him. This is no isolated instance. It recurs week after week.

It appears from a correspondence, published in the *Englishman* that the P and O Company's steamer the *Bengal*, made an average of thirteen knots an hour between Madras and Ceylon.

SATURDAY, DECEMBER 24

The same journal mentions a rumour, said to have been current in Cairo on the 12th November, of a great battle between the Turks and Russians. The former were defeated with the loss of their entire force. Ten thousand were slain upon the field of battle, and fifteen thousand taken prisoners. Our contemporary does not attach much credit to the report, which is probably an exaggerated version of a repulse said to have been suffered by the Turks after they had crossed the river. These rumours are spread perpetually through the eastern cities of the Mediterranean and fifteen thousand Turks are not likely to lay down their arms en masse.

The *Englishman* understands that Baboo Mutty Lal Seal has allowed Dr. Tonnerre to use Seal's College as a Homœopathic Hospital. That institution will therefore be re-opened on the 1st January, 1854.

MONDAY, DECEMBER 26.

The *Bombay Gazette* states that Mr. J. Lang, the former Editor of the *Mofussil*, is about to return to India. We are happy to perceive from the Bombay journals, that Mr. Kight has returned in safety. He was picked up by the *Lowjee* family, and carried to Surat, whence he returned on board the steamer *Carnarvon*. Mr. Kight, it appears, has not received a rupee for his ascent, and Bombay appears a little ashamed of the abuse showered upon him for his previous failure.

TUESDAY, DECEMBER 27.

Mr. Kight has published an account of his ascent. It contains nothing of interest, beyond the fact that he was

nearly two hours in the water clinging to the net work of the balloon, and that the native boat did really sail away from him. His descent was voluntary, as he hoped the boatmen would take him up.—*Friend of India.*

#### FROM DR. SCOTT TO HIS PATIENTS.

It is my painful duty to announce to my Patients my intention, shortly to leave Madras, and in doing so, I think it due to them as well as to myself, to lay before them the reasons which have influenced me in taking so important a step, and I prefer stating these reasons in writing as I can thus do so more fully and in greater detail than I can possibly do personally.

Shortly after my Hospital was established I became aware of the existence of a feeling of hostility towards me, which manifested itself in the form of attacks on my character as a professional man and a gentleman in connection with the Hospital, and at length broke out in open charges of falsehood and dishonesty. My Patients are aware of the long and trying struggle in which I was engaged for many months with the heads of the profession; I need scarcely remind them of the injurious reports wilfully and widely spread regarding my management of the Institution in Black Town during the time when the official investigations were being carried on; they know how ill-founded these reports were; and they know also how triumphantly the charges were met and the reports proved untrue. The Local Government fully appreciated the nature of these attacks on my character, and after the whole subject had been reviewed by them, recommended the permanent endowment of the Hospital, and the Supreme Government concurred in their recommendation; yet, notwithstanding all this, the hostility remained undiminished the reports continued to circulate and to be believed, and the Hospital fell; the public, influenced by these calumnies, withdrawing that support without which a Government giant was insufficient.

While my character in connection with a public Institution has been thus assailed I have had to struggle against a combination on the part of the principal Medical men in general practice, who have invariably prevented my being called in consultation to their Patients, and at the same time have refused to meet me in consultation in the case of my own Patients, when I have had occasion to ask them to do so.

To show that this is not a mere assertion of mine, I may state that being in attendance on a gentleman, and requiring additional professional assistance, the following correspondence took place,

No. 1.

A note to Mr. ——— requesting him to meet me in consultation in the above case (the original note kept.)

No. 2.

My Dear Sir, ——— I have been unable to reply to your note sooner having only received it about six o'clock, when I was at the Adyar, which I hope will be a sufficient apology for my not replying sooner.

It is only right that I should mention that previous to receiving your note, that I had been requested by Mrs. ——— to come and see ——— she having been informed that I was in one of the adjacent houses. In consequence of her anxiety I took the liberty of looking at ———'s neck along with Dr. ——— whom I asked to come over as he was so near at hand, and having been told that he was in attendance on the case with you.

Believe me,

Yours faithfully,

J. Scott, Esq., M. D.

No. 3.

My Dear Sir, ——— I have just received your note in which you mention having seen ——— professionally, but do not allude to any intention of meeting me in consultation on the case. When I saw Mrs. ——— this evening she told me that you had distinctly objected to meet me for certain reasons you did not consider it necessary to mention. Will you do me the favour to state what those reasons are, as they must be very weighty ones which justify a Medical man in declining to meet another in consultation.

Believe me,

Yours faithfully,

J. Scott.

#### ST. XAVIER'S CHAPEL,

ROW BAZAR

Native Convert Association.

The Members of this Association are reminded that the Plenary Indulgence granted by his late Holiness Gregory XVI. may be gained on to-morrow Sunday, Jan. 1st by those of the Society who besides Confessing and Communicating shall have complied with the other conditions prescribed by the Sovereign Pontiff.

#### NOTICE.

To the Members of the General Committee for the Orphanages and free Schools, the Native Convert Association, &c. &c.

The Members of the above-named Committee are requested to meet at the Cathedral House on to-morrow Sunday, Jan. 1st at 10 o'clock

Will be published on the 2nd of Jan.

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#### TO SUBSCRIBERS.

Such subscribers of the *Bengal Catholic Herald* as have not yet remitted their yearly and half yearly subscriptions, are requested to transmit the same as early as possible.

#### TO OUR SUBSCRIBERS.

Subscribers are respectfully requested to give immediate intimation of lateness or irregularity in the delivery of their papers to the Printer. Timely notice of a change of residence is also needful.

We beg to acknowledge with thanks the following sums for the *Bengal Catholic Herald*.

T. W. Seyers, Esq., Futtypore, from January to December 1854, Rs. 10  
W. S. Carshore, Esq., Rajapore, from Jan. to December 1854, ... .. 10

Printed at the CATHOLIC ORPHAN PRESS, No 5, Moorgutta, under the superintendence of C. A. SERRAO, eve Saturday morning, price 1 Rupee monthly, or 10 Rupees yearly, if paid in advance.

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Allegical Virtue, ...	.....	0	4	Chants for Vespers	..	0	6
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Challoner's Meditations, ..	1	8	The Father's Present	...	...	0	...
— Catholic Christian instructed, 0	12	The Mother's Keepsake	...	...	...	...	...
Sacred Heart Devotions, ..	1	0	Painters and Sculptors of the Dominican	...	...	...	...
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